CONSIDERATIONES

MODESTÆ ET PACIFICÆ

CONTROVERSIARUM

DE
- JUSTIFICATIONE,
- PURGATORIO,
- INVOCATIONE SANCTORUM,
- CHRISTO MEDIATORE,
- ET
- EUCHARISTIA.

PER GULIELMUM FORBESIUM, S.T.D.

ET EPISCOPUM EDINBURGENSEM PRIMUM.

OPUS POSTHUMUM DIU DESIDERATUM.

EDITIO QUARTA

UNA CUM VERSIONE ANGLICA.

TOM. I.

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A FAIR AND CALM CONSIDERATION

OF THE MODERN CONTROVERSY

CONCERNING

JUSTIFICATION,

AS IT IS EXPLAINED IN THE FIVE BOOKS OF

CARDINAL BELLARMINE.

Consideratio æqua et placida
hodiernæ de justificatione Controversiæ, prout quinque Libris a
Cardinale BELLARMINO
explicata est.

Liber primus de justificatione, qui est de fide justificante, ejusdemque Controversiæ consideratio.

CAPUT PRIMUM.

In quo de communi fidei distinctione in quatuor species agitur.

1. PLERIQUE Protestantes quatuor numerant fidei species; fidei, inquam, quâ creditur, non quæ creditur; eæ sunt historica, miraculorum, temporaria, et justificans.

2. Fidem, quam illi appellant historicam, quia scilicet rem quamlibet, prout in historiâ sacrâ describitur, veram esse credit, idque non nisi propter authoritatem Dei revelantis, Romanenses dogmaticam sive Catholicam, Patres sequuti, appellare malunt. Ubi de rebus convenit, frustra de vocabulis litigatur. Sequamur tamen potius Patres quàm quosdam recentiores in ipso etiam appellandi modo.

* [p. 2.] 3. * Quod Protestantes communiter affirmant, Dæmones eandem fidem historicam aut Catholicam cum Christianis habere, id faciunt propter illa S. Jacobi,[a] " Etiam dæmones credunt, etc.," Contendunt quidem Romanenses, multùm differre fidem hominum, etiam informem, et fidem dæmo-

[a] c. 2. [Jacobi] v. 19.

A Fair and Calm Consideration

of the modern Controversy concerning

JUSTIFICATION,

As it is explained in the Five Books of

Cardinal BELLARMINE.

The First Book concerning Justification, which treats of justifying Faith, and the consideration of the Controversy regarding it.

CHAP. I.

Of the common distinction of Faith into four kinds.

§ 1. MOST Protestants reckon four kinds of faith (of that faith, I mean, by which we believe, not of that which is believed), viz.: historical, wonder-working, temporary, and justifying faith.

2. That faith which they call historical, namely, because it believes a thing to be true as it is described in the sacred history, and that, too, only on account of the authority of God who reveals it, Romanists, following the Fathers, prefer calling dogmatic, or Catholic, faith. Where we agree about things, it is fruitless to contend about words; yet, even in the very terms we employ, let us rather follow the Fathers than a party of moderns.

3. What Protestants commonly affirm, that the devils have the same historical, or Catholic, faith as Christians, is grounded on that passage of Saint James, "The devils also believe, &c.[a]" Romanists, indeed, contend that there is a great difference between the faith of men, even though it be unformed, and that of devils, viz. because the devils

num; quia scilicet dæmones credunt non fide divinitùs infusâ, sed ex subtilitate naturæ, nec voluntariè, sed coactè: sed frustra hoc faciunt; agnoscunt enim Protestantes, inter fidem qualemcunque Christianorum et fidem dæmonum multum interesse ex parte subjecti et fidei utriusque naturæ et rationis, ex parte objecti tantùm convenire affirmant.

4. Fidem miraculorum à fide Catholicâ differre, contra Bellarminum,[a] aliosque cum illo sentientes, probant Protestantes ex 1. Cor., c. 12, v. 9. ubi inter dona Spiritûs quæ non omnibus fidelibus donantur, numerat Apostolus fidem: fides enim de quâ ibi Apostolus, tantùm est gratia gratis data, hoc est, ad aliorum utilitatem propriè concessa, quemadmodum et alia charismata ibidem ab Apostolo enumerata; fides autem Catholica pertinet ad gratiam gratum facientem, et propter propriam salutem unicuique donatur. Consentiunt veteres, Græci præsertim, Chrysostomus[b] et abbreviatores, Theophylactus[c] et Oecumenius,[d] Theodoretus,[e] et Hieronymus, sive quis etiam alius in locum.[f] Illud etiam,[g] "Si habuero omnem fidem, etc." de fide signorum intelligunt Græci Patres, non de Catholicâ fide. Suffragantur etiam multi Theologi Romanenses, (agnoscente Suarezio ipso,[h]) Abulensis,[i] Vega,[k] et Roffensis,[l] qui sentiunt, fidem miraculorum esse fiduciam, et consequenter differre à fide Catholicâ, quæ est credulitas seu assensus. Vasquez[m] idem contra Bellarminum aliosque defendit, et ad argumenta contraria respondet; Salmero;[n] Estius.[o] Sed disputatio hæc non est adeò magni momenti; nam et sententia opposita, quòd fides signorum nihil aliud sit nisi ipsa fides Catholica, sed excellens et eximia, suâ non destituitur probabilitate. Præterea hoc tempore, quando, licèt non omnia omnino miracula fieri desierunt, gratia tamen miraculorum, (ut Patres sæpè affirmant,) desiit, ferè inutilis est; fides enim miraculorum nunquam donata fuit omnibus fide-

[a] de Justif. l. 1., c. 5 [§ Denique quod] et 15 [Jam vero].
[b] [h. 29 in 1 ad Cor. § 3, t. 10, p. 263, E.]
[c] [in loc.]
[d] [in loc., t. 1. p. 538]
[e] [t. 3. p. 214.]
[f] [Inter opp. Hieron., t. 5. p. 1000 i]
[g] 1 Cor. c. 13, v. 2
[h] De Fide disp. 8, § 1.
[i] In 17 Matt. Quæst. 165 [t. 10., p. 457.]
[k] lib. 9. [de justificatione juxta germanam sententiam] Concilii Tridentini c. 28.
[l] [Assertionis Lutheranæ confutatio] Art. 1 [col. 316].
[m] In 1am 2æ tom. 2. disp. 210. cap. 4.
[n] [t. 14] in 1 Cor. disp. 20 [§ Tertio fides non est] et 21 [§ Confert etiam Charitatem.]
[o] In 1 ad Cor. c. 12. v. 9 et c. 13.

believe, not by a faith divinely infused, but from the subtilty of their nature, and not voluntarily but from compulsion: but this they do in vain, for Protestants allow that between the faith of Christians, of whatever kind it be, and that of devils, there is great difference as regards the subject, as well as the nature and reason of the faith of each, and affirm only that they agree as regards the object of faith.

4. That miracle-working faith differs from Catholic faith, Protestants prove against Bellarmine[a] and others agreeing with him, from 1 Cor. xii. 9, where, among the gifts of the Spirit, which are not given to all the faithful, the Apostle reckons faith; for the faith of which the Apostle is there speaking, is only a grace given gratis, *i. e.* granted for the use of others peculiarly, in the same manner as are the other miraculous gifts which the Apostle there enumerates; but Catholic faith pertains to the grace that renders acceptable, and is given to each one for his own salvation. The ancients support this opinion, the Greeks especially, S. Chrysostom[b] and his abbreviators, Theophylact,[c] Œcumenius,[d] Theodorite,[e] and S. Jerome, or whoever else has written on the place.[f] That other passage also,[g] "If I had all faith, so that I could remove mountains," the Greek Fathers understand, not of Catholic, but of wonder-working faith. It is also, as Suarez himself[h] acknowledges, supported by many Romanist theologians, as Abulensis,[i] Vega,[k] and Fisher, Bishop of Rochester,[l] who hold that miracle-working faith is assurance, and consequently differs from Catholic faith, which is belief or assent. Vasquez,[m] defends it against Bellarmine and others, and answers the contrary arguments; also Salmero,[n] and Estius.[o] But this controversy is not of so great moment, for the opposite opinion also, viz. that wonder-working faith is no other than Catholic faith itself, but of an excellent and illustrious degree, is not destitute of probability. Besides, it is almost useless at this time, when though miracles have not altogether ceased to be performed, yet the grace of miracles, as the Fathers often affirm, has ceased; for miracle-working faith was never

libus, sed quibusdam tantùm, initio quidem multis, postea verò paucioribus, nunc autem paucissimis aut ferè nullis.

* [p. 3.] 5. * Fides πρόσκαιρος vel temporaria, sive potius τῶν προσκαίρων et temporariorum, " qui," ut S. Lucas[a] [ait,] " ad tempus credunt, et tempore tentationis recedunt," vera fides est et non simulata, ejusdemque speciei cum fide justificante, quicquid quidam contrà sentiant. Neque enim essentialem fidei distinctionem constituit inconstantia vel constantia credendi, cùm ad essentiam rei non facit[b] duratio. Distinctionem hanc non nisi ii probant Protestantes qui fidem veram et justificantem amitti non posse contendunt, quod dogma plurimi alii Protestantes docti et moderati rejiciunt ; quâ de re fusiùs infra.

[a] c. 8 [Lucæ] v. 13.

[b] [*Ed.* 2a faciat.]

6. Restat ut de fide justificante dicamus.

CAPUT SECUNDUM.

In quo natura fidei justificantis indagatur et explicatur.

1. FIDES justificans propriè non est notitia, sed hæc illius est antecedens ; fides enim proprie assensus est, etc. ; assentiri autem Dei verbo mysteriisque eodem contentis sine notitiâ et intelligentiâ, saltem aliquali et secundum τὸ ὅτι, non possumus, ut dictat sensus communis. Exactam et exploratam intelligentiam mysteriorum, etiam quoad τὸ διότι, à Protestantibus ad fidem justificantem exigi, mera est calumnia. De fide implicitâ, de quâ hodie inter partes controvertitur, quomodo intelligenda et quatenus admittenda sit, non est nostri instituti nunc disserere ; consulantur qui hodie controversias fidei copiosiùs (utinam et solidiùs) tractant.

Fidem explicitam primorum et fundamentalium articulorum qui Symbolo Apostolico continentur omnibus Christianis, quantum cujusque capacitas

given to all the faithful, but only to some; at first, indeed, to many, but afterwards to fewer, and now to very few or almost none.

5. Temporary faith, or rather faith of unenduring persons, "who," as is said,[a] "for a while believe, and in time of temptation fall away," is true faith and not feigned, and is of the same species as justifying faith, whatever some affirm to the contrary; for constancy or inconstancy of believing does not constitute an essential distinction of faith, since duration does not pertain to the essence of a thing. This distinction is approved of by those Protestants only who contend that true and justifying faith cannot be lost, an opinion which very many other learned and moderate Protestants reject; of which point more at length hereafter.

6. It remains to speak of justifying faith.

CHAP. II.

Of the nature of Justifying Faith.

1. JUSTIFYING faith properly is not knowledge, but this is its antecedent; for faith is properly assent: but common sense teaches that we cannot assent to the word of God, and to the mysteries therein contained, without knowledge and understanding of them, at least of some sort, and according to the *what it is.* But it is a mere calumny to say that an exact understanding (founded on examination) of the mysteries, even as to the *why it is*, is required by Protestants for justifying faith. To treat of implicit faith, how it is to be understood, and how far to be admitted, which is one of the things now controverted, does not enter into our present design. Those writers may be consulted who now-a-days treat controversies of faith copiously, I wish I could add solidly.

Romanists teach, and indeed rightly, that an explicit faith in the primary and fundamental articles which are contained in the Apostles' Creed is necessary to all

fert, necessariam esse docent Romanenses, et quidem rectè ; in reliquis articulis sufficere aiunt fidem implicitam communi fidelium plebi, et si credant quicquid Sancta Mater Ecclesia Romana credit, et credendum tenet : sed hujusmodi fides, si modo fidei nomen cæcus assensus et stupor meretur, hoc tristi et infelici sæculo non est facilè admittenda. Nam quot, proh dolor, errores, si non contra fidem, saltem præter fidem, sub nomine tamen fidei, communiter hodie in Ecclesiâ Romanâ docentur et tanquam fidei articuli omnibus obtruduntur. Verba * illa Bellarmini,[a] "Fidem melius per ignorantiam quàm per notitiam definiri," licèt valde cruda sint et incommodè ab illo prolata, quia tamen limitatè et comparatè tantùm ab illo dicta videntur, non esse adeo odiosè exagitanda duco, quemadmodum hodie fit à compluribus Protestantibus.

* [p. 4.]

[a] De Justif., l. i. c. 7. [§ Judicium.]

2. Neque etiam fides justificans propriè est fiducia, sicut permulti Protestantes contendunt, ipsam formam et quasi animam fidei salvificæ in fiduciâ constituentes.

3. Non est fiducia specialis misericordiæ sive remissionis peccatorum ante acceptæ. Hæc enim fiducia, vel etiam, si vis, assensus, quo speciali quadam applicatione singulatim quisque credit aut certò statuit, sibi esse remissa peccata, non est fidei justificantis forma, sed quoddam tantùm consequens et effectum, et non fidei solius, sed et aliarum virtutum fidem comitantium ; neque etiam necessarium aut inseparabile effectum, ut suo loco dicemus. Quis enim certò statuere potest, sibi peccata remissa esse, nisi ante crediderit Christum esse Salvatorem mundi, eique omnino parendum esse ? Præterea diffiteri non possunt Protestantes, neque ulli Christiani, remissionem peccatorum esse fidei consequens et effectum, quandoquidem per fidem impetratur ; ("Ut accipiant remissionem peccatorum per fidem quæ est in me.[b]") ac proinde fides justificatio-

[b] c. 26 Act. v. 18.

Christians, so far as each one's capacity admits: in the other articles, they say that an implicit faith is sufficient for the mass of the faithful, and if they believe whatever their holy Mother, the Roman Church, believes, and holds necessary to be believed. But such a faith (if indeed a blind and stupid assent merit the name of faith) must not easily be admitted in this sad and unhappy age; for how many errors, alas! if not contrary to the faith, at least in addition to it, yet under the name of the faith, are commonly now taught in the Roman Church, and thrust upon all as articles of faith. Those words of Bellarmine,[a] "Faith is better defined by ignorance than by knowledge," though they are very crude, and incorrectly expressed by him, ought not, I think, to be so bitterly attacked as many Protestants at present do; since they seem to be said by him with limitations, and merely comparatively.

2. Nor is justifying faith properly assurance, as very many Protestants contend; placing the very form and as it were the soul of saving faith in assurance.

3. It is not the assurance of having previously received special mercy, or forgiveness of sins; for this assurance, or even (if you choose) assent, by which, by a special application, each one individually believes, or certainly determines that his sins have been forgiven, is not the form of justifying faith, but only a consequence and effect of it; and that not of faith alone, but of the other virtues also which accompany faith. Nor is it even a necessary or inseparable effect of it, as we shall show in the proper place. For who can certainly determine that his sins have been forgiven, unless he have first believed that Christ is the Saviour of the world, and must in everything be obeyed. Moreover, neither Protestants nor any Christians can deny that forgiveness of sins is the consequence and effect of faith, since it is obtained by faith; ("That they may receive forgiveness of sins, by faith that is in Me."[b]) and therefore faith precedes justification, if not in time, yet at

nem, ordine saltem naturæ et causalitatis, etsi non tempore, antecedit. Perperàm igitur fides justificans definitur, Fiducia peccatorum in præterito remissorum. Videatur Apostolus[a] ubi disertè fiduciam fide posteriorem statuit; ("In quo habemus etc. aditum cum fiduciâ per fidem ipsius.")

4. Nec est fiducia quâ credimus quisque, nobis remitti peccata in præsenti, prout alii volunt prioris sententiæ absurditate perspectâ[b]; nam fides justificans est instrumentum vel medium, per quod remissionem peccatorum consequimur; quocirca causa ejusdem, et ordine naturæ saltem prior. Deinde, sive dicamus fide justificante credi, peccata esse remissa, sive in præsenti remitti, remissio semper fidei objectum statuitur, ac proinde naturâ fidem præcedit; neque enim objectum efficitur per actum illum ipsum, cujus est objectum; quia actus intellectûs vel voluntatis, saltem creatæ, non facit objectum suum, sed illud semper præsupponit; sicut visio non facit objectum visibile, sed supponit illud. Doleo igitur, Danielem Chamierum (ut alios non nominem) virum alioquin nec indoctum nec indisertum * adeò inconsideratè has ipsas ob rationes affirmare,[c] "fidem justificantem si non tempore, saltem ratione, sequi justificationem," et,[d] "fidem non esse causam justificationis." Itaque dicit, "fidem justificare, non quia efficiat justificationem, sed quia efficitur in justificato et requiritur à justificato."[e] Hæc absurdissima sunt, neque Protestans quisquam sanus et sobrius negaverit, fidem esse causam justificationis efficientem, non principalem quidem, neque meritoriam, sed instrumentalem, qualem particulæ EX et PER (ut recte ex Apostolo[f] urgent Romanenses) significant, ac proinde justificatione semper ordine naturæ priorem esse.[g] Tertiò, qui contendunt, fidem justificantem esse fiduciam remissionis peccatorum ut factæ, sive in

[a] c. 3. ad Eph. v. 12.

[b] vide Censuram Confess[ionis] Remonstrantium, p. 159, aliosque permultos.

* [p. 5.]

[c] Panstratiæ suæ Catholicæ, tom. 3. l. 13, de fide, c. 6. n. 3.

[d] n. 4.

[e] et rursus in lib. 22. cap. 12. [n. 5 sqq.] &c.

[f] Rom. v. 1, et iii 30.

[g] Vide G. Downam de fœdere gratiæ [on the Covenant of Grace,] cap. 8, p. 95, 96.

least in the order of nature and of causation. Justifying faith therefore is wrongly defined to be, "an assurance that our sins have formerly been forgiven." See the Apostle,[a] where he expressly determines assurance to be posterior to faith: "In whom we have access, with assurance, through the faith of Him."

4. Nor is it the assurance by which we believe individually that our sins are forgiven at the present moment, as others maintain, having seen the absurdity of the former opinion;[b] for justifying faith is the instrument or medium by which we obtain forgiveness of sins, and therefore it is the cause of it, and must be prior to it in the order of nature at least. Secondly, whether we say that by justifying faith we believe that our sins have been already forgiven, or that they are forgiven at the present moment, yet forgiveness is, in either case, considered as the object of faith, and therefore in nature it would precede faith; for the object is not created by that act of which it is the object; because the act of the intellect or will (at least of that which is created) does not make its object, but always presupposes it, as vision does not make the visible object, but supposes it. I therefore regret that Daniel Chamier (to name no others), a man in other respects not void of learning or eloquence, should have on these grounds so inconsiderately affirmed,[c] that "justifying faith, if not in time, yet in reason at least follows justification;" and,[b] that "faith is not the cause of justification." Therefore he says, that "faith justifies, not because it effects justification, but because it is effected in and required from a justified person."[e] These are most absurd statements, nor will any sane and sober Protestant deny, that faith is an efficient cause of justification; not indeed the principal nor the meritorious, but the instrumental cause, as the words "by" and "through" signify, (as Romanists rightly urge from St. Paul;[f]) and that therefore it is always prior to justification in the order of nature. Thirdly, those who contend that justifying faith is the assurance of the forgiveness of sins, as accomplished whether at some previous time or now at this present, do

præterito, sive in præsenti, non solantur afflictas mentes, quemadmodum existimant; sed plurimis consolationem omnem eripiunt planè, et in desperationis gurgitem tantùm non demergunt. Quot enim piæ animæ promissionibus Evangelicis firmiter et ex animo credunt et assentiuntur, atque etiam in Christum unum et unicè recumbunt, etc. quibus tamen peccata sua remissa esse certò non sit, nedum fide divinâ persuasum, quanquam id unum omnium maxime vellent: destituunturne hi fide salutari ac proinde salutis incapaces sunt? absit [ut hoc] dicamus.[a]

[a] Vide Mayerum Anglum, cap. 2. S. Jac. v, 19, p. 30, 31, aliosque.

5. Neque etiam tertiò et ultimò, fides justificans proprie est fiducia veniæ peccatorum et æternæ salutis per et propter Christum obtinendæ, prout alii paulò moderatiores volunt; nam et hæc fiducia ex fide nascitur,[b] atque in voluntate est cùm fides in intellectu sit sita. Verum quidem est, ista duo in justificatione peccatoris nexu individuo semper esse conjuncta, unde et sæpe in Scripturâ fidei nomen pro fiduciâ usurpatur; quod etiam multi Romanenses confitentur, teste Suarezio,[c] et res per se clara est; non tamen propterea ista duo confundenda sunt. Confusio rerum distinctarum multas, proh dolor, lites minimè necessarias cùm in hoc argumento, tùm etiam in aliis, peperit atque indies parit fovetque in Ecclesiâ.

[b] c. 3, ad Eph. v. 12.

[c] De fide disp. i, sect. 1, n. 5. et de gratia, lib. 8, c. 15, n. 2.

6. Distinctionem fidei et fiduciæ præter multa Scripturæ loca atque etiam Patrum testimonia, quæ vulgò citantur ab iis qui de rebus hisce fusius disputant, et ad quæ à contrà sentientibus * nihil præter mera Cresphugeta reponitur, et præter rationes hactenus allatas; distinctionem, inquam, hanc suis etiam suffragiis comprobant plurimi doctissimi Protestantes, licèt non omnes eâdem mente et ratione; Beza;[d] P. Martyr[e] R. Smythæo Anglo-Romanensi distinctionem hanc urgenti ex loco ad Ephesios sæpius citato, ultrò concedit, fidem et fiduciam differre;

* [p. 6.]

[d] Annot. ad Eph. c. 3, v. 12.

[e] In c. xi, ad Rom. Tract. de justificatione, p. 520, [p. 1188.]

not, as they suppose, comfort those who are troubled in mind, but rather from most persons they altogether take away every consolation, and all but plunge them into the abyss of despair. For how many pious souls firmly and from the heart believe and assent to the gospel promises, and even recline solely on Christ alone, who nevertheless are not certain, much less persuaded by a divine faith, that their sins have been forgiven, although they desire this above all things. God forbid that we should say that these persons are destitute of saving faith, and therefore incapable of salvation.[a]

5. Nor again, thirdly and lastly, is justifying faith properly the assurance of obtaining forgiveness of sins and eternal salvation, through and on account of Christ, as others, who are rather more moderate, maintain; for not only does this assurance spring from faith,[b] but also it is seated in the will, while faith is seated in the intellect. It is true, indeed, that in the justification of the sinner these two are always joined with an indivisible union; whence also the word "faith" is often used in Scripture in the sense of assurance, which is acknowledged even by many Romanists, as Suarez testifies;[c] and the thing is evident of itself; but yet these two are not on this account to be confounded. The confusion of distinct things has, alas! produced, yea daily produces and nourishes in the Church many most unnecessary disputes, in this argument as well as in others.

6. The distinction between faith and assurance is not only established by many passages from Scripture and testimonies of the Fathers, (which are commonly cited by those who discuss these matters more at length and to which nothing but mere quibbles are replied by those who think differently), and by the reasons above adduced, but also is supported by the suffrages of many very learned Protestants, though not all with the same design and reason; Beza;[d] Peter Martyr[e] to R. Smith, an English Romanist, who had urged this distinction from the text in the Ephesians which has been so often cited, at once grants that faith and assurance differ, and then, putting a

deinde benignè illorum Theologorum Protestantium qui ista confuderunt verba explicans, inquit, "Quid aliud ferme sibi vult Philippus aliique nostri fideles doctores, cùm fidem quâ justificamur, appellant fiduciam, nisi eam non esse mortuam, non ignavam, non humanam persuasionem: Sed tam vehementem assensum ut ipsam fiduciam habeat quàm intimam et conjunctissimam? etc." Zanchius,[a] ubi affirmat eandem fuisse Buceri sententiam multis ab illo demonstratam in libro de Reconciliatione Ecclesiæ;[b] Piscator;[c] J. Rivius;[d] Jacobus ad Portum, Theologus Lausannensis;[e] "Ex quibus verbis [f] luculenter," inquit, "apparet, verum esse id quod præstantissimi Theologi, Calvinus et Beza, observârunt: nempe, fiduciam à fide, tanquam effectum à causâ, differre, ac proinde à nonnullis perperam confundi, quamvis illa duo indissolubili nexu, quoties de fide justificante agitur, cohæreant, etc." Ibidem et fusè docet hæc duo differre non tantùm ut causam et effectum, sed etiam subjecto, actu, et objecto, et tandem sic concludit;[g] "Qui aliter sentiunt, atque hæc confundunt summis difficultatibus se involvunt, ex quibus se expedire nequeunt, etc," Theologi Remonstrantes;[h] Archiepiscopus Spalatensis;[i] Jacksonius Anglus;[k] Chibaldus item Anglus in suo, cui titulus est Fidei Examen, libello,[l] prolixè refellit sententiam, ut appellat, Lutheranorum (quanquam etiam multi alii in eodem luto cum illis hæreant) qui fidem justificantem per fiduciam remissionis peccatorum acceptæ definiunt. Errat tamen et ipse cum multis aliis,[m] * quando [n] fidem justificantem definit per fiduciam, quâ in Christum recumbimus pro gratiâ et salute per eum obtinendâ. Vide Georg. Dounamum [o] fusè hac de re contra Pemblium disserentem, plures non est necesse in re tam apertâ nominare.

[a] In locum ad Eph. iii. 12 [t. 6. p. 105, § Primo quidem manifesto], et in. Miscellanea, p. 488 [Oper. t. 7, p. 354, § Non sum autem secutus definitionem.]

[b] Art. de Justif.

[c] Resp. ad duplic. Vorstii, parte 2, p. 294, et in Exegesi aphorismorum [loc. xi. de fide, aphoris. 4] p. 206 [p. 259, 260.]

[d] De Mysterio Redemptionis, lib. 3 [Oper. Theolog.] pag. 237.

[e] In sua Defensio fidei Orthodoxæ contra Ostorodium Socinianum, cap. 30 [p. 381].

[f] Eph. c. 3, v. 12.

[g] [p. 387.]

[h] In Epist. ad Exteros, p. 85, 86; in Scripta Synodal. Historica, p 103 [Considerat. in Catech. Heidelb. ad Quæst. et Resp. 21]; in Confessione sua, cap. 11, sec. 2; et Apologia pro Confessione [cap. [illegible]] p. [illegible] etc.

[i] De Repub. Eccles. l. 7, cap. 11, n. 205.

[k] On Justifying Faith, p. 108.

[l] [Tryall of Faythe, book 2], cap. 3, [p. 138-172.]

[m] Vide Pemblium in suis Vindiciis Gratiæ, p. 257, et sequentes circa libri finem. [p. 139,], aliosque.

* [p. 7.]

[n] [B. 2, c. 1, p. 96. sq.]

[o] De fœdere gratiæ [On the Covenant of Grace,] cap. 8, pp. 77, 78, et in Appendice 7, p. 211, &c.

favourable construction on the words of those Protestant Theologians who have confounded them, says; "Philip Melanchthon, and others of our faithful doctors, when they call the faith by which we are justified assurance, mean little else, than that it is not a dead, not a slothful faith, not a human persuasion, but so vehement an assent as to have assurance as intimate as possible, and most closely conjoined." Zanchius,[a] where he affirms that Bucer has shown this to have been his opinion, in many places of his book de reconciliatione Ecclesiæ; [b] Piscator; [c] J. Rivius; [d] Jacobus ad Portum, a theologian of Lausanne; [e] "From which words,[f]" he says, "it clearly appears that that is true which the most eminent theologians [especially] Calvin and Beza have remarked, viz. that assurance differs from faith as effect from cause, and that therefore they are wrongly confounded by some; although, whenever justifying faith is in question, they cohere with an indissoluble union." And in the same place also he largely proves that these two differ, not only as being cause and effect, but also in subject, act, and object. And, finally, he thus concludes,[g] "They who think differently, and confound these, involve themselves in very great difficulties, from which I cannot see how they can extricate themselves." The Remonstrant Theologians; [h] the Archbishop of Spalatro; [i] Jackson an Englishman; [k] William Chibald, also an Englishman,[l] prolixely refutes the opinion of the Lutherans, as he calls it, (though many others stick in the same mire), who define justifying faith by an assurance of having received forgiveness of sins. Yet he himself also errs, with many others, [m] when [n] he defines justifying faith by that assurance wherewith we repose on Christ for grace and salvation to be obtained through Him. See George Downam,[o] (we need name no more in so clear a matter), who diffusely treats of this matter against Pemble.

7. Fides justificans, distinctè et Theologicè loquendo, nihil aliud est quàm assensus animi firmus ac certus à S[piritu] S[ancto] per verbum eductus, quo omnia à Deo in Scripturis revelata, ac præsertim de mysterio redemptionis et salutis nostræ per Christum factæ, verissima esse statuimus propter authoritatem Dei revelantis.

8. Proinde in se et essentiâ suâ spectata, nihil est aliud quàm fides Catholica, quæ et ipsa proculdubio hominem justificat, si cetera omnia ad justificationem necessaria ei adsint.

9. Ejusque subjectum est intellectus, non autem voluntas, quanquam τὸ Credere à voluntate imperetur; "est" enim "fides voluntarius animæ assensus.[a]" "Cætera potest homo nolens, sed credere non nisi volens.[b]" et cùm cordi actus credendi tribuitur in Scripturâ, mens intelligitur; cùm credere propriè loquendo nihil aliud sit quàm ei quod dicitur assentiri, illudque pro vero habere: hactenus enim pluribus est demonstratum, fiduciam nullam fidei partem esse, ut neque propriè spei † est; fiducia enim non est tantùm futuri fiducia, sed etiam præsentis, veluti cùm quis fidit suo robori dum sarcinam portat, vel celeritati dum currit; magis tamen ad spei naturam accedit quàm ad fidei, unde dicitur esse spes roborata. Multis Scripturæ et Patrum testimoniis hæc sententia confirmari posset, sed quia brevitati studemus, lectorem ad eos qui hisce de rebus copiosius scribunt remittentes, audiamus quid plurimi etiam Protestantes hac de re sentiant. And. Rivetus, scriptor nuperus,[c] fatetur, hanc esse quorundam Protestantium sententiam, quam nec damnare audet; legat verba apud Authorem cui otium est; idem tamen aliorum errorem sequutus[d] contendit, "fidem justificantem non esse habitum unum numero simplicem absolutè; sed unum aggregatione et quodam modo compositum ex duo-

[a] Theodorit. Therapeut. i. [tom. iv. p. 717.]
[b] S. Augustinus tr. 26, in Joan. [§ 2, p. 494, F.]

† *Ed* 1ma *et* 2a spes.]

[c] In sua [Catholicus Orthodoxus sive] summa controversiarum, tr. 4. q. 10, [§ 6], pag. 419] t. 3, p. 450.]
[d] ibid. [§ 7] pag. 421, [t. 3, p. 451], et in synopsi illa vulgo jactata et trita purioris Theologiæ disp. 31, sect. 14—17, &c.

7. Justifying faith (to speak accurately and theologically) is nothing else than a firm and sure assent of the mind, produced by the Holy Ghost from the word, by which we acknowledge all things revealed by God in the Scriptures, and especially those concerning the mystery of our redemption and salvation, wrought by Christ, to be most true, by reason of the authority of God who has revealed them.

8. Therefore, considered in itself and in its essence, it is nothing else than Catholic faith, which itself doubtless justifies a man, if all the other things which are necessary to justification accompany it.

9. And its subject is the intellect, and not the will, although belief is ruled by the will; for "faith is a willing assent of the soul;[a]" "Other things a man can do, though unwilling; but he can believe only when he is willing;[b]" and when the act of belief is in Scripture attributed to the heart, we must thereby understand the mind; since to believe, properly speaking, is nothing else than to assent to what is said, and to account it true; for thus far we have shown, by many proofs, that assurance is no part of faith, nor indeed does it properly belong to hope † either; for assurance is an assurance not only of what is future, but also of what is present, as when any one confides in his strength when carrying a burden, or in his swiftness when he runs; yet it approaches nearer to the nature of hope than to that of faith, whence it is said to be "hope strengthened." This opinion might be confirmed by many testimonies from the Scriptures and Fathers, but, because we study brevity, referring the reader to those who write more copiously on these matters, let us hear what many even Protestants think on this subject. Andrew Rivetus, a recent writer,[c] allows that this is the opinion of some Protestants, and that he dares not condemn it; whoever has time, let him read the writer's own words; yet he himself, following the error of others,[d] contends that "justifying faith is not a habit, one in number, and absolutely simple; but one by aggregation, and after a certain manner composed

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bus,[a] " nimirum et assensum in intellectu, atque simul fiduciam in voluntate continere. * Beza sæpe idem affirmat ;[b] Jacobus ad Portum ;[c] Piscator,[d] ubi loca illa [e] quæ ad sententiam contrariam confirmandam adduci solent, " non de fiduciâ sed de mentis certâ persuasione intelligenda esse," contendit ; argumento etiam communi, sed solido, usus ; " Nullus habitus in subjectis, genere diversis, ut sunt intellectus et voluntas, simul esse potest, etc." Gerardus Vossius ;[f] R. Hookerus ;[g] J. Camero,[h] ubi hæc eadem diserte astruit ; plures non cito, neque enim necesse est in re tam clarâ. Quocirca Alstedius [i] inter quæstiones quæ inter Protestantes Theologos ventilantur hanc ponit,[k] " An fides sit in intellectu" tantùm, " vel" etiam " in voluntate ?" Fidem quidem fiduciam, charitatem, et alia dirigere et gubernare, verum est ; non tamen est idcirco in earum virtutum potentiis ; quemadmodum prudentia in omnibus virtutibus vim exercet suam et operatur, non tamen in omnium illarum potentiis inhæret.

10. Generale et adæquatum objectum fidei justificantis est omnis veritas à Deo in Scripturâ revelata, fatentibus omnibus Protestantibus, ut frustra sit † Bellarminus[m] aliique operosè hoc contra illos probantes quod ipsi non negant. Dico in Scripturâ, quia regula adæquata et infallibilis cui fides salvifica innititur, in solis Scripturis actu aut virtute continetur. Aliud quidem sentiunt hodie multi Romanenses contra Scripturam et Patres, aliosque etiam Theologos in ipsâ Romanâ ecclesiâ celeberrimos : sed disputatio illa non est hujus loci.

11. Principale tamen objectum illius, quodque præ aliis fideles ‡ respicit in ipso justificandi actu, est Christus ut mediator et redemptio per illum facta, ut patet ex clarissimis Scripturæ locis,[o] " Per Christum, etc." " [p] Justitia Dei per fidem Christi etc." aliisque innumeris. Neque hoc ne-

[a] [§ 16.]
* [p. 8.]
[b] in Apol. pro justif. [ex sola fide] contra anonymum. pag. 9, 33, 114, 167, ed. 1592.
[c] Loco supra citato: [Orthodoxæ fidei defensio adv. Ch. Ostorodii Samosateniani Institut., c. 30.]
[d] In Resp. ad [C.] Vorstii duplicationem, parte 2, p. [293] 294.
[e] c. 4 ad Rom., v. 20; c. 10, v. 10; et Act. 15, 9.
[f] Historiæ [de Controversiis quas] Pelag[ius ejusque reliquiæ moverunt, lib. 4, p. 1. ant. 1], p. 407 et seq. [p. 418, sq.]
[g] lib. 1 de Politia Ecclesias. [Eccles. Polity, b. 1,] sect. 11.
[h] [Prælect. in selectiora quædam Nov. Test. loca] Operum, tom. 1, p. 78: et tom. 2, p. 359.
[i] Theologia Polemica, parte 7, pag. 641, [part. 6. § 2 n. 20, pag. 700.]
[k] n. 20.
† [*Ed.* 2a sint.]
[m] [De Just., lib. 1., c. 8—11.]
‡ [*forte* fidelis.]
[o] Act. c. 13. v. 38. 39.
[p] c. 3. ad Rom. v. 21, 22

of two,[a] viz., that it includes assent in the intellect, and at the same time assurance in the will. Beza often affirms the same.[b] Jacobus ad Portum;[c] Piscator,[d] where he contends that those texts[e] which are wont to be adduced to establish the contrary opinion "are not to be understood of assurance, but of a certain persuasion of mind;" using also that common but solid argument, that "no habit can be at once in subjects differing in kind, as do the intellect and the will, &c." Gerard [J.] Vossius;[f] R. Hooker;[g] J. Cameron,[h] where he expressly supports these same doctrines. I cite no more; for indeed it is unnecessary in a matter so evident. Wherefore Alstedius,[i] among the questions debated among Protestant divines, puts this one:[k] "Whether faith be situated in the intellect" only, "or in the will" also? That faith directs and governs confidence, love, and the other feelings, is indeed true; but it is not, on that account, in the powers of these virtues; in the same way that prudence exerts its influence and works in all virtues, but yet is not inherent in the powers of any of them.

10. All Protestants confess that the general and adequate object of justifying faith is all truth revealed by God in Scripture; so that it is in vain that Bellarmine[l] and others laboriously prove against them what they do not deny. I say in Scripture, because the adequate and infallible rule on which saving faith rests, is contained, actually or virtually, in the Scriptures alone. Many Romanists now-a-days think otherwise, contrary to Scripture and the Fathers, and even to other divines much esteemed in the Roman Church itself: but this discussion does not belong to this place.

11. Its principal object, however, and what above all others, in the very act of justification, concerns the faithful, is Christ as Mediator, and the redemption wrought by Him, as is evident from most clear texts of Scripture. "That through Christ, &c.[o]" "Even the justice of God, by faith of Christ, &c.,[p]" and others innumerable. Nor do

gant Romanenses; quia "justificatio impii," ut inquit Thomas,[a] pertinet "ad bonitatem et misericordiam Dei se superabundanter diffundentem;" hanc autem non est invenire extra Christum et salutem in illo oblatam. Stapletonus;[b] "Fides justificans seu disponens ad justitiam, principaliter quidem respicit Christum ut mediatorem et redemptionem per illum factum, non tamen * unicum [et proprium] est illud fidei justificantis objectum, etc." Suarez;[c] "Fides Dei, ut justificatoris per Christum, est quasi propria fides justificans, etc." quod confirmat ex Paulo,[d] "Credenti in eum qui justificat impium, fides ejus reputatur ad justitiam," et ex Concilii Tridentini decreto de justificatione,[e] dum post generalem fidem eorum quæ revelata sunt additur, "Atque illud imprimis, à Deo justificari impium per gratiam ejus, etc." Cornelius à Lapide;[f] "Fides quæ inchoat justitiam" (quidni etiam quæ continuat provehitque?) "propriè et proximè est fides in Christum redemptorem." Jac. Reihingius, cùm adhuc Jesuita esset, et quidem non obscuri nominis in Germaniâ (postea enim se Lutheranis adjunxit) contra Meisnerum, ut legere est in Meisnerianâ excubiarum papisticarum depulsione;[g] "Meisnerus fidem relatè sumptam, ut est apprehensio meritorum Christi, à pontificiis non agnosci scribit: Audax calumnia, audiamus Tridentinum Synodum, etc." deinde recitatis verbis decreti[h] ita inquit; "Si cumprimis credimus impium justificari per redemptionem in Christo, si fidimus Deum nobis propter Christum propitium fore, quomodo fidem in Christi merita relatam, et fiduciam remissionis per Christum obtinendæ abjicimus, et, ut Meisnerus blaterat, exsibilamus? etc." Nemo Romanensium, nisi malè sanus, hoc negaverit, ut malè Protestantes quidam hujus contrarium illis impingant.

[a] 1ma summæ q. 45, art. 6. [concl. § ad Tertium dicendum.]
[b] De Justif. lib. 8, c. 12 [§ Hæc ibi.]
* [p. 9.]
[c] De gratia, lib. 8, c. 16, n. 10.
[d] c. 4, ad Rom. [5.]
[e] [De Justificatione,] cap. 6.
[f] [In] c. 1. ad Rom., v. 17, n 6. [? n. 7 Denique cùm.]
[g] [M. Balthasar Meisnerus, Excubiarum Papisticarum Depulsio] p. 106.
[h] cap. 6.

the Romanists deny this ; because " the justification of the sinner," as says St. Thomas Aquinas,[a] " pertains to the goodness and mercy of God superabundantly diffusing itself ; " but this cannot be found apart from Christ, and from the salvation offered in Him. Stapleton ;[b] " Faith justifying or disposing to justice principally indeed regards Christ as Mediator, and the redemption wrought by Him ; but this is not the sole [and the peculiar] object of justifying faith, &c." Suarez ;[c] " The belief of God, as our justifier through Christ, is as it were the proper justifying faith ;" which he confirms from St. Paul,[d] " To him that believeth on Him that justifieth the ungodly, his faith is counted for justice ;" and from the decree of the Council of Trent on justification,[e] where, after the general faith of those things which are revealed, there is added, " And this especially, that the wicked is justified by God, through His grace, &c." Cornelius à Lapide ;[f] " Faith which commences justice" (why not also that which continues and carries it on) " is properly and strictly faith in Christ the Redeemer." Jacobus Reihingius, while he was yet a Jesuit, and indeed of no obscure fame in Germany, (for he afterwards joined himself to the Lutherans) arguing against Meisner (as may be read in Meisner's Excubiarum papisticarum depulsio,[g]) says ; " Meisner writes that faith taken relatively, as it is the apprehension of the merits of Christ, is not acknowledged by Romanists. What an audacious calumny ! Let us hear the Council of Trent, &c." then, having recited the words of the decree,[h] he thus writes ; " If we believe, in the first place, that the wicked is justified through the redemption in Christ ; if we trust that God will be propitious to us on account of Christ : how do we reject and (as Meisner slanderously asserts) cast aside with scorn, faith referred to the merits of Christ, and assurance of forgiveness to be obtained through Him." No Romanist in his senses would deny this ; so that those Protestants are wrong who ascribe the contrary to them.

CAPUT III.

An fides sola justificat?

1. QUÆSTIO hæc plerisque utriusque litigantium partis tantæ molis esse videtur, ut de eâ immortali dissidio et bello irreconciliabili sibi contendendum esse putent; quàm verè nunc in timore Domini et seposito omni partium studio despiciamus.

2. Protestantes omnes qui solâ fide nos justificari contendunt, semper tamen fidem vivam intelligi volunt et per charitatem operantem, scilicet operibus et charitati conjunctam, proposito saltem bene operandi, cùm videlicet bona opera specialiter præstari non possunt: proinde in hac propositione, "Fides sola justificat," particulam "sola" non subjectum sed * prædicatum determinare volunt. Hanc esse communem Protestantium sententiam non diffitentur ipsi Romanenses quando sobriè agunt; Bellarminus;[a] Stapletonus, quanquam adversarius vehemens;[b] "Denique, omnes, ad unum, Protestantes docent, fidem quæ justificat esse vivam, et operantem per charitatem aliaque omnia bona opera;" cui sententiæ firmandæ citat Calvini verba.[c] Quâ igitur fide, aut charitate saltem, Bellarminus, cum aliis plurimis Romanensibus, impingit per distortas consequentias, omnibus hujus temporis sectariis, ut Protestantes mos illi solennis est appellare, impiissimam hæresim Simonis et Eunomii eorumque qui tempore Apostolorum exorti,[d] solam fidem sine operibus ad salutem sufficere asseruerunt?[e] Negari non possunt † multa incommodius duriusque à Lutheranis aliisque nonnullis rigidioribus Protestantibus in hoc argumento dicta, quibus tamen non tam impugnare illi individuum bonorum operum cum fide justificante nexum, quàm coram divinæ justitiæ throno ad

* [p. 10.]

[a] De justif. lib. 1, cap. 14, sect. Respondebunt, &c., pluribusque aliis in locis.

[b] De justif., lib. 9, cap. 7, [§ Denique omnes.]

[c] Instit., lib. 3, cap. 16, sect. 1, non [enim aut fidem] somniamus, &c.

[d] August. lib. de fide et operibus, [t. 6.] cap. 14, [§ 21.]

[e] Bellarminus de [notis] Eccles[iæ t. 2] l. 4, c. 9, sect. Simoniani &c.

† [*Ed.* 2[a] potest.]

CHAPTER III.

Whether faith alone justifies?

1. TO most of the disputants, on both sides, this question appears of so great importance, that they think they must contend about it with a never-ending dissension, and an irreconcileable war; how truly, let us now examine, in the fear of the Lord, and laying aside all party feeling.

2. All Protestants who contend that we are justified by faith alone, always mean a living faith, and one which works by love; that is, joined to works and love, with at least the intention of doing good works, viz. when good works specially cannot be performed. Therefore, in this proposition, "faith alone justifies," they intend the word "alone" to determine not the subject but the predicate. Romanists themselves, when they are moderate, do not deny that this is the common opinion of Protestants. Bellarmine;[a] Stapleton, though a vehement adversary;[b] "Lastly, all Protestants to a man teach that the faith which justifies is living and working by love and all other good works;" to confirm which opinion he cites Calvin's words.[c] With what good faith then, or at least with what charity, does Bellarmine, along with many other Romanists, ascribe, by means of distorted inferences, to all the sectaries of this time (as it is his wont to call Protestants) that most impious heresy of Simon Magus and Eunomius, and those contemporaries of the apostles,[d] who asserted that faith alone, without works, suffices to salvation.[e] It cannot be denied that many things have been said very incorrectly and harshly on this subject, by the Lutherans and some others of the more rigid Protestants; by which, however, they are not to be thought, if we only interpret their words charitably, so much to deny the indivisible connexion of good works with justifying faith, as their concurrence, in the act of justifica-

actum justificationis concursum negare censendi sunt, modo charitas adsit; ab istiusmodi tamen periculosissimis hyperbolis durissimisque catachresibus, nimis patienter huc usque auditis, quacunque demum ratione excusari possint, abstinendum est, nec in Ecclesiâ diutius ferendæ sunt; nisi hominum quorundam novorum authoritatem divinæ veritati anteferre velimus.

3. Quod † ad nauseam usque ex Augustino [a] repetunt, ‡ "Bona opera sequi justificatum, non autem præcedere justificandum:" Næ illi mentem Augustini nunquam sunt assequuti, loquitur enim eo loco Augustinus de operibus justitiæ, quæ "perceptâ et professâ fide," ut ipse ait, fidelibus deinde diligenter toto vitæ cursu præstanda sunt, seu de operibus illis quæ per justitiam habitualem, *i. e.* in ipsâ justificatione infusam, inhærentem, et permanentem efficiuntur, (semper enim Augustinus, ut hoc obiter dicam, justificationis gratiam non in solâ peccatorum remissione, sed etiam in sanctificatione statuit; sed de hoc infrà) atque sic speciali quadam ratione dicuntur bona opera, non autem de iis quæ per Spiritûs Sancti gratiam assistentem et præparantem fiunt, ante, et ad justificationem peccatoris; legatur locus, ut et liber de Spiritu et litera, ad quem Augustinus lectorem * ibidem remittit,[b] "Per Spiritum incorporatus factusque membrum ejus, potest quisque, illo incrementum intrinsecus dante, operari justitiam: etc." [c] Opera illa justificationem præcedentia non facimus per Spiritum inhabitantem et specialem justificationis gratiam, sed per Spiritum extrinsecus præparantem et assistentem, (ut Augustinus clarissimè distinguit,[d] atque cum eo omnes Theologi doctiores) et per gratiam vocationis et conversionis.

4. Graviter errant, qui nullam Dei gratiam præter unicam in justificatione infusam agnoscunt, vel saltem hanc omnibus aliis præire con-

† [*Ed.* 2ᵃ Qui.]
[a] De fide et operibus, cap. 14. [§ 21, t. 6, p. 177, c.]
‡ [*W.* regerunt.]
* [p. 11.]
[b] De Spiritu et Litera, cap. 29, [§ 50 t. 10, p. 113, D.]
[c] Et in Psalm. 110, [§ 3.]
[d] Ep. 105 ad Sixtum. [*nunc*, 194 § 18.]

tion, before the throne of divine justice. Nevertheless, on whatever grounds these most dangerous hyperboles and extremely harsh perversions of words (which hitherto have been too patiently listened to), may be explained away, we must abstain from them, nor are they any longer to be tolerated in the Church, unless we wish to prefer the authority of a handful of moderns to the divine truth.

3. As to what they repeat, even to satiety, from St. Augustine,[a] viz. that "good works follow a justified person, but do not precede in one about to be justified," truly they have never mastered the meaning of St. Augustine; for he speaks in this place of works of justice, which, "after the faith" (as he himself says) "has been received and professed," are thenceforward to be diligently performed by the faithful, through the whole course of their life; or of those works which are performed through justice which is habitual *i. e.* infused in the act of justification, inherent, and permanent; (for St. Augustine always, to mention this in passing, makes the grace of justification to consist not in forgiveness of sins solely, but also in sanctification: but of this hereafter:) and thus, by a sort of special reason, they are called good works. But St. Augustine must not be understood of those good works which are done through the assisting and preparing grace of the Holy Ghost, before and towards the justification of the sinner: let the passage itself be read, and also that[b] to which St. Augustine there refers his readers: "Being through the Spirit incorporated and made a member of Him, each one is able (He giving the increase from within) to work justice.[c]" These works which precede justification we do not perform by the indwelling Spirit and the special grace of justification, but, as St. Augustine (and with him all the more learned theologians) most perspicuously distinguishes,[d] by the Spirit preparing us from without, and assisting, and by the grace of calling and of conversion.

4. They who acknowlege no grace of God, save that one only which is infused in justification, or who contend that at least that one goes before all others, greatly err; since

tendunt, cùm fidem saltem justificationem naturâ præcedere, negari non poterit, quam certè non ex nobis sed ex Christi gratiâ præveniente habemus.[a] Rectius ergo alii saniores et moderatiores Protestantes ultrò concedunt, varios actus dispositorios et præparatorios, per Spiritum Sanctum assistentem et non per solas arbitrii nostri vires in nobis productos, ante justificationem requiri, quanquam vim aliquam justificandi eosdem habere negent illorum plerique.[b]

5. Dicta quidem scriptave omnia quæ pro singulis hisce actibus dispositoriis communiter à Romanensibus aliisque citantur (ut illud "[c] Spe salvi facti sumus." "[d] Remissa sunt ei peccata multa, quoniam dilexit multum," et quædam alia etc.) licèt solidè non probent intentum, graviter tamen errant ii qui rem ipsam propterea negant, quæ ex aliis innumeris Scripturæ locis certissima est.

6. Dispositorios hosce actus ex fide et gratiâ præveniente factos, rectè negant omnes Protestantes justificationem ullâ ratione, vel etiam de congruo mereri; sed id idem inficiantur plurimi Romanenses contra Bellarminum[e] aliosque ὁμοψηφοῦς; Dominicus à Soto; [f] Stapletonus [g] cujus verba quia observatu digna sunt huc ascribam; "Non excluduntur" à justificatione "opera gratiæ et specialis auxilii, concurrentia cum fide et disponentia ad [regenerationem et] remissionem peccatorum; quæ tamen, etsi concurrere dicantur cum fide, non merentur tamen ullo sensu, justificationem primam, ut inferunt ex nostrâ sententiâ adversarii. Nam illud meritum de congruo, respectu primæ gratiæ, jam ex Scholis Catholicis pœnè explosum est, etc." * plurimis aliis in illius operum locis eadem legere est; Alvarez,[h] quæ etiam "sententia est," ut ait, multorum "gravissimorum Thomistarum; [i]" quod etiam confitetur Andreas Vega, quanquam ipse sequutus Scotum, contra-

[a] Vide Colloq. Aldeburgense, p. 48, et Robertum Rollocum de vocatione [efficaci], c. 33, p. 279, c. 38, p. 325, et 328, et G. Dounamum de fœdere gratiæ [On the Covenant of Grace,] in Appendix, p. 198, [sq.]
[b] Paræus contra Bellarminum de justificatione, lib. 1., cap. 3, pag. 35 [§ secundo tenendum sq.] cum multis aliis.
[c] c. 8. ad Rom. v. 24.
[d] c. 7. Lucæ, v. 47.

[e] lib. 1 de Justif. c. 21.
[f] lib. 2 de Natura et gratia, cap. 4, [p. 96, sqq.]
[g] De justif. l. 8. c. 16, [§ Jam vero.]

* [p. 12.]
[h] De Auxil. [Divinæ] grat[iæ et humani arbitrii viribus] lib. 7. disp. 59, n. 10. [p. 510 init.]
[i] Ibid. n. 8. [p. 509, init.]

they cannot deny that faith at least precedes justification in nature; which [faith] we certainly have not from ourselves, but from the preventing grace of Christ.[a] More rightly, therefore, do other Protestants, who are more sound and moderate, willingly concede that various disposing and preparing acts, produced in us through the Holy Ghost assisting, and not by the sole powers of our free-will, are required before justification, though most of them[b] deny to these acts any power of justifying.

5. Although not every thing which has been said and written, and is commonly cited by Romanists and others for each of these disposing acts, (*e. g.* "We are saved by hope,[c]" "Her sins, which are many, are forgiven, for she loved much,[d]" and some others), fully proves the point in question, yet they greatly err who, on that account, deny the thing itself, which is most certain from innumerable other passages of Scripture.

6. All Protestants rightly deny that these disposing acts done by faith and preventing grace, merit justification in any way, even in that of congruity; but very many Romanists also deny this, in opposition to the opinion of Bellarmine,[e] and others who agree with him; Dominicus à Soto;[f] Stapleton,[g] whose words I will here give, as they are worthy of notice; "Works of grace and special aid, which concur with faith and dispose to [regeneration and] the forgiveness of sins, are not excluded" from justification; "but, though they are said to concur with faith, yet they do not, as our adversaries infer from our opinion, in any sense merit the first justification; for merit of congruity, in respect of the first grace, is now almost exploded from Catholic schools." The same things may be read in many other places of his works. Alvarez;[h] who also says it is the opinion of many most influential Thomists,[i] which Andreas Vega also confesses (though he himself, following Scotus, defends the con-

rium defendat;[a] Paulus Benius;[b] Hosius,[c] aliique plurimi quibus citandis supersedeo. Favet Scriptura quoties gratis et per gratiam, etc. nos justificari dicit; favent et Patrum testimonia, Augustini præsertim, quanquam et quædam ex illo contrà sentientes proferre soleant, propter meriti sive merendi vocabulum latè et laxè ab illo, pro impetratione seu consequutione de facto, hac in causâ nonnunquam usurpatum. Favent denique et illa verba Concilii Tridentini [d] in quibus, nullâ omnino adhibitâ meriti distinctione, "gratis justificari ideo dicimur, quia nihil eorum quæ justificationem præcedunt, sive fides sive opera, ipsam justificationis gratiam promeretur." Neque tamen idcirco dispositorios hosce actus vim ullam justificandi habere, negandum est cum plurimis Protestantibus: nisi enim plurimis et quidem clarissimis Scripturæ locis vim apertam inferre velimus, concedendum est, eos esse causas ipsius justificationis aliquo modo efficientes, non quidem per modum meriti ullius, vel levissimi ac tenuissimi, sed ex solâ Dei benignitate ac gratuitâ promissione.

9. De fidei ipsius causalitate quis sanus dubitet? quis etiam dubitet de causalitate fiduciæ veniæ propter Christum consequendæ, in quâ tot Protestantes, ut supra dictum, ipsam veluti animam fidei justificantis collocant, licèt revera ad spem pertineat? "Nemo," inquit Ambrosius,[e] "potest bene agere pœnitentiam," (ac proinde nec à peccatis justificari) "nisi qui speraverit indulgentiam, etc." Quis autem à Deo indulgentiam certò firmiterque speraverit absque aliquâ, saltem imperfectâ et inchoatâ, Dei dilectione? Pœnitentiam, quæ sine spe et dilectione Dei non fit, non tantùm ad justificationem disponere, sed et medium esse consequendi remissionem peccatorum, ideoque rationem aliquam causæ obtinere, clarissimè probant illa Scripturæ loca, Ezech. c. 18., 21, 22, et 27; Lucæ c. 13, 3; Act. c. 2, 38; Act. c. 3, 19; 1 Joh. cap. 1, 7 et 9

[a] Lib. 8 de justif. c. 8. Sect. Quia [p. 188] et in opusculo de justif. quæst. 7 Sect. Quarta propositio, [p. 816.]

[b] [Qua tandem ratione dirimi possit controversia quæ] de efficaci Dei auxilio [et libero arbitrio inter nonnullos Catholicos agitatur] cap. 18. [pag. 306 sqq.]

[c] In, Confessio [Catholicæ fidei Christianæ] Petricov[iensis Synodi nomine scripta.] tom. 2. cap. 13, pag. 15. [al. c. 73 Confutatio opinionis contrariæ, p. 279.]

[d] Sess. 6. cap. 8.

[e] Lib. 1. de Pœniten. cap. 1 [§ 4.]

trary);[a] Paul Benius;[b] Hosius,[c] and many others, whom it would be superfluous to cite. Scripture favours this view, wherever it says we are justified gratis, and through grace, &c. The testimonies also of the Fathers favour it, especially St. Augustine; although those of an opposite opinion are wont to cite some passages from him also, because the words merit and meriting are sometimes, in this matter, used by him in a wide and loose sense, for actual impetration or obtaining. Lastly, those words of the Council of Trent also favour it,[d] in which, without any distinction of merit whatsoever, [it is said] "We are said to be justified gratis, because none of those things which precede justification, neither faith nor works, merit the grace of justification." But we must not therefore assert (as very many Protestants do) that these disposing acts have no influence whatever in justifying: for, unless we wish violently to distort very many and most clear texts of Scripture, we must concede that they are in some way efficient causes of justification; not, indeed, in the way of any merit, even the smallest and most trivial, but solely from the benignity and gratuitous promise of God.

9. Who, in his senses, would doubt the causality of faith? or who would doubt the causality of assurance of obtaining pardon, through Christ, in which so many Protestants (as we have said above) place the very soul, as it were, of justifying faith, although in truth it belongs to hope? "No one," says St. Ambrose,[e] "can rightly be penitent," (nor consequently be justified from his sins) "save he who hopes for pardon." But who can certainly and firmly hope for pardon from God, without some love of God, although but imperfect and inchoate? That penitence (which can never exist without hope and love of God) not only disposes to justification, but is moreover a medium of obtaining forgiveness of sins, and therefore acquires, in a certain way, the nature of a cause, is most clearly proved by the following passages of Scripture:—Ezech. xviii. 21, 22, and 27; St. Luke xiii. 3; Acts ii. 38; iii. 19; 1 John i. 7 and 9; to omit an infinite number of

versibus, ut alia infinita mittamus, quibus certe locis non tantùm docetur qui, qualesve sint, quibus peccata remittuntur, * ut frigidè ea diversum sentientes Protestantes explicant, sed et quam ob causam, causam, inquam, suo modo et in suo genere, vel sub quâ conditione remittantur: inter alios Protestantes videatur Vorstius.[a] Nihil frequentius apud Patres legas quàm per pœnitentiam peccata deleri, ablui, purgari ut per medicinam, abstergi. Idem etiam affirmant doctiores quidam Protestantes, et quotquot hoc contentioso et pugnaci sæculo pacis et concordiæ inter partes studiosi fuere; A. Fricius, de quo postea; [b] Archiepiscopus Spalatensis; [c] Zanchius; [d] Vorstius; [e] Remonstrantes; [f] Franciscus Whytæus; [g] sed hac de re paulo post pluribus agemus. De orationis etiam vi, quâ supplices à Deo cum publicano aliisque omnibus piis postulamus veniam peccatorum ut eandem consequamur, sic edocti ab ipso Servatore nostro, "Dimitte nobis debita nostra," uti de aliis quibusdam præviis actibus, quid attinet dicere? res enim ipsa sole meridiano clarior est. Neque tamen non ideo gratis justificamur, quemadmodum Scriptura docet, nam in his nihil omnino meriti ponimus, non magis quàm in fide ipsâ, quâ certum est nos instrumentaliter justificari, neque tamen idcirco non omninò gratis. Amandus Polanus, scriptor alioqui rigidus, vi tamen veritatis coactus,[h] hanc ponit thesin tanquam communem omnium Protestantium sententiam et Patrum doctrinæ maxime consentaneam; "Remissionem peccatorum resipiscentiâ, confessione, precibus, lachrymis, ex fide profectis, impetramus, sed non meremur propriè loquendo, ac proinde impetramus remissionem peccatorum non merito pœnitentiæ et precationis nostræ, sed misericordiâ et benignitate Dei;" quam thesin post ejusdem declarationem satis sanam, confirmat quibusdam clarissimis Patrum testimoniis, quibus infinita

* [p. 13.]

[a] In, Scholia Alex[icaca] contra Sibrandum, p. 248, et seq.

[b] [de republica emendanda] lib. 4. de Ecclesia, cap. 11.

[c] De Rep. Eccles., lib. 7, cap. 11, n. 210, et seq. aliquot.

[d] De Religione, cap. 18 de Poeniten. Th. i. Credimus [t. 8, p. 524.]

[e] in, Antibellarm[inus contractus; in 3 tom. Bell. ad Thes. de effectu contritionis] p.444 circa finem: et [Scholia Alexicaca] contra Sibrandum passim.

[f] In Apologia, &c., cap. 22, p. 237, [verso.]

[g] contra Fisherum [Reply to the Jesuit Fisher's Answers], p. 186.

[h] In sua Symphonia Catholica, cap. 27, de remissione peccatorum, p. 951, &c. [thes.] 2.

other texts, by which certainly it is not only shown who and of what sort they are whose sins are forgiven (as they are coldly explained by those Protestants who think differently), but also for what cause (cause, I say, after its own manner and in its own kind), or under what condition they are forgiven. See, amongst other Protestants, Vorstius.[a] Nothing is more common in the Fathers than to read that through penitence sins are blotted out, washed away, purged as by a medicine, wiped out. The same is affirmed by some of the more learned Protestants, and by whoever, in this contentious and quarrelsome age, have been anxious for peace and concord between the dissentient parties; A. Fricius (of whom hereafter),[b] the Archbishop of Spalatro;[c] Zanchius;[d] Vorstius;[e] the Remonstrants;[f] Francis Whyte.[g] But afterwards we shall treat of this at length. And what needs it also that we should speak of the power of prayer, by which we, with the publican and all other pious persons, do humbly beg from God pardon of our sins, in order to obtain the same, having been so taught by our Saviour Himself, "Forgive us our sins," or of that of other previous acts,—since the matter is clearer than the noon-day sun. Nor does this interfere with our being justified gratis, as the Scripture teaches, for in these we put nothing at all of merit, any more than in faith itself, by which it is certain that we are instrumentally justified; nor yet, on that account, not altogether gratis. Amandus Polanus, a writer rigid in other respects, yet compelled by the force of truth,[h] lays down this thesis, as the universal opinion of all Protestants, and very agreeable to the teaching of the Fathers; "By repentance, confession, prayers, and tears, proceeding from faith, we obtain forgiveness of sins, but we do not, properly speaking, merit it; and therefore we obtain forgiveness of sins, not by the merit of our penitence and prayer, but by the mercy and benignity of God." Which thesis, after a sufficiently sound elucidation, he confirms by some very clear testimonies of the Fathers, to which we could add

alia adjicere possemus, nisi res ipsa clarissima ac certissima esset. Utinam omnes Protestantes hanc sententiam sic à Polano expressam constanter profiterentur: nihil enim ferè litis hac de re inter saniores utriusque partis amplius superesset. Conradus Pelicanus;[a] "Multæ etiam apud Christianos sunt viæ consequendi peccatorum remissiones, de quibus Origenes[b] * et Cyrillus post eundem,[c] quæ et abbreviata invenies in Glossâ Ordinariâ;[d] sc. Baptismus, Martyrium, Eleemosyna, remissio in delinquentes contra nos, conversio impiorum verbo et exemplo procurata, charitatis insignia opera, confessio humilis Deo facta, vel homini, cum lachrymis et cordis amaritudine, etc." Hæc quidem damnant rigidi et pertinaces Zelotæ, imprimis Lutherani, tanquam cum doctrinâ Romanensium coincidentia (C. H. Echardus[e] et J. Himmelius[f] aliique:) sed quid aliud, Lector cordate, ab istiusmodi hominibus exspectes, qui non tam judicio quàm insanâ contradicendi libidine in scribendo ducuntur? Eadem legere est de vi et efficaciâ pii fletûs et jejunii in delendis peccatis nostris per immensam Dei misericordiam apud R. Hookerum[g] contra inanes Puritanorum cavillationes, et apud Gul. Covellum in suâ pro Hookero Apologiâ,[h] et apud Franciscum Whitæum.[i]

10. Communiter tamen ferè Protestantes fide solâ nos justificari docent, et quidem non per modum dispositionis, ut Romanenses loquuntur, sed per modum instrumenti, hoc est, nullâ aliâ re justificationem accipi, vel, ut ipsi loquuntur, apprehendi, nisi fide.

11. Hîc primùm inanes et inutiles quasdam logomachias partibus nimium familiares paucis tollamus, postea de re ipsâ fusius dicturi.

12. Justificamur nos fide per modum, cùm dispositionis, tum instrumenti, hæc enim duo nor

[a] in cap. 5 Levit. [v. 19.

[b] Hom. 2 in. Levit. [§ 4.] * [p. 14.]

[c] Libro secundo supposititio.

[d] Super 2 cap. Levit. [v. 11.]

[e] In Fascic. Controvers. &c. caput 7. de justificatione quæst. 1.

[f] In suo Calvino-Papismo: [Concordia concors Papæ-Calvinistica opposita concordiæ Luthero-Calvinisticæ.] parte 1. c. 7. [Harmonia 4 de necessitate bonorum operum] p. 63.

[g] l. 5 Ecclesiasticæ Politiæ [Ecclesiastical Polity, Book 5.] sect. 72 [§ 9.] p. 391 [t. 2. 416.]

[h] [A just and temperate defence of the 5 Books of Ecclesiastical Policie by M. Richard Hooker.] Art. 6. p. 42.

[i] in Orthodoxæ Fidei &c. Explanatione, &c. [The orthodox faith and way to the Church explained and justified,] p. [16,] 17.

numberless others, were not the thing itself most clear and certain. Would that all Protestants constantly professed this opinion, thus enunciated by Polanus: for there would remain scarce any matter for controversy regarding this article among the more right-thinking of both sides. Conrad Pelicanus; [a] "There are many ways even among Christians of obtaining forgiveness of sins, (concerning which Origen, [b] and after him Cyril, [c] which you will also find abbreviated in the Glossa Ordinaria, [d]) viz. baptism, martyrdom, alms-giving, forgiving those who sin against us, procuring the conversion of the wicked by word and example, signal works of charity, humble confession made either to God or man, with tears and bitterness of heart, &c." Rigid and pertinacious zealots, especially the Lutherans, (C. H. Echard, [e] and J. Himmel, [f] and others), condemn these things, as coinciding with the doctrine of the Romanists. But what else, gentle reader, could you expect from such men, who in their writings are guided not so much by a sound judgment as by an insane eagerness for contradiction. You may read the same, concerning the power and efficacy of pious tears and fasting, in wiping out our sins, through the boundless mercy of God, in R. Hooker, [g] against the idle cavillings of the Puritans, and in William Covell, in his Defence of Hooker['s Ecclesiastical Polity], [h] and in Francis White. [i]

10. Protestants, however, almost universally teach that we are justified by faith alone, and that not after the manner of a disposition (as the Romanists say) but after the manner of an instrument; that is, that justification is received, or as they themselves say, apprehended by no other thing than faith.

11. And here let us first remove out of the way, in a few words, some idle and useless contests about words, but too common to the parties, and after that treat more at length of the matter itself.

12. We are justified by faith, not only after the manner of a disposition, but also after that of an instrument; for

repugnant, siquidem fides atque etiam cæteræ prærequisitæ dispositiones, instrumenta quædam sunt justificationis nostræ, sive, quod eodem redit, media, per quæ ex Dei promisso remissionem peccatorum consequimur. "Aliqui," inquit Toletus,[a] "has dispositiones ad justitiam, solent appellare instrumenta interna justificationis; Concilium tamen Tridentinum non usum est eâ formâ loquendi, quamvis vera sit, sed dispositiones nominavit, etc." Archiepiscopus Spalatensis[b] affirmat, opera dispositoria "remissionem peccatorum secum, si debitè fiant, ex divinâ benignitate et promissione, aliquo modo sive dispositivè, sive instrumentaliter, afferre," et paulò antè,[c] "Sunt et alia multa etc. quibus * Deus tanquam dispositionibus, aut fortassè etiam tanquam instrumentis promisit remissionem peccatorum, etc." Non fuit necessè adeo timidè et dubitanter loqui, cùm res ipsa vera et certa sit.

13. Quòd per fidem, tanquam organum, gratiam justificationis accipi vel apprehendi dicunt Protestantes, Næ illi Romanenses[d] nimium morosi censores sunt, quibus ista loquendi forma improbatur, præsertim propter verbum 'Apprehendendi;' eodem enim modo loquuntur etiam multi doctissimi Romanenses; Pererius;[e] "Fides est quasi medium quoddam per quod apprehenditur justitia, et tanquam organum per quod virtus mortis Christi ad nos derivatur. etc." Maldonatus;[f] "Per fidem Christum consequimur, apprehendimus et possidemus." Videatur et Estius;[g] Claudius Espencæus,[h] ubi horum novorum Criticorum temeritatem rectè castigat. Vulgatus Latinus interpres,[i] "Gentes quæ non sectabantur justitiam, apprehenderunt justitiam," non aliter certè quàm fide. Sed meminerint etiam Protestantes permulti, verbum (atque etiam verbo significatam "actionem) accipiendi vel apprehendendi non nimis superstitiosè soli fidei tribuendum esse;"[k] nam etiam bonis operibus salutem accipere sive

[a] [in] cap. 3 ad Rom. Annot. 17. [§ Aliqui] p, 152, [p. 161.]

[b] lib. et cap. sæpe citatis, n. 216.

[c] n. 213.

* [p. 15]

[d] Stephanus Gardinerus Episcopus quondam Wintoniensis; Coll. Ratisb. ann. 1546, pag. 524. Bellarm. lib. 1 de Justif. cap. 16, sect. Restat caput tertium. Et rursus sect. Dicent excludi, etc. aliique nonnulli.

[e] in [cap.] 3 ad Rom. v. 2 [Disp. 1, § Sequitur. Per quem p. 311.]

[f] in c. 6 Joann. v. 29. [circa fin.]

[g] in c. 3 ad Rom. v. 28. [Quarta ratio.]

[h] in 1 Tim. cap. 6, v. 12. [p. 154. F]

[i] c. 9. ad Rom. v. 30.

[k] [Vorstius Schol. Alexic. p. 190 f.]

these two are not repugnant, since faith and the other prerequisite dispositions, are instruments, or, what comes to the same, means, through which, from the promise of God, we obtain forgiveness of sins. "Some," says Toletus, [a] "are wont to call these dispositions to justice, the internal instruments of justification; but the Council of Trent has not used this phrase, though it is correct, but has called them dispositions, &c." The Archbishop of Spalatro [b] affirms, that disposing works "when properly done, bring with them, from the divine benignity and promise, forgiveness of sins, in some way, whether as disposing or as an instrument; and a little before; [c] "There are also very many other things, to which, as dispositions, or perchance even as instruments, God has promised forgiveness of sins." It was not necessary to speak so timidly and doubtfully, when the thing is true and certain.

13. As to what Protestants say, that the grace of justification is received or apprehended by faith as by an organ, verily, those Romanists [d] who condemn this expression, especially because of the word, 'to apprehend,' are too morose censors; for many most learned Romanists also speak in the same manner; Pererius; [e] "Faith is as it were a kind of medium, through which justice is apprehended, and like an organ, by which the virtue of the death of Christ is communicated to us;" Maldonatus; [f] "By faith we obtain, apprehend, and possess Christ;" See also Estius; [g] Claudius Espencæus, [h] where he rightly chastises the rashness of these modern critics. The Vulgate Latin translation, [i] "The Gentiles which followed not after justice have apprehended justice," no other wise certainly than by faith. But there are very many Protestants who need to be reminded that the word (and also "the action" signified by the word) "of 'receiving' or 'apprehending' is not to be too superstitiously attributed to faith alone;" [k] for we are said in Scripture to

apprehendere in Scripturâ dicimur; "Certa bonum certamen fidei, apprehende," *i. e.* ut apprehendas "vitam æternam,"[a] et, "Mone ut divites benefaciant, ut † apprehendant vitam æternam."[b] "Non quod jam accepimus, etc. sequor autem, si quomodo apprehendam."[c] "Sic currite ut apprehendatis,"[d] *i. e.* ut brabium—accipiatis; verbum accipiendi legitur Matth. 19, vers. 29. Lucæ 11, 10. 1 Cor. 3, 8, atque aliis innumeris in locis.

14. Mittamus etiam et illam leptologiam, An Scriptura disertè alicubi dicat, Fidem solam justificare, (quod rectè doctissimi quique Protestantes negant; illud enim Marci,[e] "Tantùm crede," et illud Lucæ,[f] "Tantùm crede, et servabitur," illa, inquam, nihil ad rem faciunt: quòd Lutherus in suâ Germanicâ versione ad Rom. 3. ver. 28. particulam exclusivam * addiderit, nos parùm solliciti sumus, defendant qui volunt etc.) An saltem æquipollentia legantur; (certè in illo,[g] "Scientes non justificari hominem ex operibus legis, ἐὰν μὴ, nisi per fidem Jesu Christi," doctissimi quique interpretes Græci et Latini, plurimique Romanenses vocabulum 'nisi' adversativè intelligunt, ut idem valeat quod 'sed tantùm,' quemadmodum et alibi sæpe in Scripturâ usurpatur. Videatur Estius,[h] qui etiam illud,[i] "Arbitramur justificari hominem per fidem sine operibus legis," eodem modo intelligi vult; Cornelius à Lapide;[k] "Hanc propositionem hîc admittit D. Thomas[l] et Adamus Sasbout,[m] 'Homo non justificatur ex operibus legis, sed tantùm ex fide.'") Quæstio tota est de sensu particulæ 'Sola' vel 'tantùm,' quocunque demum modo in Scripturâ extet, sive actu, sive virtute tantùm.

15. Inanis etiam est Logomachia quæ movetur de distinctione fidei in formatam et informem; illis enim distinctionis terminis nihil aliud intelligunt Romanenses quàm fidem vivam et mortuam, ut Jacobus appellat:[n] fidei enim formam

[a] 1 Tim. c. 6, v. 12.
† [Edd. et]
[b] ibid. versu 19.
[c] ad Philip. c. 3, v. 12.
[d] 1 Cor. c. 9, v. 24.
[e] Marc. c. 5, v. 36.
[f] Lucæ c. 8, v. 50.
* [p. 16.]
[g] ad Galat. c. 2, v. 16.
[h] in locum,
[i] c. 3 ad Rom. v. 28.
[k] in eund. loc. c. 2 ad Gal. [v. 16] [§ Adde licet.]
[l] [in loc. lect. 4. sub. fine.]
[m] [In loc opp., p. 373, col. 1.]
[n] [illegible] 20.]

receive or apprehend salvation by good works also; "Fight the good fight of faith, apprehend," *i. e.* that you may apprehend "eternal life;" [a] and, "Charge them that are rich that they do good . . . that they may apprehend eternal life." [b] "Not that we have already received, . . . but I follow after, if by any means I may apprehend." [c] "So run that ye may apprehend," [d] *i. e.* that ye may receive the prize. The word "to receive" is met with in St. Matt. xix. 29; St. Luke xi. 10; 1 Cor. iii. 8; and numberless other places.

14. Let us also put aside the quibble, Whether Scripture any where expressly says that faith alone justifies, (which all the most learned Protestants rightly deny: for that passage, [e] "Only believe," and that, [f] "Believe only, and she shall be made whole;" these, I say, are nothing to the point in question. As to the addition of the exclusive word 'only' made by Luther in his German version of Rom. iii. 28, we are little careful about it; let those defend it who choose;) or Whether there be words equivalent at least; (certainly in this verse, [g] "Knowing that a man is not justified by the works of the law, except by the faith of Jesus Christ," all the most learned commentators, both Greek and Latin, and very many Romanists, understand the word "except" in an adversative sense, as equivalent to "but only;" a sense in which it is often used in other passages of Scripture; see Estius, [h] who wishes also to interpret in the same manner, "We conclude that a man is justified by faith, without the deeds of the law." [i] Cornelius à Lapide says; [k] "S. Thomas Aquinas [l] here admits this proposition, and Adam Sasbout, [m] 'A man is not justified by the works of the law, but only by faith.'") The whole question is, what is the sense of the word "alone," or "only," in whatever manner (whether actually or only virtually) it exists in Scripture.

15. That also is a fruitless contest about words which is raised about the distinction of faith into formed and unformed; for by these terms of distinction Romanists understand merely living and dead faith, as St. James calls them; [n] for they are not so ignorant as to affirm

esse charitatem, propriè loquendo et quoad ipsam fidei essentiam, non sunt Romanenses adeo rudes ut affirment; hoc tantùm volunt, fidem, (non quoad esse ejus meritorium, ut eorum quidam ineptè loquuntur, sed tantùm) quoad vim et efficaciam justitiam et salutem proximè afferendi, charitate (significatione vocis 'formæ' latius extensâ) quasi formari; quandoquidem nulla alia fides valet ad justitiam et salutem consequendam quàm quæ per charitatem operatur,[a] et per opera eatenus, ut loquitur Jacobus,[b] perficitur et consummatur, imò veluti animatur, quanquam et tota hæc charitatis vis à fide primò et originariè fluat, ut infrà dicetur.[c] Sed pertesi Logomachiarum quibus plerique utriusque litigantium partis sese veluti oblectant, de re ipsâ dicamus.

[a] Gal. c. 5. v. [6.]
[b] c. 2. [v. 22 et 26.]
[c] vide P. Baronem de Fide [ejusque ortu et natura] p. 139 et seq.

16. Sacræ literæ nusquam, nec disertè, nec per necessariam consequentiam, fidei soli omnem omnino vim justificandi tribuunt, sive (quod idem est) asserunt fidem esse unicum instrumentum et medium accipiendæ et apprehendendæ gratiæ justificationis. Hoc ex parte hactenus est demonstratum; exequamur tamen idem paulò plenius.

De pœnitentiâ, quæ in se timorem Dei cæterosque ferè omnes actus complectitur, plurima, ut supra dictum est, occurrunt in Scripturâ loca, quibus * proponitur ut necessarium medium per quod venia peccatorum obtineatur; vel (quod re idem est) ut conditio sub quâ Deus peccata, demum ex gratuito suo promisso, condonet. Hæc rationem aliquam causæ obtinere quis negaverit, nisi cui disputandi pugnacitas et cavillandi libido magis placet, quàm amor veritatis? Quoties remissio peccatorum ut effectus seu fructus pœnitentiæ in Scripturâ describitur?[d]

* [p. 17.]

[d] Esaiæ, cap. 1. [16–19] et cap. 56. [v. 1–7 ?] Jer. c. 18. [v. 7, 8.] Joel, c. 2. [v. 12–14] Josua, 29. [? Jonæ, c. 3. v. 10 ?] etc.

Innumera sunt Scripturæ loca, quibus, bonis operibus ex fide et speciali gratiæ auxilio profectis, remissio peccatorum attribuitur: locum illum[e] ubi disertè dicitur, "Hominem justificari ex operibus, et non ex fide tantùm," de cujus sensu, tanto ani-

[e] cap. 2. Jacobi [v. 24.]

that love is, properly speaking, and as to the very essence of faith, the form of faith. They only mean this, that faith, not as to its meritorious being, as some of them foolishly speak, but only as to its power and efficacy of immediately bringing justice and salvation, is as it were formed by love (the word 'form' being taken in a wide signification,) inasmuch as no other faith avails to obtain justice and salvation but that which works by love,[a] and as St. James[b] says, is by works in so far perfected and consummated, nay as if quickened; although all this power of love primarily and originally flows from faith, as will be shown afterwards.[c] But, wearied of the disputes about words, with which most of the litigants of both sides are wont as it were to delight themselves, let us discuss the matter itself.

16. The Holy Scriptures nowhere, either expressly or by necessary consequence, attribute to faith alone the whole power of justifying, or what is the same thing, assert that faith is the only instrument or means of receiving and apprehending the grace of justification. This has been already demonstrated in part, but let us follow it out a little more fully.

Concerning penitence, which embraces in itself the fear of God, and almost all other acts, there occur (as we have shown before) very many passages in Scripture, in which it is set forth as a necessary means through which to obtain pardon of sins, or (what in fact is the same thing) as a condition under which God (ultimately of His own gratuitous promise) forgives sins. Who will deny that these in some sense have the nature of a cause, except he who is more pleased with the pugnacity of disputing, and the desire of cavilling, than with the love of truth? How often is forgiveness of sins described in Scripture as the effect or fruit of penitence?[d]

There are innumerable passages in Scripture in which forgiveness of sins is attributed to good works, proceeding from faith and the special aid of grace. To omit for the present that passage, St. James ii. [24], where man is expressly said to be "justified by works, and not by faith only;" to omit, I say, that passage, about the meaning of

morum ardore inter partes certatur; locum, inquam, illum ut nunc omittam, de quo postea suo loco, vide Ezech. 18 et 33, Matth. 6. 14 et 18, versu ultimo,† et Lucæ 6. 37, Iac. 5. 19, 20, etc. Immo si quis non oscitanter Scripturam legat, plura forte numerabit loca quæ conditionem bonorum operum exigunt, ut cùm veniam peccatorum, tum etiam æternam vitam adipiscamur, quàm quæ conditionem fidei, simpliciter sic dictæ, requirunt;[a] quanquam hæc semper in illis omnibus necessariò intelligenda, imo præintelligenda sit: adeat, qui volet, Syllabum locorum pro bonis operibus ex utroque Testamento per G. Wicelium,[b] aliosque, sed ipsas præsertim sacras literas diligenter et absque præjudicio legat.

Sacramentorum etiam participatione nos à peccatis purgari Scriptura sæpissime docet.[c]

17. Non immeritò tamen S. Scriptura, et B. Paulus imprimis, de justificatione agens, præcipuè et valde frequenter fidei meminit, non tantùm, ut loquitur Concilium Tridentinum,[d] Bellarminus,[e] aliique, quia fides est, 1. Humanæ salutis ac justitiæ ipsius initium, 2. Quia est fundamentum omnis nostræ justificationis, ut quæ tota fidei innitatur et ab eâ continuò sustentetur, 3. Quia ejusdem nostræ justificationis radix est; quæ rationes veræ quidem sunt et Scripturæ Patrumque doctrinæ consentaneæ, sed rem ipsam et Apostoli mentem non satis plenè explicant: Sed præter has aliasque quæ adduci possent rationes, particularis quædam causa est, cur fidei potius quàm dilectioni aut pœnitentiæ cæterisve operibus justificatio sæpe tribuatur, quam referam verbis Cardinalis Toleti,[f] quia lectu dignissima sunt, et ad Protestantium mentem quàm proximè accedunt, ea huc adscribam †; "Quia * nempe in fide magis manifestatur, hominem non propriâ virtute, sed Christi merito, justificari: sicut enim in aspectu in serpentem Deus posuit sanitatem in deserto, quia aspectus magis

† [W. penultimo.]

[a] [Apolog. pro Confess. Remonstr. c. 22 p. 237 verso.]

[b] [Coacervatio locorum utriusque Testamenti de absoluta necessitate bonorum operum.]

[c] Eph. c. 5, v. 26. Acts. c. 2. v. 38, et c. 22, v. 16. Tit. c. 3, v. 5, 6, 7. Matth. c. 27. v. 26. [? c 26, v. 27, 28 ?] atque alibi frequenter.

[d] sess. 6, cap. 8.

[e] [de just. l. i. c. 20, § Itaque.]

[f] in. cap. 3. ad Rom. Annot. 17. [§ Est etiam particularis, p. 162.]

† [*Ed.* 2[a] ut pote lectu dignissimis et ad Protestantium mentem quam proxime accedentibus.]

* [p. 18.]

which there is such warm contention between the parties, and of which we will afterwards treat in its proper place, see Ezech. xviii. [21], and xxxiii. [12, 14—16, 19]; St. Matt. vi. 14, and xviii. 35; St. Luke, vi. 37; St. James, v. 19, 20, &c. Nay, any one who attentively reads the Scriptures will find that there are perhaps more passages which exact the condition of good works for obtaining the pardon of sins and eternal life, than there are which require the condition of faith, simply so called;[a] although it [*i. e.* faith] is necessarily always understood (nay rather presupposed) in them all. Let whoever chooses consult the Collection of passages for good works taken from both Testaments by G. Wicelius,[b] and others; but especially let him diligently, and without prejudice, read the Holy Scriptures themselves.

Scripture also very frequently teaches that we are purged from sins by the participation of the sacraments.[c]

17. Not undeservedly, however, does Holy Scripture, and especially St. Paul, when treating of justification, pre-eminently and very frequently make mention of faith, not merely, as the Council of Trent,[d] Bellarmine,[e] and others say, because Faith is, 1*st*, The beginning of man's salvation and justice; 2*dly*, The foundation of all our justification, in that it [*i. e.* our justification] rests wholly on faith, and is by it continually supported; 3*dly*, The root of this our justification; which reasons are indeed true, and agreeable to Scripture and the teaching of the Fathers, but do not quite fully explain the thing itself, and the meaning of the apostle; but besides these reasons, and others which might be adduced, there is one particular cause why justification is often attributed to faith, rather than to love or penitence or the other works; which I will relate in the words of Cardinal Toletus,[f] because they are most worthy of being read, and come as close as possible to the opinion of Protestants; "Because it is more evident in faith, that a man is justified not by his own virtue but by the merit of Christ; for as in the wilderness God placed health in the beholding the serpent, because the looking showed more clearly

indicabat, sanari homines virtute serpentis, non operis alicujus proprii aut medicinæ alicujus; ita fides ostendit, justificari peccatores virtute et merito Christi, in quem credentes salvi fiunt, non propriâ aliqua ipsorum virtute et merito. Ea causa est, cur fidei tribuatur" justificatio, "maxime à" S. "Paulo, qui à justificatione legis opera et humanum meritum aut efficaciam excludere, et in solâ Christi virtute et merito collocare nitebatur; idcirco meminit fidei in Christum. Hoc nec pœnitentia nec dilectio nec spes habent. Fides enim immediatius et distinctius in eum fertur cujus virtute justificamur. Non tamen propterea" S. "Paulus dispositiones cæteras exclusit, quas etc." Eandem etiam rationem affert Estius;[a] vide A. Vegam;[b] verba brevitatis studio omitto etsi notatu digna.

18. Ut rem paucis expediam. Fides est et animæ oculus, quo solo et Christum et justitiam ac salutem gratis in illo oblatam intuemur, et simul manus, quâ, licèt non solâ, tamen singulari quadam ratione, non solùm cum aliis, sed et præ aliis actibus, arripimus, accipimus et apprehendimus; et à quâ cetera omnia opera quantamcunque virtutem habeant, ab illâ inquam || totam habent,† non propter ipsius fidei pretium et dignitatem, sed propter objectum, Christum scilicet, in quem ‡ immediatius et distinctius fides fertur quàm cetera, ut jam dictum. Sicut enim fides sine operibus nihil est, mortua est; sic è diverso et opera sine fide nihil sunt, mortua sunt, inquit Gregorius Nazianzenus.[c] Quocirca et A. Vega[d] confitetur, hanc esse etiam quorundam Catholicorum sententiam, "quòd fides prima et potissima causa sit nostræ justificationis" (quanquam, inquit, "illa communior sit, potissimum apud Scholasticos doctores, quod pœnitentia præcipuas partes teneat; etc.") "et omnes opinor hæretici" (verba sunt Vegæ, malo Romanensium more, viros pios et doctos dissentientes, magis in-

[a] in c. 3 ad Rom. v. 28. [Quinta ratio.]
[b] Opusc. de justif. qu. 3. p. 849. [p. 779.]
|| [*Ed.* 1ma in quem.]
† [*Ed.* 2a quantamcunque habeant, omnem virtutem habent.]
‡ [*Ed.* 1ma inquam.]
[c] lib. de baptismo [or. 40, § 45, t. i. p. 703, c.]
[d] opusc. de justif. [qu. 3 § Et de hoc] p. 843. [p. 773.]

that men were healed by the virtue of the serpent, and not by that of any work of their own, or medicine, so faith shows that sinners are justified by the virtue and merit of Christ, on Whom believing, they are saved, and not by any virtue or merit of their own. This is the cause why justification is attributed to faith, especially by St. Paul, who was striving to exclude the works of the law and human merit or efficacy from justification, and to place it solely on the virtue and merit of Christ; therefore he makes mention of faith in Christ. This neither penitence, nor love, nor hope, have; for faith more immediately and distinctly has reference to Him by Whose virtue we are justified. St. Paul, however, does not therefore exclude the other dispositions which [the Apostles and Evangelists have taught.]" Estius [a] brings forward the same reason: see A. Vega, [b] whose words, though worthy of notice, I omit, from a desire of brevity.

18. To sum up the matter in a few words: faith is both the soul's *eye*, by which alone we *behold* Christ, and the justice and salvation offered gratis in Him; and at the same time, it is it's *hand*, by which, although not solely, yet in a singular manner, not only along with the other acts, but also above the other acts, we *seize*, *receive*, and *apprehend* [Him and His gifts]; and from which all the other works, whatever virtue they may have, from it, I say, they have it all, not on account of the worth or dignity of faith itself, but on account of its object, viz. Christ, to Whom faith has more immediate and distinct reference than the others have, as has been already said. For as faith without works is nothing, is dead, so also on the other hand, works without faith are nothing, are dead, as St. Gregory Nazianzen says. [c] Wherefore A. Vega also [d] confesses that this is the opinion of some Catholics also, "that faith is the first and chiefest cause of our justification," although he says, "the more common opinion, especially among the schoolmen, is, that penitence occupies the first place"); "and all the heretics, I think," (these are the words of Vega, after the bad custom of Romanists, who defame with the title of heretics pious and learned men who dissent from

commodè sæpè loquentes, quàm sentientes, titulo hæreticæ appellationis infamantium) "qui dicunt, fidem solam justificare nos posse sine operibus, idem defenderent. Vbi enim illi admittant, quod negare profectò non possunt, alia etiam cum fide concurrere ad nos justificandum, dicent, saltem primas partes tribuendas esse fidei. Et ex his duabus sententiis utra verior sit, mihi quidem non satis constat; et crediderim, posse utramvis citra hæresis periculum defendi, atque adeo totam istam quæstionem problematicam esse et problematice posse * ex utraque parte in Scholis disputari. etc." hæc ille, quem P. Canisius Iesuita in Operis præfatione,[a] "ab eruditione singulari parique sanctimoniâ cùm viveret, commendatum fuisse" testatur; "sed et primariis Concilii Tridentini Theologis doctorum judicio annumeratum." Immo et Th. Stapletonus;[b] "An vero in ipsâ justificatione primâ priores partes habeat fides, quàm vel pœnitentia vel dilectio, quæstio scholastica est, etc. satis hoc loco est intelligere, fide nos necessariò et ante omnia et maximè justificari, dum impius quidem justificatur, quia à fide ordiendum est; Dum justus autem justificatur magis,[c] quia omnia justitiæ opera, in fide rectâ fieri et à fide procedere debent." Hæc ille. Neque enim fides in justificationis vel salutis tantùm principio, sed et in perpetuo progressu, præcipuas agit partes; fides enim sic est aditus et janua ad justitiam et salutem, sicut Patres loquuntur, ut perpetuò etiam prosequatur progredientem, et in deducendo atque in actionibus omnibus pietatis præstandis primas semper teneat, seu, ut dictum, præcipuas agat partes. Proinde, Sancta Scriptura non immeritò fidei, ut principi, duci, matri ac fonti omnium bonorum operum in fidelibus, (fides enim excitat et movet affectum ad dilectionem, pœnitentiam, etc. quanquam "opera exteriora quæ à fide manant, fiant ab eâ mediante charitate, quam ipsa fides

* [p. 19.]

[a] [de justif. fol. B. 4. verso, *Ed.* 1572.]

[b] de justif. lib. 8. cap. ult. haud procul a fine [c. 36. § an vero.]

[c] [c. 22 Apoc. v. 11.]

them, yet who often rather speak than think incorrectly) "who hold that faith alone, without works, can justify us, will also defend it. For when they admit, what indeed they cannot deny, that other things also concur with faith to justify us, they will say that at least the chief part is to be attributed to faith. And whether of these two opinions is the truer, is not, to me at least, altogether clear, and I would rather believe that either may be defended without peril of heresy, and so, that this whole question is problematical, and may be problematically disputed on either side in the schools." Thus Vega, whom P. Canisius, the Jesuit, in the preface to his work [a] testifies "to have been commended, while he yet lived for his singular erudition and equal sanctity, and that he was, in the opinion of learned men, numbered among the chief theologians at the Council of Trent." Nay, even Th. Stapleton says, [b] "Whether, in the first justification, faith have a chiefer share than either penitence or love, is a scholastic question, &c. It is sufficient in this place to understand, that by faith we are necessarily, and above all things, and chiefly justified, when the wicked is justified, because he must begin from faith; and when the just is yet more justified, [c] because all the works of justice ought to be done in the right faith, and to proceed from faith." Thus he. And not in the beginning only of justification or salvation, but also in its perpetual progress, does faith act the principal part; for it is, as the Fathers say, in such wise the entrance and gate to justice and salvation, that it also constantly follows him that advances, and always occupies the first place, or, as we have said, acts the chief part in leading him on and in performing all the actions of piety.

Not undeservedly, therefore, does Holy Scripture so often ascribe forgiveness of sins and salvation to faith, as being the prince, chief, mother, and fountain of all good works in the faithful; for faith excites and moves the affection to love, penitence, &c., although "the external works which proceed from faith are performed by it through the medium of love, which faith has excited"

excitavit" et continuò comitatur, ut rectè Vasquez[a]) remissionem peccatorum et salutem adeò sæpè adscribit. Sed ne caput hoc nimium excrescat, quæ supersunt dicenda hac de re, in capita sequentia rejicientes, pergamus.

[a] in 1am 2æ tom. 2. disp. 210. cap. 7. n. 53, 54.

CAPUT QUARTUM.

In quo litis de solâ fide justificante justa consideratio continuatur.

1. OPERA quæ à† negotio justificationis et salutis excluduntur[b] sunt opera legis naturæ, et Mosaicæ, non tantùm ceremonialis, sed etiam moralis à Gentilibus vel Judæis ante et citra fidem et gratiam Christi, solis liberi arbitrii viribus, facta, quæ operantes sibi imputabant et non gratiæ Christi, et propter quæ se justificationem ac salutem mereri, Judæi maximè, licèt falso, existimabant; Non autem opera ex fide et speciali gratiæ Christi concursu facta. Libentissimè concedimus, omnibus in universum operibus, etiam fidei, vim justificandi rectè adimi, si opera * ipsa nudè et per se spectentur, id est, extra respectum fidei in Christum seu gratiæ divinæ in Christo datæ, sique propriæ ipsorum operum dignitatis seu valoris ac meriti ratio habeatur; imo innumera Scripturæ loca, ut infra dicemus, excludunt omnem superbam fiduciam seu gloriationem coram Deo quorumcunque operum, quæ fiunt, vel à renatis ex renovatione spirituali, vel ex arbitrii nostri viribus ante regenerationem; ita ut Romanenses etiam plurimi, suâ nimium ‡ meritorum jactatione, quanquam ex Christi gratiâ, ut ipsi docent, provenientium, multùm Christi gratiam obscurent, quanquam non omninò evertant, quod faciebant ii quibuscum B. Apostolo res erat.

† [*Ed.* 2a in.]

[b] Rom. c. 3 [v. 28] c. 4 [v. 5] c. 11 [v. 6] Gal. c. 2 [v. 16.] Eph. c. 2 [v. 8.] Phil. c. 3 [v. 6-9.] 2 ad Tim. c. 1, [v. 9.] Tit. c. 3 [v. 5.]

* [p. 20.]

‡ [*Ed.* 2a nimia.]

and continually accompanies, as Vasquez[a] rightly says. But, lest this chapter become too long, let us proceed, deferring what remains to be said in this matter till the following chapters.

CHAP. IV.

The just consideration of the controversy whether faith alone justifies continued.

1. THE works which are excluded from the business of justification and salvation[b] are the works of the law of nature, and of the Mosaic law, not merely the ceremonial law, but also the moral law done by Gentiles or Jews, before and without the faith and grace of Christ, solely by the powers of free will, which those who performed them imputed to themselves and not to the grace of Christ, and on account of which they, the Jews especially, thought (though falsely) that they merited justification and salvation—but not the works that are done from faith, and the special concurrence of the grace of Christ. We most willingly grant that the power of justifying is rightly denied to all works, universally, even those of faith, if the works be considered nakedly and in themselves, *i. e.* without reference to faith in Christ, or to the divine grace given in Christ, and if account be had of the proper dignity or value and merit of the works themselves. Nay, innumerable passages of Scripture, as we shall hereafter show, exclude all proud assurance or boasting before God, for any works whatever, which are done either by the regenerate by their spiritual renewal, or before regeneration by the powers of our free will; so that very many Romanists, by their too great boasting of merits, albeit of such merits as proceed (as they themselves teach) from the grace of Christ, do very much obscure the grace of Christ, although they do not altogether overturn it, as was done by those against whom the Blessed Apostle was arguing. When, however, the

Quando tamen de speciali Apostoli scopo et mente in locis supra citatis agitur, certè in illis fatendum est non agere Apostolum de quibuslibet operibus, etiam fidei, sed de operibus legis tantùm, et per quæ operantes se justitiam ac salutem mereri, quanquam falsò, opinabantur. Hoc enim ex professo et præcipuè agit Apostolus in Epistolâ ad Romanos ut et in illâ ad Galatas, atque etiam in aliis quæ citantur locis incidenter, ut ostendat, neque per legem, neque per vires nostras naturales, aut propter propria merita inde profecta, sed per unam Christi fidem et gratiam Dei impromeritam, nos justificari. Hanc esse B. Apostoli mentem ex eo abundè patet, quod in omnibus ferè locis, legis et fidei, operum et gratiæ ac misericordiæ divinæ antithesis aut expressè legatur, aut necessariò esse intelligendam ipsæ locorum circumstantiæ clarissime ostendant. Effecta enim gratiæ et fructus fidei (ut sunt actus spei, dilectionis, pœnitentiæ, orationis, etc.) ex quibus [a] fides ipsa quodammodo perfici et consummari dicitur, ipsi gratiæ ac fidei tanquam contraria opponi, aut ab eâdem in justitiâ ac salute consequendâ simpliciter excludi aut separari, non nisi absurdissimè et contra innumera Scripturæ loca asseritur. Lege obsecro cap. 9. ad Rom. v. 30, 31, et cap. 10. ver. 3, ubi Apostolus justitiam *suam*, i. e. ex suis et naturæ viribus ac virtute legis effectis operibus partam, qualem Judæi superbè jactabant sibique arrogabant, manifestè opponit justitiæ *Dei*, i. e. à Deo et Christi gratiâ provenienti, atque coram Deo propter Christum, et non coram hominibus tantùm, justos facienti; et Philip. c. 3. v. 7, 8, 9, ubi Apostolus suam justitiam quæ ex lege est, i. e. legalem seu Judaicam, quamque ante conversionem sui ad fidem Christi, etc. pro detrimento et σκυβαλοῖς, seu stercoribus, habet: de omnibus suis, tum ante tum post conversionem factis, operibus loqui ibi Apostolum, et * omnia om-

[a] Jacob. c. 2, [v. 22.]

* [p. 21.]

special scope and meaning of the Apostle, in the above cited passages, is treated of, certainly we must confess that the Apostle in them is not treating of all works whatsoever, even those of faith, but only of the works of the law, and those through which the workers thought, though falsely, that they merited justice and salvation. For professedly and especially in the Epistle to the Romans and in that to the Galatians, as well as incidentally in the other passages which are cited, the Apostle is endeavouring to show that neither by the law nor by our natural powers, nor on account of our own merits proceeding from thence, are we justified, but only by the faith of Christ, and the unmerited grace of God. That this is the meaning of the Blessed Apostle is abundantly evident from this, that in almost all the passages, the antithesis between the law and faith, works and grace, or works and the divine mercy, is either openly expressed, or it is most clearly shown by the context of the passages that it is necessarily to be understood. For to assert that the effects of grace and the fruits of faith (as are acts of hope, love, penitence, prayer, &c.) by which [a] faith itself is said to be, in a certain manner, perfected and consummated, are opposed to grace and faith, as being contrary to them, or are simply excluded or separated from it in obtaining justice and salvation, is most absurd and contrary to innumerable passages of Scripture. Read, I pray you, Rom. ix. 30, 31, and x. 3, where the Apostle manifestly opposes their own justice (*i. e.* that acquired by works done by our own and the natural powers, and by the strength of the law, such as the Jews proudly boasted of, and claimed to themselves) to the justice of God, (*i. e.* that which proceeds from God, and from the grace of Christ, and which makes us just before God, for Christ's sake, and not merely in the sight of men:) and Philip. iii. 7, 8, 9, where the Apostle accounts for loss and dung his own justice, which is of the law, *i e.* legal or Judaical, and which was before his conversion to the faith of Christ, &c. It is a gross error of some Protestants to hold, that the Apostle there speaks of all his works, as well those done before as those after his conversion,

nino pro damno et stercoribus habere, crassus est quorundam Protestantium error: nam "quæ S. Paulus ibi σκύβαλα vocat, ea opera intelligit," inquit Hospinianus,[a] "quæ in pharisaismo fecerat:" vide etiam Bullingerum, Hyperium, Piscatorem,[b] aliosque in locum, atque imprimis Vorstium in Scholiis Alexicacis contra Sibrandum,[c] ubi hac de re prolixè disserit; et Colloquium Aldeburgense;[d] nec aliter loca hæc omnia citata intellexere Patres, cùm Græci tum Latini; adi-sis Chrysostomum, Theodoretum, Theophylactum, Œcumenium, aliosque veteres, Augustinum imprimis, gratiæ Christi acerrimum propugnatorem, toto pœne libro de spiritu et litera.[e]

Quod affirmant permulti Protestantes, negare Apostolum simpliciter[f] Abrahamum ex operibus, etiam fidei, justificatum esse, falsum est; sic enim S. Paulus apertè contradiceret S. Jacobo disertissimè contrarium affirmanti;[g] (ineptas horum locorum in speciem pugnantium conciliationes à multis hodie excogitatas hîc nihil moror, alibi,[h] cum Deo, fuse refutaturus) intelligit tantùm B. Apostolus eo loci † opera legis vel naturæ sine fide in Christum facta; *primò* enim non loquitur hîc B. Apostolus de aliis operibus quàm de quibus antè[i] verba fecerat, ubi non semel opera legis directè vocavit; secus enim argumenta ipsius nec inter se nec cum thesi principali (quæ est, nec Judæos nec Gentiles, maximè autem Judæos qui de lege gloriabantur, sine fide in Christum coram Deo justificari unquam potuisse) verè cohærent. 2. Quia versu 2. negat Apostolus in Abrahamo justitiam et gloriam ex operibus, non simpliciter, nec coram hominibus, sed coram Deo, sic enim (ut explicat verba Augustinus,[k] "Aliud est non justificari, aliud non justificari apud Deum, etc.") ostendit, de illis operibus se loqui quæ ab hominibus quidem laudem, sed merce-

[a] In libro de formula concordiæ, p. 121.
[b] [in loc. p. 610]
[c] pag. 226, 227, 228, & 230.
[d] [Acta Colloquii Aldeburgensis—Scriptum 6 Theologorum Elect. D. Augusti § Catalogus brevis corruptelarum aliquot in doctrina de justificatione et bonis operibus n. xi. xii.] pp. 120, 121, [scriptum 7 Theolog. Elect. etc. § de xii. corruptela p.] 294.
[e] [t. 10] vide præsertim, cap. 13 [§ 21 et 22] et 29 [§ 50 et 51] et lib. 83 quæsti[onum t. 6] qu. 76, &c.
[f] Rom. c. 4, 2, et sequ.
[g] cap. 2 [Jacobi] v. 21.
[h] [*infra* lib. 1 de justif. cap. 6. n. 7. sqq.]
† [*Ed.* 2a loco.]
[i] cap. 3, v. 20, et seq.
[k] In expositione Epist. ad Galat. cap. 3, [§ 21, p. 953 F.]

and accounts them all as altogether loss and dung. For "as to the works St. Paul there calls dung, he means," says Hospinian,[a] "those works which he had done in Phariseeism." See also Bullinger, Hyperius, Piscator,[b] and others, on the passage, and especially Vorstius, in his Scholia Alexicaca contra Sibrandum,[c] where he prolixly treats of this matter; and the Conference of Altenburg.[d] Nor do the Fathers, as well Greek as Latin, understand otherwise any of these here cited passages: consult, if you choose, St. Chrysostom, Theodoret, Theophylact, Œcumenius, and the other ancients, especially St. Augustine (that most strenuous defender of the grace of Christ) through almost the whole of his book, De Spiritu et Litera.[e]

What very many Protestants affirm, [viz.], that the Apostle[f] simply denies that Abraham was justified by works, even those of faith, is false; for thus St. Paul would openly contradict St. James, who[g] most expressly affirms the contrary; (I do not stop here to consider any of the foolish methods of reconciling these apparently contradictory passages, which have been devised by many of late, as I purpose afterwards,[h] God willing, to refute them at length); in that passage the Blessed Apostle means merely the works of the law, or of nature, done without faith in Christ; for, 1*st*, The Blessed Apostle here is speaking of no other works than those of which he had been discoursing before,[i] where he more than once directly called them the works of the law; since otherwise his arguments would not truly cohere either among themselves, or with the principal thesis, which is, that neither Jews nor Gentiles (but especially the Jews, who gloried in the law) could ever be justified before God, without faith in Christ. 2*dly*, Because, in verse 2, the Apostle denies in Abraham justice and glory from works, not simply, nor in the sight of men, but only in the sight of God: for he thus shows (as St. Augustine[k] explains these words, "It is one thing not to be justified, and another not to be justified before God,") that he is speaking of those works which can indeed obtain praise from men, but cannot

dem æternam à Deo (quod non nisi per fidem fit) expectare nequeunt.† 3. Quia statim versu 3. ex Gen. 15 subdit, "Credidit Abraham Deo, etc." hunc enim Scripturæ locum idcirco Apostolum adduxisse, ut ostendatur, in Abrahami operibus fidem adfuisse, egregiè docet Augustinus [a] in præf. Enarrat. ps. 31. al. 32. quam præfationem lege obsecro diligenter, cui mentem B. Augustini hoc de Apostoli loco intelligere volupe est. 4. Quia versu 4. et 5. facit oppositionem inter operantem cui merces ex debito tribuatur non ex gratiâ, et inter non operantem sed * credentem; ubi per 'operantem,' non quemlibet quolibet modo, etiam ex gratiâ, benè operantem intelligit; sed eum tantùm qui justitiam legis unicè sectatur, suisque operibus justitiæ laudem et præmium à Deo promereri se existimat; Et per 'non operantem,' non eum qui nihil simpliciter operatur, ne ex Christi gratiâ quidem, (hoc enim absurdissimum est, nam et ‡ credit, sperat, diligit, resipiscit, orat, etc.) sed qui operibus suis sine fide et gratiâ Christi factis non confidit, nec justitiam aut meritum illis tribuit, sed totus pendet à Dei gratiâ, cùm agitur de sui justificatione; ideoque in hac antithesi non opponit solam fidem ‖ bonis operibus ex fide factis; sed fidem operibus sine fide et gratiâ Christi factis. Denique v. 13. et seq. 'legem' et 'fidem' eodem sensu inter se opponit, quo antea opera et fidem opposuit, et quo alibi legem et gratiam opponere solet. Undè liquidò apparet, per opera, quæ à justificationis actu Apostolus excludit, intelligenda esse duntaxat opera legis, quæ ex nostris viribus proficiscantur, et quibus perfecta et continua obedientia legi præstatur, ac proinde per quæ quis sese justitiam mereri, quamvis falsò, existimat: Non autem opera gratiæ ex fide Christi promanantia. Præter alios viros doctissimos, de quibus infrà, hoc communiter statuunt qui vulgò appellantur Remonstran-

† [*Ed.* 2ª sed *non* mercedem—expectare *possunt*.]

a [Præf. Enarr. ii. Psal. 31, § 3.]

* [p. 22.]

‡ [*Ed.* 2ª nam talis utique.]

‖ [W. sola fides.]

look for an eternal reward from God, which only comes through faith. *3dly*, Because he immediately, in verse 3, subjoins from Gen. 15. 6, "Abraham believed in God, &c.;" for St. Augustine [a] shows excellently well that this passage of Scripture is adduced by the Apostle, in order to show that faith was present in the works of Abraham; and I beg any one who desires to know the judgment of St. Augustine on this passage of the Apostle, to read diligently the preface to his Comment on the thirty-second Psalm. *4thly*, Because, in verses 4 and 5, he makes an opposition between the worker to whom reward is given of debt, not of grace, and him who works not, but believes; where by "the worker," he does not understand every one who works well in any manner, even by grace, but him only who follows solely the justice of the law, and thinks that, by his own works of justice, he merits praise and reward from God; and by "him that worketh not," he does not mean him who simply works nothing, not even from the grace of Christ, (for that would be most absurd, since he believes, hopes, loves, repents, prays, &c.) but him who does not trust in his works done without the faith and grace of Christ, nor attributes to them justice or merit, but depends entirely on the grace of God in regard to his justification; and therefore, in this antithesis, he does not oppose faith alone to good works done through faith, but faith to works done without faith and the grace of Christ. *Lastly*, In verse 13 et seq., he opposes to each other "the law" and "faith" in the same sense in which he had before opposed "works" and "faith," and in which he is wont, in other passages, to oppose "the law" and "grace." Whence it clearly appears that by the works which the Apostle excludes from the act of justification, we are to understand merely the works of the law which proceed from our own powers, and by which a perfect and unbroken obedience to the law is performed, and by which, therefore, a man thinks (though falsely) that he merits justice; but not the works of grace which flow from the faith of Christ. Besides other learned men, of whom hereafter, those who are commonly called the Remonstrants universally hold

tes.[a] Videatur Joh. Gerhardus Theologus Lutheranus Disputationum Theologicarum parte secundâ,[b] ubi iniquissimè et falsissimè † hanc verissimam sententiam erroribus accenset Photinianorum.

3. Quod et[c] ex authoritate Davidis[d] confirmat Apostolus, "Beatum esse hominem cui Deus acceptò fert justitiam sine operibus, etc.;" de iisdem operibus de quibus hactenus demonstratum est Apostolum loqui, ex totâ disputatione et verborum serie, verba illum facere manifestum est.

4. Nec possunt omnia omninò opera à causis justificationis excludi, nisi excludatur etiam fides ipsa; quam esse quoddam opus etiam nostrum, *id est*, auxilio gratiæ à nobis præstitum, quis neget?

Atque hîc *primùm*, injuriam faciunt Romanensibus Remonstrantes in suâ nuperâ Apologiâ[e] ubi affirmant, "Pontificios disertè negare, fidem quâ justificamur esse actum, nedum actum nostrum," sed "habitum" tantùm "esse velle, et quidem infusum à Deo." Hæc quidem sententiâ à plerisque Scholasticis * defenditur, sed multi sunt Romanenses quibus eadem improbatur, vide A. Vegam[f] ubi expressè affirmat, S. Paulum, locis illis quibus de justificatione agit, non de fide habituali nec acquisitâ nec infusâ, sed solùm de actuali intelligendum esse; et compluribus rationibus idem confirmat: quas apud authorem lege; vide et Bellarminum[g] aliosque.

2do. Errant et illi Protestantes[h] qui fidem non propriè sed correlativè et metonymicè accipi volunt, cùm illâ justificari dicimur, scilicet, pro justitiâ Christi et remissione peccatorum per fidem apprehensis. Certè Scripturam non interpretantur, sed manifestè torquent, et vim ac efficaciam fidei frigidissimè exponunt, qui ita sentiunt. Fides enim verè et propriè, ut causa, concurrit ad justificationem nostri, non quidem ut

[a] Vide Arminium Disp. Theolog. [xix] de justificatione Thesis 4, 5, 7, 8, 9, &c. [p. 300, sq.] Vorstium in Catal. error. Sibrandi Luberti. [err. 83] pag. 49, [err. 93—95 p. 54,] et in Scholiis Alexicacis. p. 220, 221, 222, 225, 235, 256, 268, 270, atque alibi passim.

[b] Disputationes Theologicæ, cap. de Harmonia Calvinianorum et Photinianorum [art. 14, de bonis operibus, § 31.] p. 912.

† [*Ed.* 2a *omittit* iniquissime et falsissime.]

[c] Ibid., v. 6, et seq.

[d] Ps. 31, *al.* 32 [v. 1, 2.]

[e] [cap. 10,] p. 111.

* [p. 23.]

[f] Opusc. de justif. q. 1, prop. 1, pag. 795 [p. 728.]

[g] De Justif., l. i. c. 16, sect. Dicent excludi etiam fidem, &c.

[h] [e. g. Goclenius Problem. Rhetor. probl. 78, p. 279.]

this.[a] See also John Gerhard, the Lutheran theologian, in the second part of his Theological Disputations, on the agreement between the Calvinists and the Socinians,[b] where he most iniquitously and most falsely reckons this most true opinion among the errors of the Socinians.

3. And as to the Apostle's confirming[c] by the authority of David,[d] that "the man is blessed to whom God imputeth justice without works," it is manifest from the whole argument and series of the words, that he is there treating of the same works as those concerning which we have shown that he has been speaking hitherto.

4. Nor can all works be altogether excluded from the causes of justification, unless faith itself be also excluded; for who denies that it is a work of some kind, and even a work of ours, *i. e.* by us performed, by the aid of grace?

And here, 1*st*, The Remonstrants, in their late Apology[e] are unjust to the Romanists when they affirm that "the Papists expressly deny that the faith whereby we are justified is an act, much less an act of ours, but will have it to be" merely "a habit, and that too infused by God." This opinion indeed is defended by most of the schoolmen, but there are many Romanists who disapprove of it; see A. Vega,[f] where he expressly affirms that St. Paul, in those passages where he is treating of justification, is to be understood, not of habitual nor of acquired nor of infused faith, but only of actual faith; and confirms this by several reasons, which read in the author himself: see also Bellarmine,[g] and others.

2*dly*, Those Protestants[h] also err who teach that faith, when we are said to be justified by it, is to be taken not properly but correlatively and metonymically, viz. for the justice of Christ and the forgiveness of sins, which are apprehended by faith. Certainly those who so think do not interpret Scripture, but manifestly twist it, and expound most frigidly the power and efficacy of faith. For faith does truly and properly concur, as a cause to our justification, not indeed as a principal or meritorious

causa principalis vel meritoria, attamen ut instrumentalis, ut sæpè dictum; ideoque effectus, nimirum justificatio nostri, de illâ propriè et sine tropo prædicatur. Fons hujus erroris, ut et aliorum multorum, est quòd opponant causas instrumentales principalibus in negotio justificationis nostræ, quæ tamen omnes conjungendæ sunt, quandoquidem amicè inter se conspirent: † verè enim atque etiam propriè dicimur et per fidem et per Christi merita et per remissionem peccatorum, etc. justificari, quanquam non eodem modo. Quid aliud dicunt omnes omninò Protestantes, qui quid dicunt ‡ intelligunt, Fide nos organicè sive instrumentaliter justificari, asserentes. Illorum testimonia in hanc sententiam, quæ infinita fere sunt, allegare inutilis est labor.[a]

3[tio.] Ineptè subtiles sunt Protestantes illi qui fidem etiam ipsam à negotio justificationis excludi volunt, ut est opus; sed non ut instrumentum apprehendens justitiam. Neque enim fides est instrumentum sive medium justificationis nostri, nisi ut opus; quia non habitu, sed actione et operatione fidei, justitiam apprehendimus sive consequimur: proinde fides in negotio justificationis nostri concipienda est ut actio et operatio, vel ut opus, non meritorium, ut sæpè dictum, sed purè instrumentale, quo justitiam accipimus sive obtinemus; ut recte contra Paræum,[b] Theologos Leidenses,[c] aliosque permultos docent Remonstrantes,[d] Vorstius: [e] Immo Sibrandus ipse, quo * nemo rigidior, nemo pertinacior, licèt hîc parùm sibi constans, ita inquit; [f] "Atque hæc est communis nostrorum Doctorum sententia," (scilicet, fidem, non propriè sed relativè nos justificari; quàm verè hoc dicat Sibrandus hîc non moror, falsissimum tamen est quod asserit, quando Theologos Protestantes communiter ita et ita tantùm intelligi ‖ vult.) "Si quis tamen dixerit, Fidem in hac proposi-

† [*Ed.* 2[a] conspirant.]

‡ [*Ed.* 2[a] dicant.]

[a] Vide Meisnerum in Philosoph. sobria contra Calvinum, [Quæst. Rhetor. qu. 5, an fides recte dicatur metonymice justificare?] p. 427, 428. vide et Sibrandum loco infrà citando.

[b] de Justif., contra Bellarm., lib. i., cap. 16, p. 280. 281. [§ Defensio nihil.]

[c] in Censura [in Confessionem Remonstrantium], cap. 10, p. 148. [§ Hinc est.]

[d] in Apologia, cap. 10. pag. 111, 112.

[e] in Scholiis Alexicacis contra Sibrandum, p. 224, 232.

* [p. 24.]

[f] in discept. epist. de fide justificante contra Bertium, pag. 20.

‖ [*Ed.* 2[a] intelligere.]

cause, but (as has been often said) as an instrumental one, and therefore the effect (viz. our justification) is properly and without metaphor, predicated of it. The source of this error (as of many others) is the opposing instrumental causes to the principal ones in the affair of our justification, which, however, ought all to be conjoined, since they all amicably conspire to produce the effect. For we are truly and even properly said to be justified by faith, and also by the merits of Christ, and also by the forgiveness of sins, &c., though not in the same manner. What else do all Protestants say, who understand what they say, when they assert that we are justified by faith organically or instrumentally. It would be a useless labour to allege their testimonies in favour of this opinion which are almost infinite.[a]

3dly, Those Protestants are foolishly subtle who would exclude faith itself, in so far as it is a work, from the business of justification, but not in so far as it is an instrument apprehending justice. For faith is an instrument or medium of our justification, only as it is a work; because we apprehend or obtain justice not by the habit, but by the act or operation of faith, and therefore faith, in the business of our justification, is to be conceived as an act and operation, or as a work, not meritorious (as we have often said) but purely instrumental, whereby we receive or obtain justice, as the Remonstrants[d] rightly teach, against Paræus,[b] the Leyden Divines,[c] and many others. See also Vorstius.[e] Nay, Sibrandus himself (than whom there is no one more rigid, no one more pertinacious) says thus, (though he is here but little consistent with himself),[f] "And this" (viz. that faith not properly but relatively justifies us) "is the universal opinion of our Doctors," (How truly Sibrandus says this I do not now stop to enquire, but that is most false which he asserts when he maintains that the Protestant theologians universally are to be understood thus, and thus only); "If any one, however, shall say that 'faith' in this proposition, 'a man is jus-

tione 'homo justificatur fide,' instrumentaliter accipi, non negaverim ego, hominem isto opere ut instrumento justificari. Fides enim revera est opus per quod, tanquam per instrumentum sive medium, justitiam apprehendimus, etc." idem ibidem confirmat authoritate Ursini,[a] "Illo opere justificamur tanquam instrumento sive medio, non tanquam causâ impulsivâ, etc." Et in comm. ad errores Vorstii,[b] "Cùm fides quæ est opus, instrumentaliter accipitur, non male dicitur credens ex opere sive per opus justificari;" citat ibidem Vrsinum.[c]

5. Quando autem dicit Apostolus,[d] "Ei verò qui non operatur, credenti autem etc." non opponit ibi credentem non operanti simpliciter, nihil enim absurdius dici posset; nam fides opus est nobis mandatum à Deo sub promissione remissionis peccatorum, etc.[e] ideoque vocatur 'opus Dei,'[f] quia scilicet Deus ipse id à nobis fieri postulat: Sed 'non operanti,' "id est," ut supra dictum, "qui non affert sua opera suæ naturæ viribus" aut legis adminiculo "facta, nec ex iis quærit aut expectat justitiam, quasi mercedem iis debitam."[g] Et quod ibidem Apostolus dicit, Deum impium justificare, absit, cum quibusdam rigidioribus Protestantibus, intelligas de homine in ipso justificationis actu impio simpliciter existente (hoc enim cum omni fere Scripturâ è diametro pugnat) sed eo qui paulo ante talis erat, nunc tamen, suam impietatem serio deplorans et ad thronum gratiæ confugiens, per fidem in Christum gratis justificatur: inter Protestantes, vide Philippum Melancthon,[h] Pezel,[i] Vorstium,[k] ut alios innumeros mittam.

6. Patres plurimi nos solâ fide justificari affirmant; Origenes;[l] Hilarius;[m] Basilius Magnus;[n] Ambrosius [sive] qui illorum Com[mentariorum] author est;[o] Nazianzenus*;[p] Chrysos-

[a] in Catech. [Palatina] q. 63 [oper. t. i. p. 237.]
[b] [Comment. ad errores Vorstii,] pag. 659.
[c] in Catech. f. 454 et f. 459.
[d] c. 4 ad Rom. v. 5.
[e] 1 ep. Joan. c. 3. v. 23.
[f] Joan. c. 6, v. 29.
[g] [Cornelius à Lapide in loc.]
[h] In Corpore doct[rinæ Christianæ] edit. an. [15]72, [Apolog. Confess. August. § de dilectione et implet. legis § Profitemur igitur sqq.] pag. 100, 106, [Loci Theologici cap. de Bonis operibus § de 4ta quæstione, Propter quas causas facienda sunt bona opera] p. 455, [t. 1. p. 209, Opp. Ed. 1562] &c.
[i] parte 4 object[ionum et responsionum theologicarum quæ nunc sunt collecta ex scriptis D. Phil. Melanchth.] pag. 428 et 437.
[k] Scholia Alexicaca, p. 242 et seq.

[l] in cap. 3, ad Rom. circa finem, [§ 9.]
[m] Canone 8 in Matth. [§ 6 Movet Scribas.]
[n] Homilia de humilitate, [§ 3, t. 2, p. 158.]
[o] in cap. 3 ad Rom. [v. 24. t. 2, p. 46 D] et in cap. 4 [v. 5, 6, p. 48 C, D] et in 1 ep. ad Cor., cap. 1 [v. 4, p. 112 D]; et serm. 15 [edd. vet. Amb.—in ed. Rom. Ambrosii anno 1585 serm. 50, feria 5 hebd. sanctæ t. 5, p. 56.] nisi hic Maximi potius sit quam Ambrosii.
[p] Orat. 26 de moderatione in disputando [or. 32 § 25, t. 1. p. 596 C]
* [p. 25.]

tified by faith,' is taken instrumentally, I would not deny that a man is justified by that work, as an instrument. For faith is truly a work, by which, as by an instrument or medium, we apprehend justice, &c." This he there confirms by the authority of Ursinus,[a] "We are justified by that work as by an instrument or medium, not as by an impulsive cause." And in his Commentary on the Errors of Vorstius[b] [Sibrandus says], "When faith which is a work, is taken instrumentally, it is not wrong to say that the believer is justified from or by his work;" he there cites Ursinus.[c]

5. But when the Apostle[d] says, "To him that worketh not, but believeth, &c.," he does not there oppose "him that believeth" to him that simply worketh not, (for nothing could be said more absurd; for faith is a work enjoined on us by God, under the promise of forgiveness of sins, &c.[e] and is therefore called "the work of God,"[f] viz.: because God himself requires it to be done by us): but to "him that worketh not," *i. e.* (as has been shown above), "him who brings not his own works, done by the strength of his own nature" or by the aid of the law, "nor seeks or expects from them justice as wages due to them."[g] And as to what the Apostle there says, that "God justifieth the ungodly," God forbid that you should understand it as some of the more rigid Protestants do, of a man who is simply ungodly in the very act of justification, (for this would be diametrically repugnant to almost every word of Scripture), but of him who a little before was such, but now seriously deploring his own ungodlinesss, and flying for refuge to the throne of grace, is justified gratis by faith in Christ. Among Protestants see Philip Melanchthon,[h] Pezel,[i] Vorstius,[k] to omit numberless others.

6. Very many of the Fathers affirm that we are justified by faith alone. Origen;[l] St. Hilary of Poictiers;[m] St. Basil the Great;[n] St. Ambrose[o] [or Hilary the Deacon], who is the author of the Commentaries on St. Paul;

tomus;[a] Hieronymus;[b] Theodoretus;[c] Augustinus;[d] Cyrillus Alexandrinus;[e] Leo;[f] Petrus Chrysologus;[g] Prosper Aquitanus;[h] Claudius Marius Victor;[i] Hesychius;[k] Sedulius;[l] similiter Primasius;[m] Theophylactus;[n] Œcumenius;[o] Bernardus,[p] etc. Lege loca apud authores ipsos, sed si purâ mente et ab omni partium studio liberâ, omnia hæc et quotquot alia in hanc sententiam citari possunt loca legeris, clare videbis, per vocem 'Sola' Patres omnia simpliciter fidei et gratiæ opera à causis justificationis et salutis æternæ nunquam excludere voluisse: Sed primò, legem naturæ et Mosaicam; Secundò, opera omnia propriis viribus sine fide in Christum et gratiâ Dei præveniente facta; Tertiò, falsam fidem vel hæresin, cui tunc fidem, non autem operibus opponunt; Quartò, operum externorum etiam ex gratiâ factorum (ut charitatis, pœnitentiæ, sacramentorum perceptionis, etc.) necessitatem absolutam (quando scilicet aut potestas aut occasio deest ejusmodi opera faciendi), tum enim sufficit sola fides sine operibus externis, sed non sine omni bono affectu pœnitentiæ et dilectionis in Deum, quæ opera sunt interna. Denique quintò, omnem inanem fiduciam et gloriationem operum nostrorum quorumlibet non tantùm fidem præcedentium, sed et ex gratiâ fidei sive interne sive externe factorum.

[a] in cap. 3 ad Gal. [§ 5, t. 10, p. 699, A D] et cap. 2 ad Eph. [v. 15] hom. 5, [§ 2, t. 11, p. 35 B] in sermone de fide et lege [naturæ—*spur.* t. 1, p. 826 D *οὐδεὶς ἀνήρ*:] hom. 2 ad Rom. [? t. 9, p. 446 B ? hom. 7, § 4, p. 487 C ?] hom. 3, [in c. 1] ad Titum, [v. 14. t. 11, 746 D] [b] in cap. 4 ad Rom. [v. 3, Quid enim dicit, et v. 5, Ei vero, et, Secundum; et v. 11, Ut sit] et in cap. 5 v. 1 [Justificati] et in c. 1 ad Gal. [v. 3 Gratia] et in c. 2 [v. 14 Gentiliter] et in c. 3 [v. 5; v. 6; v. 10 Maledictus; v. 11 Quoniam; v. 14, Ut in; v. 22.] [c] Therapeut. 7. [t. 4, p. 892, cf. ep. 83 ad Diosc. Alex. t. 4, p. 1147.] [d] Contra duas Epistolas Pelagii, lib. 1 cap. 21 [§ 39 Quantælibet, t. 10, p. 429.] 1. 83 quæstionum [t. 6.] q. 76 [§ 1 Quod si cum crediderit] [Pseudo-Augustinus] de tempore serm. 68. [*append.* serm. 3 § 1], et in exposit. [c.] 3 ad Gal. [§ 21–24.] [e] Lib. 10, in Joh. cap. 18, [t. 4, p. 878.] [f] Ep. 70 [Sola fides Catholica vivificat et] et sermon. 4 de Epiph. [c. 1 Hoc est quod justificat.] [g] Serm. 34 [Bib. Pat. t. 7, p. 872 D]. [h] Epigram. 9 [? 8 ? t. 1, p. 334.] [i] in Genesin, lib. 3 [Bib. Patr. t. 3, p. 593, 1. E, ed. 1624.] [k] in Levit. cap. 14, [v. 14, Bib. Pat. t. 12, p. 109 E.] [l] in 4 ad Rom. [v. 5, Bib. Pat. t. 6, p. 507 EF], et in cap. 8. [v. 28, p. 519 A.] [m] in c. 4 ad Rom. [v. 2, 5; Bib. Pat. t. 10, p. 151 DE], et in c. 8 ad Rom, [v. 28, p. 163 C]; in cap. 5. 2æ ep. ad Cor. [v. 19, p. 201 D] et [c. 3] ad Gal. [v. 6, p. 210 C]. [n] in 3 ad Gal. [v. 12.] [o] in 3 ad Rom. [t. 1, p. 247.] [p] Serm. 22 in Cantica [§ 8, Quamobrem quisquis pro], et epist. 77, [epist. ad Hugonem de Baptismo, c. 2, § 8, Caute et vigilanter, vol. 1, p. 629 B. serm. 22 in cant., § 8, Quamobrem quisquis, v. 1, p. 1337 A]

St. Gregory Nazianzen;[p] St. Chrysostom;[a] St. Jerome;[b] Theodoret;[c] St. Augustine;[d] St. Cyril of Alexandria;[e] St. Leo;[f] St. Peter Chrysologus;[g] St. Prosper of Aquitaine;[h] Claudius Marius Victor[inus];[i] Hesychius;[k] Sedulius;[l] In like manner Primasius;[m] Theophylact;[n] Œcumenius;[o] St. Bernard.[p] Read the passages in the authors themselves: but if you read all these, and whatever others can be cited from this opinion, with a mind pure and free from all party feeling, you will clearly see that, by the word 'alone,' the Fathers never intended simply to exclude all works of faith and grace from the causes of justification and eternal salvation; but, in the first place, the natural and Mosaic laws; secondly, all works done by our own strength, without faith in Christ and the preventing grace of God; thirdly, a false faith or heresy, to which, and not to works, they here oppose faith; fourthly, the absolute necessity (viz. when either the power or the opportunity to do such works is awanting,) of external works, even those that are done from grace, as love, penitence, reception of the sacraments, &c.; for then, faith alone, without external works, is sufficient, yet not without some good affections of penitence and love of God, which are internal works. Fifthly, and lastly, all vain assurance and boasting of our works, of whatever sort, not only those preceding faith, but also those done, whether internally or externally, from the grace of faith.

CAPUT QUINTUM.

Quo eadem consideratio fuse compluribus virorum doctissimorum, Protestantium aliorumque sententiis, confirmatur et concluditur.

1. DOCTRINA hactenus tradita adeò vera, adeò certa et clara est, ut permulti etiam insignes Protestantes de * particulâ Sola in propositione, 'Fides sola justificat,' presertim cùm in Scripturâ ῥητῶς non inveniatur, non esse pertinacius contendendum censuerint, imò posse utiliter omitti pacis causâ.

* [p. 26.]

2. Anno 1530 quo Confessio Augustana Cæsari exhibita fuit, inter septenos conciliatores doctrinæ Romanensium Protestantiumque in Comitiis utrinque delectos (è protestantibus erant hi tres Theologi, Melanchthon, qui et ipse Confessionem illam scripsit, Brentius, Schneppius) convenit tranquillitatis publicæ causâ, non esse docendum, quod 'Sola fides justificet,' sed omittendam voculam Sola, quia Romanenses dicebant, Eam parere scandala in populo, et reddere homines negligentes circa bona opera, et in Scripturâ expressè non dici, etc. Sed B. Jacobum contrarium asserere. Hoc testantur non solùm scriptores Romanenses, Cochlæus,[a] qui ex tribus Theologis Romanensibus delectis unus fuit, Surius, aliique: sed et multi Protestantes; Sleidanus,[b] qui refert inter illos septenos pacificatores "de nonnullis convenisse"; quænam autem illa fuerint omnino reticet, quod à fideli historico factum non oportuit, cùm ea quæ controversa manserunt satis diligenter ibidem annotavit. (Sed ut dicamus quod res est, noluit ille rigidiores Lutheri sectatores, quibus nimiò plus addictus fuit, quibusque conciliatio illa vehementer displicuit, offendere. In aliis etiam nonnullis illius ut ut alias laudatissimi historici

[a] in actis Lutheri, ann. 1530 [p. 200 verso] et in libro ad Norimburgenses de viis præparatoriis ad concordiam.

[b] Comment. lib. 7, [§ Post multam actionem;] p. 190, [p. 175.]

CHAP. V.

The same consideration confirmed and concluded by the opinions of many very learned men, Protestants and others.

1. THE doctrine hitherto laid down is so true, so certain and clear, that very many Protestants, and those too, illustrious, have thought that the word alone, in the proposition, "faith alone justifies," ought not to be pertinaciously contended for, especially as it is not found in express words in Scripture; nay, that it might usefully be omitted for the sake of peace.

2. In the year 1530, in which the Confession of Augsburg was presented to the Emperor of Germany, it was agreed on between the seven conciliators of the doctrine of the Romanists and Protestants, chosen in the Diet from each side, (from the Protestants were these three theologians, Melanchthon (who also himself had written that Confession), Brentius, and Schneppius), that, for the sake of the public peace, it should not be taught, that "faith alone justifies," but that the word "alone" should be omitted, because the Romanists said, that it bred scandals among the people, and rendered men negligent about good works, and is not expressly contained in Scripture . . . . while the Blessed James asserts the contrary. This is testified, not only by Romanist writers; Cochlæus,[a] who was one of the three Romanist divines chosen, Surius, and others; but also by many Protestants: Sleidan,[b] who relates that "some points were agreed on" between these fourteen pacificators, but what they were he altogether suppresses, which ought not to have been done by a faithful historian, since he has diligently enough noted those things which remained controverted: (but to acknowledge the truth, he was unwilling to offend the more rigid of Luther's followers, to whom he was too much attached, and who were very much displeased with this conciliation: in some other narratives also of this, in other respects however much lauded historian, to say

narrationibus, ut hoc obiter dicamus, candorem desiderant multi viri doctissimi, quidam etiam Protestantes :) Lucas Osiander ex Sleidano;[a] Chytræus;[b] Paræus[c] ingenue id factum confitetur, licèt conciliationem illam improbet.

3. Anno 1548, Theologi Wittembergici, ex quibus præcipuus Melanchthon, simul et Lipsenses in actis Synodicis, quæ ipsi in lucem ediderunt de justificatione fidei, tempore Interim, concordiæ causâ, sic scripserunt, "Homo præcipuè justus et acceptus est coram Deo fide propter Mediatorem. Non pugnamus de voce seu particulâ Sola, sed dicimus et confitemur, oportere in nobis et alias virtutes et bonum propositum inchoari et manere: tamen fiduciam non [in] his, sed Filio Dei oportet niti, sicut dictum est, et reliquas virtutes velut obumbrare." Hæc illi: quos viros doctissimos et pacis studiosissimos, rigidiores Protestantes, Adiaphoristas et Interimistas, nominibus ad odium * compositis, vulgo vocabant: testantur Lucas Osiander,[d] Chemnicius[e] cujus verba sunt, "In colloquio Ratisbonensi" (primo scilicet, Anno 1541) "et tempore Interim, à multis" (Protestantibus scilicet) "disputatum fuit, non esse pugnandum de particula Sola, cùm sit ἄγραφος." Jo. Gerhardus:[f] Vide obsecro apud Jac. Aug. Thuanum nobilem Historicum, insigne elogium Melanchthonis ejusque moderationis;[g] Colloquium Aldeburgense.[h]

Martinus Bucerus in colloquio Ratisbonensi 2[do] a[nno 15]46, licèt pertinaciter contenderet, Nos solâ fide justificari, concessit tamen, vi veritatis victus, collocutoribus alterius partis, "Nos gratiam Dei et justitiam Christi, etiam spe et charitate, modo quodam, apprehendere, complecti et tenere; fide tamen solâ nos justificari, quia fide primùm Christi justitiam apprehendimus et complectimur." Vide Acta ab ipso Bucero scripta.[i] Quod quid aliud est, quàm fi-

[a] in Epit. Hist. Eccl. cent. 16, lib. 2, cap. 15, [§ Ne autem.]
[b] in Hist. Confess. August. [p. 253.]
[c] contra Bellarminum de justif., lib. 1, cap. 12, [p. 193, 194, § Quod ad acta.]
* [p. 27.]
[d] Epit. Hist. Eccl. cent. 16, lib. 2, cap. 72. [p. 504.]
[e] Loc. com. parte secunda de justif[icatione, c. iv. § de particula Sola, § hæc de particula Sola], pag. 777, [p. 341 a.
[f] Locorum communium, tom. 3, de justif. per fidem, [§ 165], p. 1327 et seq. [t. 3, p. 637.]
[g] Lib. 26, [sub fine], pag. 809.
[h] pag. 6, [? 17]; 9, [? 36]; 128, 155, [? 136]; 303, &c.
[i] [Acta Colloq. Ratisb. 2[di]], pag. 213, 218, &c.

this in passing,) many learned men, some Protestants even, look in vain for candour: Lucas Osiander, out of Sleidan;[a] Chytræus;[b] Paræus[c] ingenuously confesses that that conciliation was made, although he disapproves of it.

3. In the year 1548, the theologians of Wittenberg (the chief of whom was Melanchthon), together with those of Leipsic, in their synodical acts, which they themselves published at the time of the Interim, for the sake of concord, wrote thus on the justification of faith: "Man is chiefly just and accepted before God by faith, on account of the Mediator. We do not contend about the word 'alone;' but we say and confess, that it behoves that the other virtues, and also a good intention, be begun and abide in us; but that our assurance ought to be rested not on them but on the Son of God (as it is said), and ought, as it were, to overshadow the other virtues." So far these most learned and peace-loving men, whom the more rigid Protestants were wont to call *Adiaphorists* and *Interimists*, names invented to raise a prejudice against them. This is attested by Lucas Osiander[d] and Kemnitz,[e] whose words are, "In the Conference of Ratisbon," (*i. e.* the first Conference, A.D. 1541), "and at the time of the Interim, it was contended by many," (Protestants to wit), "that the word 'alone' ought not to be insisted on, since it was not expressly written in Holy Scripture;" by John Gerhard;[f] consult, I pray you, a remarkable eulogium on Melanchthon and his moderation, in that noble historian, Jacobus Augustus Thuanus;[g] the Conference of Altenburg[h] also witnesses to this concession.

Martin Bucer, in the second Conference of Ratisbon, A.D. 1546, although he pertinaciously contended that "we are justified by faith alone," yet, overcome by the force of truth, conceded to the speakers of the other side, "that we, in a certain mode, apprehend, embrace, and hold fast the grace of God, and the justice of Christ, by hope and love also; but that we are justified by faith alone, because by faith first we apprehend and embrace the justice of Christ" See the acts written by Bucer himself.[i] And

dem non solam, sed quia in hoc opere justificandi prima est, primaque apprehendit Dei misericordiam et Christi meritum, ideo illam primam, vel primum, nos justificare? quod, ut verissimum, nemo negat: neque enim quia aliquid prius est in ordine aliquo, ideò quod sequitur ex eo ordine excluditur; immò ratio ordinis exposcit ut in eo sit prius et posterius; et rectè A. Fricius, "vir eruditissimus" (hoc illum eloquio ornat Cassander [a]) "et concordiæ ac moderationis amantissimus, quamvis Protestantium partis" in plerisque "studiosior," hac de controversiâ hæc habet; [b] (verba aliquammulta huc libet adscribere, et quia lectu dignissima sunt, et quia omnibus ad manum non est liber:) "Tu," inquit, "fidei justificationem ideò assignas, quòd illâ apprehendamus et teneamus misericordiam Dei. Cur non idem de spe et charitate loqui fas sit, quibus et ipsis Deum amplectamur, nos suâ bonitate justificantem? etc. Sunt enim illa omnia ab eodem authore profecta . . . Non tantùm igitur fidei, sed spei et charitati et aliis bonis operibus remissio peccatorum, accessus ad Deum, et bona alia offeruntur." loca ex Scripturâ citata apud ipsum authorem vide. [c] "Multa à contrà sentientibus argumenta adferuntur contra [charitatis] opera, sed videndum est ne illa concludant de operibus à fide sejunctis, sine quâ impossibile est placere Deo. [d] Loquamur enim de operibus fidei conjunctis, in Dei quidem misericordiam incumbentibus, in eâque solâ proram * et puppim salutis suæ collocantibus: quid quæso absurdi fuerit ut fidei, ita illis justificationem tribui? etc. scilicet ut fructus ab arbore, ita opus à fide sejungendum non est; utrumque verò in Dei misericordiâ acquiescere debet, etc. Est igitur fides instrumentum, vel organum recipiens justificationem. Quid autem prohibet, quo minus charitati idem tribuamus? dicamusque, ut non propter fidem, ita non propter chari-

[a] in Cons. [ult.] art 1. [pag. 919].

[b] [de republicâ emendandâ lib. 4 de Eccl. cap. 11.]

[c] pag. 265.

[d] [c. 11 ad Heb. v. 6.]

* [p. 28.]

what else is this, but that faith justifies us not alone, but first or principally, inasmuch as it is the first in this work of justification, and first apprehends the mercy of God and the merit of Christ? which no one denies to be most true: for it does not follow, that because some thing is first in an order, that therefore what follows is excluded from that order. Nay, the very nature of order demands that in it there be a prior and a posterior, and A. Fricius, "a very learned man," (this title Cassander [a] bestows on him), "and one very fond of concord and moderation, although" in most things "too much attached to the Protestant party," rightly has these words concerning this controversy; [b] (The passage, though rather long, I here willingly give, both because it is most worthy of being read, and also because the book is not in every one's hand); "Thou," he says, "assignest justification to faith, because by faith we apprehend and hold the mercy of God. Why is it not allowable to say the same of hope and love, by which also we embrace God justifying us of His own bounty? . . . For all these have proceeded from the same Author . . . and, therefore, forgiveness of sins, access to God, and the other good gifts, are offered not only to faith, but to hope and love, and the other good works:" See in the author himself the passages he cites from Scripture: [c] "Many arguments are brought forward against works [of charity] by those who think otherwise, but it should be considered whether they do not assert those things of works separated from faith, without which it is impossible to please God. [d] For let us speak of works joined to faith, reposing on the mercy of God, and placing on it alone the stem and stern of their salvation; what, I pray you, would there be absurd in attributing justification to them as well as to faith? &c.: that is, as the fruit should not be separated from the tree, so neither ought the work from faith; but both should repose on the mercy of God. . . . Faith, therefore, is an instrument or organ receiving justification; but what hinders our attributing the same to love? and our saying that, as it is not on account of faith, so neither is it on account of love: but still it is by faith and

tatem, sed tamen fide et charitate nos justificari: cùm quidem multis clarissimis authoritatibus id ostendatur. Illud tamen agendum ut avocentur mentes à fiduciâ operum et gloriatione: ostendatur imperfectio operum: soli Deo gloria tribuatur: spes salutis omnis ad meritum Christi et Dei bonitatem referatur: Hac enim ratione à verbis divinis nihil discedetur, quibus remissio peccatorum et vita æterna ut fidei ita et operibus frequenter promittitur, etc." Et fusius hac de re disserens[a] ita inquit,[b] "Quid interest, seu dicas, solâ fide nos justificari, quæ quidem Dei misericordiam intueatur: seu fide et operibus, quæ et ipsa eâdem misericordiâ nitantur? Misericordia Dei est, cui omnino tribuitur justificatio nostri. Illa est, quæ nobis acceptam refert justitiam quâ prorsus destituti sumus. Seu igitur misericordiam comprehendas solâ fide, seu fide operante, nihil refert: quando utroque modo consequeris quod opus est." Et;[c] "Hæc," scilicet Dei misericordia, "in summo gradu collocanda est, eâ nos gratuitò justificari cùm nobis peccata non imputantur, statuendum est: ac ut certitudo remissionis peccatorum obtineatur, respectus nullus ad dignitatem vel operis vel fidei nostræ habendus est, etc. Nec enim fides alias hîc partes obtinet quàm organi, quo apprehenditur misericordia nos justificans. Huic organo si addas opus tanquam fructum arbori suæ, utrumque vice organi erit. Nam et qui solam fidem docent, opera esse justificationis causam sine quâ non, non inficiantur;" (utinam non inficiarentur nimis multi, scilicet rigidiores omnes) "at causa qualis [qualis] est, hoc nomine quia causa est, effectum præcedat necesse est. Illud igitur unicè est cavendum, ne cum eâ quæ gratuitò nobis donatur justitiâ, justitia quæ sit ex facultatibus virium nostrarum committatur. Hoc constituto haud sanè intelligo cur lis fiat de illis formulis,

[a] de Ecclesia, lib. 2. tract 2. cap. 1. Fidene sola an et operibus justificamur?

[b] p. 418.

[c] pag. 4 9.

love that we are justified; since, indeed, this is shown by many most clear authorities. Care, must, however, be taken to recall men's minds from confidence in and boasting of works, to shew the imperfection of works, to give the glory to God alone, to refer every hope of salvation to the merit of Christ and the goodness of God. For in this way we in nothing depart from the divine words, by which forgiveness of sin and eternal life is promised as to faith so frequently to works, &c." And discussing this matter more diffusely in his treatise on the Church,[a] he thus writes:[b] "What matters it whether thou say that we are justified by faith alone, which looks at God's mercy, or by faith and works, which themselves are based upon the same mercy. The mercy of God it is, to which our justification is altogether ascribed: that it is which imputes to us that justice of which we were altogether destitute. Whether, therefore, thou embrace mercy by faith alone, or by faith which worketh, makes no difference, since in either way thou obtainest what thou hast need of."[c] And; "This" (viz. God's mercy) "is to be placed in the highest place, and it must be laid down that by it we are gratuitously justified, when our sins are not imputed to us; and, in order to obtain the assurance of the forgiveness of our sins, no respect is to be had to the worth of either our work or our faith . . . For neither does faith here play any other part than that of the organ whereby the mercy which justifies us is apprehended. If to this organ thou add works, as the fruit to its tree, each will act as an organ; for they who teach that faith alone justifies, do not gainsay works being a cause *sine qua non*, or a necessary condition of justification;" (Would that very many did not gainsay it, viz. all the more rigid!) "but a cause of any sort whatever, for this very reason that it is a cause, must necessarily precede the effect. We have therefore only to take care that we do not bring into conflict the justice which is done by the strength of our own powers with the justice which is gratuitously given us. This being provided for, I do not well understand why there should be contention about

'Sola fides;' 'Fides cum operibus;' siquidem opera
[p. 29] non ad conflictum cum * justitiâ gratuitâ opponantur, sed fidei adjungantur tanquam fructus arbori, ut utraque in Dei solam misericordiam recumbant, etc. Quod verò ad meam conscientiam attinet, libenter sanè et tranquillè acquiesco in misericordiâ Dei. Interea parum mea interesse puto, inquirere, solâne fide misericordiam apprehendam, an fide et operibus. Utrumque horum requiri à me non ignoro, utriusque magnam imperfectionem agnosco, verumtamen Deum meum peto, ut et imbecillitati fidei meæ succurrat, et legis justitiam in me impleat, remissis peccatis meis. Neque verò dubito permultos esse, qui et ipsi in vulneribus Christi placidissimè recumbant, qui tamen eo ingenio præditi non sint, ut judicent soline fidei, an fidei cum operibus justificationem attribuant." Hæc omnia atque alia permulta in eandem sententiam legere est apud authorem observatu dignissima, ex serio sensu pietatis cum veritate conjunctæ et studio tollendæ dissentionis inter partes profecta.

6. Petrus Baro, Gallus, Sanctæ Theologiæ in Academiâ Cantabrigiensi quondam professor, vir doctissimus et pacis amantissimus,[a] ostendens quâ ratione dirimi, aut saltem minui, posse videatur controversia hodie cum Romanensibus agitata de operum justificatione, ("minuendis enim litibus," (ea verba authoris aurea,[b]) "dare operam semper debemus, si filii lucis simus,[c]") Primò, per opera quæ Paulus à justificatione excludit, intelligit opera legis non tantùm ceremonialia, sed et moralia fide destituta eique opposita:[d] Secundò, quamvis perperàm contendit, Dei dilectionem, quâ scilicet voluntas Deum sibi ab intellectu demonstratum amare incipit, et cum eo conjungi cupit, etc. esse de fidei justificantis naturâ (quia fides in intellectu tantùm sita est, ut suprà fusè demonstratum) et non quendam

[a] in prælect. in Jonam, anno 1579.

[b] pag. 249.

[c] [1 ad Thess. c. 5. v. 5.]

[d] pag. 241, et in Tr. de Fide [ejusque ortu et naturâ] anno 1580, pag. 28.

these formulas, "faith alone;" "faith with works;" if only works be not opposed conflictingly to gratuitous justice, but be added to faith, as the fruit to its tree, so that both may repose solely on God's mercy, &c. As far as concerns my own conscience, I willingly and tranquilly acquiesce in the mercy of God. In the mean time, I think it little concerns me to enquire whether I apprehend mercy by faith alone, or by faith and works. I know well that both of these are required from me, and acknowledge my great imperfection in both; but I beseech my God to succour the weakness of my faith, and also, having forgiven my sins, to fulfil in me the justice of the law. Nor truly do I doubt but that there are very many who rest most calmly in the wounds of Christ, and yet are not endowed with so much talent as to be able to judge whether to attribute their justification to faith alone, or to faith with works." All this, and much more of the same import, may be read in the author himself, most worthy of note, as having proceeded from a deep sense of piety, united with truth, and from a desire of removing the dissensions of the parties.

6. Peter Baroe, a Welshman, formerly Professor of Divinity in the University of Cambridge, a most learned man, and a great lover of peace, showing[a] by what methods the controversy concerning the justification of works, at present agitated with the Romanists, seems likely to be removed, or at least diminished, ("for," says this writer[b] in golden words, "if we be the children of the light,[c] we ought always to endeavour to diminish controversies;") in the first place, by the works which St. Paul excludes from justification, understands the works of the law; not the ceremonial works only, but also those which are moral, when destitute of faith, and opposed to it.[d] Secondly, though he wrongly contends that the love of God (viz. that by which the will begins to love God, shown to it by the intellect, and desires to be joined to Him, &c.) belongs to the nature of justifying faith, (since, as we have above largely proved, faith is

illius effectum ipsâ justificatione posteriorem (quod absurdè illius in Academiâ illâ tunc temporis Antagonistæ volebant) quo scilicet verè et tutò, sicut existimabat, sustinere posset communem Protestantium sententiam, fide solâ nos justificari; eo ipso tamen vir doctus et sagax clarissimè vidit, fidem, si ab eâ primam illam Dei dilectionem, vel cogitatione solùm, removeamus, justificare non posse; quum sic spectata, mentis tantùm actio sit, cui soli vim justificandi tribuere absurdissimum est, † et cum innumeris Sanctæ Scripturæ locis ex diametro pugnans. "Verùm," inquit Author,[a] "si voluntas bonum sibi à mente oblatum [non modo non respuat, sed etiam] expetat, et cum obtinendi fiduciâ * quærat ac consectetur, tum vera fides est una cum spe ac resipiscentiâ," etc. quâ homo consequitur justitiam, etc. Quibus omnibus ibi atque alibi demonstrat manifestè, non fide solâ, propriè sic dictâ, et ab aliis actibus contradistinctâ, sed et spe, dilectione, resipiscentiâ, etc. nos justificari. Secundò tantùm Dei amore (ut author loquitur) ex Christo in nobis per Spiritum fidemque habitante exorto, quo illum, non ut Deum modò ac bonorum omnium fontem, à nobis adhuc sejunctum ac remotum, sed jam ut Patrem nobisque conjunctissimum, beneficiorum acceptorum memores prosequimur, etc. et externis charitatis, cùm erga Deum, tum homines, effectis, negat nos justificari, quùm hæc fide justificante et justificatione nostri posteriora sint. Quod tamen cave intelligas nisi de justificationis principio, non etiam de ejusdem progressu et augmento, nisi manifestè errare velis, ut infrà dicetur. Hac de re lege prolixas et eruditas disputationes apud scriptorem hunc.[b]

7. Innocentius Gentiletus, Jurisconsultus magni nominis inter Protestantes, etiam rigidiores,

† [*Ed.* 2a sit.]

[a] Tractatu de Fide, pag. 119.

* [p. 30.]

[b] Præl. 34 in Jonam per totum: libello prope toto de Fidei justificantis naturâ, etc. [de Fide ejusque ortu et natura] Et de præstantiâ divinæ legis anno 1586 in Egregiæ quæstionis dilucidâ explicatione, circa finem libri [p. 251.]

situated in the intellect only,) and is not an effect of it posterior to justification, as his antagonists in that University then absurdly maintained; in order that, by this hypothesis, he might truly and safely, as he thought, support the general doctrine of Protestants, that we are justified by faith alone; yet by that very supposition this learned and sagacious man most clearly saw that faith cannot justify, if we remove from it (though only in thought) that first love of God: since, thus viewed, it is only an action of the mind, to attribute the power of justifying to which alone is most absurd and diametrically repugnant to innumerable passages in Holy Scripture. "But," says this author,[a] "if the will [not only does not reject, but even] desires the good thing offered to it by the mind, and seeks and pursues it with assurance of obtaining, then it is true faith, together with hope and repentance, &c. whereby man obtains justice, &c." By all which arguments he here and elsewhere clearly demonstrates that we are justified not by faith alone, properly so called, and as contradistinguished from the other acts, but by hope, love, repentance, &c. also. Secondly, it is only the love of God (as the author says) arising from Christ abiding in us through the Spirit and faith, by which we, mindful of the benefits we have received, embrace, &c. Him, not merely as God, and the fountain of all good things, Who is as yet separate and remote from us, but as being now our Father, and most closely united to us. And he denies that we are justified by the external effects of love, as well towards God, as towards man, because these are subsequent to justifying faith and to our justification. This, however, thou must take care to understand of the commencement only of justification, not of its progress and increase; otherwise thou wilt manifestly err, as will be shown hereafter. On this subject read the ample and learned dissertations of this writer.[b]

7. Innocentius Gentiletus, a Jurisconsult of great name among the Protestants, even the more rigid, thus

dum examinat canones Sess. 6. de justificatione, ita inquit;[a] "Si patres Tridentini cùm dicunt, 'bona opera cum fide justificationem nostram cooperari,'[b] (quanquam hæc loquendi ratio sit impropria) ita sentiunt" (scilicet fidem quâ justificamur esse illam solùm fidem quæ per charitatem operatur) "nequaquam ab illis dissentimus: neque enim negamus, charitatem erga Deum et proximum esse bona opera, quinimo singulorum bonorum operum particularium fontem et scaturiginem esse affirmamus: nam et ipsi fatemur, fidem esse bonum opus. Sed si intelligant eleemosynas, jejunia, et id genus alia charitatis exercitia particularia, una cum fide Christianâ nostram justificationem cooperari, quæ eorum videtur esse sententia," (sed certè non est, hæc enim ipsi Romanenses non exigunt, nisi cùm tempus et vires horum præstandorum occasionem suppeditant) "hoc sanè fateri non possumus; latro enim ille, qui à Christo in cruce justificatus est, apertè indicavit, cùm ad eum precibus refugeret, se in eo spem suam collocare, Deumque diligere, et ex eo quod culpæ socium suum corripuit ut eum ad eandem fidem amplectendam impelleret, perspicuè apparuit, eum quoque * proximum suum dilexisse; adeo ut etsi nullas eleemosynas erogasset,† neque ullis se jejuniis macerasset, ‡ aut alia ejusmodi privata charitatis opera bona præstitisset, ‖ justificatus sit tamen, etc." Unde patet, authorem hunc nonnisi externa pietatis opera, à justificatione excludere, in casu scilicet jam dicto; non autem interna spei, charitatis, etc. Quocirca hæc expressiora subjungit, "Cæterum cùm dicimus, nos solâ fide justificari, hoc non ita accipimus, quasi fides sit sola causa efficiens nostræ salutis, (nam ea est misericordia Dei quam nobis per meritum Filii sui exhibet) sed tantùm causam instrumentalem quâ nos sibi conjungit et devincit, conjunctique, virtute Sancti Spiri-

[a] in Examine Concilii Tridentini Genevæ excuso, anno 1586, pag. 66, 67, 68.

[b] Can. 9.

* [p. 31.]

† [*Ed.* 2ª erogârit]

‡ [*Ed.* 2ª [illegible]]

‖ [*Ed.* 2ª [illegible]]

speaks,[a] while examining the canons of the sixth session of the Council of Trent, of justification; "If the Tridentine Fathers, when they say that good works along with faith effect our justification[b] (although this expression be an improper one) mean thus," (viz. that that faith only which works by love is the faith by which we are justified,) "we by no means dissent from them: for we do not deny that love to God and our neighbour are good works; nay, on the contrary, we affirm them to be the fountain and well-spring of particular and individual good works; for we also allow that faith is a good work. But if they mean that almsgiving, fasting, and such like particular exercises of love, cooperate together with Christian faith our justification, which seems to be their opinion," (but certainly it is not, for these the Romanists do not exact, except when time and strength afford opportunity for performing them;) "this truly we cannot allow; for that thief who was justified by Christ on the cross openly indicated, when he betook himself to Him with prayers, that he placed his hope in Him, and loved God; and, from his rebuking his partner in guilt to induce him to embrace the same faith, it clearly appears that he loved his neighbour also: so that, though he gave no alms, nor macerated himself with any fastings, nor performed any other such private good works of love, nevertheless he was justified." Whence it is evident that this author excludes from justification only the external works of love, viz. in the case already mentioned, but not the internal works of hope, love, &c. Wherefore he adds these still more explicit words: "But when we say that we are justified by faith alone, we do not so understand it as if faith alone were the efficient cause of our salvation, (for that is the mercy of God, which He bestows on us through the merit of His Son), but merely the instrumental cause, whereby He conjoins and binds us to Himself, and we, having been conjoined, draw from

tûs justificationem nostram ab eo haurimus. Itaque haud multùm refert solam fidem (quæ, ut ante dictum est, à charitate sejungi non potest) nostræ justificationis causam esse dicamus, an etiam charitatem [causam] cooperantem esse asseramus, dummodo hoc nobis persuasum sit, Solum Christum, Patris erga nos dilectionem impetrantem,† causam efficientem esse. Nam cùm una sine alterâ esse nequeat, ambas conjunctim causas instrumentales dicere possumus." Quæ subnectuntur, "Rectius tamen dixeris, fide nos justificari, quàm fide et charitate, etc." in gratiam tantùm rigidiorum ab illo addita sunt, ne scilicet per antedicta eos nimium offenderet, vel, quod probabilius est, ab alienâ sunt manu profecta.

† [ed. Gentileti, *adimplentem* pro *impetrantem*.]

8. De C. Vorstii sententiâ super hac re nemo dubitare potest, qui illius Scholia Alexicaca contra Sibrandum diligenter legerit: quamplurimis enim in locis hoc asserit, probatque. Hæc tantùm verba huc libet adscribere; [b] "Imò ne pium quidem piis operibus justificari dico, si opera propriè ac per se sumantur, fideique ac gratiæ opponantur. Sed hoc solùm cum Scripturâ et Patribus dico, nos fide vivâ et operante justificari; eoque et operibus fidei hactenus justificari, quatenus hæc pro fide illâ sumuntur, et ut fructus, immò quasi anima fidei considerantur."

[b] ex pag. 270 circa finem.

9. Remonstrantes [c] Fidem in negotio justificationis 'non alio modo considerandam esse' affirmant, 'quàm quatenus obedientiam fidei includit, et tanquam fecunda bonorum operum mater est, totiusque Christianæ pietatis ac sanctimoniæ fons ac scaturigo. Tantùm abest ut huic obedientiæ ac pietati et ipsa opponi debeat, aut jure possit." Et in Apologiâ [d] sic inquiunt, "An non mera logica pugna est, si disputetur, An fides quæ est viva, an [fides] quâ * est viva, requiratur ad justificationem? Certè; utrinque [enim] in de-

[c] Confessione, cap. 10. n. 2.

[d] [Apologia,] cap. 10, pag. 113.

* [p. 32.]

Him our justification, though the operation of the Holy Ghost. It is therefore of no great importance whether we say that faith alone (which, as we have said before, cannot be separated from love) is the cause of our justification, or whether we assert that love also is a cooperating cause, provided only we be persuaded of this, that Christ alone, obtaining for us the love of the Father, is the efficient cause. For since the one [*i. e.* faith] cannot be without the other [*i. e.* love], we may call both conjointly instrumental causes." What follow, "Nevertheless it is more proper to say that we are justified by faith than by faith and love, &c." are added by him only to gratify the more rigid, lest he should too much offend them by what he had before said, or, what is more probable, they have proceeded from another hand.

8. Of the opinion of C. Vorstius on this matter, no one who has diligently read his Scholia Alexicaca contra Sibrandum can have a doubt; for he asserts and proves this in very many places. I can only give here the following words: [b] "Nay, I say that not even a pious man is justified by pious works, if 'works' be taken properly and by themselves, and be opposed to faith and grace. But this only I say (with the Scriptures and the Fathers) that we are justified by a living and working faith; and, therefore, that we are justified by the works of faith in so far as they are taken for that faith, and are considered as the fruit, nay rather as the soul of faith."

9. The Remonstrants [c] affirm that, in the affair of justification, faith "is to be considered in no other way than in as far as it includes the obedience of faith, and is as it were the prolific mother of good works, and the fountain and well-spring of the whole of Christian piety and holiness. So impossible is it that it ought to be or justly can be itself opposed to this obedience and piety." And in their Apology [d] they thus speak, "Is it not a mere logical controversy to dispute whether faith which is living or faith in that it is living is required to justification? Certainly both sides agree in describing the

scribendâ fidei naturâ est consensio: utrinque bonorum operum præsentia necessaria esse statuitur; de respectu tantùm quem fides viva ad justificationem habet, quæstio manet: at de respectu statuere non est nostrum, sed Judicis. Deinde quid habet respectus ille merus, quod justam magnæ liti causam dare possit †? Imò quid non habet, quod occasionem omnem liti debeat præcidere apud eos qui pietatis et bonorum operum sunt studiosi. Sanè si dicatur, fidem requiri ad justificationem, quatenus vel quâ est viva fides, necessitas bonorum operum et pietatis Christianæ fortius adstruitur quàm si dicatur, fidem requiri ad justificationem, quæ viva est," nam "natura rei id evincit, etc." Et [a] Remonstantes sic statuunt, "litem pæne totam quam hîc movent Censores, de respectibus metaphysicis esse, quos fides vera et viva habet ad justificationem, de quibus statuere Judicis et Domini est, non subditorum. Enimvero" (utinam omnes rigidiores utriusque altercantium partis altè animis suis hæc verba infigerent) "quis sine gemitu, sine suspiriis, sine lachrymis cogitet, quod nos homunciones, miselli, tardi et negligentes in iis quæ officii nostri sunt accuratè examinandis, et fideliter præstandis, tantum otii et audaciæ nobis sumamus ut involemus in partes Domini et Judicis nostri, et quo respectu hi aut illi actus nostri ab illo sint judicandi in extremo judicio, audeamus definire; et nisi alii conservi, istas definitiones nostras, præter officium et vocationem nostram à nobis factas, admittant, populum Christianum, peculium Dei et Domini nostri" Jesu Christi, "in partes scindere, conservos cædere, flagellare, ejicere, anathematismis et omne genere immisericordiæ in eos sævire non vereamur, etc." Verba hæc ultima digna sunt quæ aureis scribantur characteribus. Iidem [b] ad verba Censorum, "Quod fidei et obedientiæ man-

† [*Ed. Forbesii* poterit.]

[a] pag. 114, circa finem.

[b] in [Apologiâ seu] Examine Censuræ, cap. 22, pag. 237 [verso.]

nature of faith; by both sides the presence of good works is held to be necessary: the question only remains as to the relation which living faith bears to justification. But to determine the relation does not belong to us, but to the Judge. Next, what is there in the mere relation, to afford a just cause to a great dispute? Nay rather, what has it not that ought to cut off all occasion of dispute from among those that are desirous of piety and good works. Certainly, if it be said that faith is required to justification, in so far as or in that it is a living faith, the necessity of good works and Christian piety is more strongly set forth than if it be said that faith which is living is required to justification. The nature of the thing [*i. e.* of faith] shows it." And [a] the Remonstrants thus lay down that "almost the whole controversy which the Censors here raise, is about the metaphysical relations which true and living faith bears to justification, to determine which belongs to the Judge and Lord, not to His subjects. But indeed," (would that all the more rigid of both sides would fix these words deep in their souls), "who, without groans and sighs and tears, can reflect that we, wretched pigmies, so slow and negligent in accurately examining and faithfully performing those things which belong to our duty, should assume so much leisure and audacity as to soar into what belongs to our Lord and Judge, and should dare to define by what relation this or that act of ours will be judged by Him in the last judgment; and that unless our other fellow-servants admit these our definitions, made by us transgressing the bounds of our duty and calling, we do not hesitate to divide into parties the Christian people, the peculiar property of our God and Lord Jesus Christ, to beat, scourge, cast out our fellow-servants, to rage against them with anathemas, and every sort of unmercifulness." These last words are worthy of being written in letters of gold. The same Remonstrants, [b] to these words of the Censors

datorum ex æquo veniam peccatorum et vitam æternam attribuunt," hæc respondent Remonstrantes; "Phrasis 'ex æquo' æquivoca est; si eam pro Æque principaliter accipiat Censor, tum injuriam facit Remonstrantibus, fidei enim ut principi, duci, matri, ac fonti obedientiæ, veniam peccatorum et salutem adscribunt. At si eam pro Conjunctim accipiat, tum agnoscunt Remonstrantes, se fidei, quæ et quatenus conjunctam sibi habet obedientiam stricte * sumptam, sub quâ propositum obediendi, cùm videlicet actus obedientiæ specialiter exerceri non possunt, comprehenditur, ac proinde obedientiæ etiam, ex fide profectæ, veniam peccatorum et salutem æternam adscribere. 'At hoc nihil aliud est,' inquit Censor, 'quàm justificationem et salutem fidei et operibus, indistinctim seu conjunctim, tribuere.' Ita est: Scripturam sibi præeuntem habent, non tantùm in famoso illo loco S. Jacobi,[a] ubi disertè dicitur, 'Concludimus ergo, hominem justificari ex operibus et non ex fide tantùm;' sed et in aliis plus quàm mille locis ubi operibus bonis remissio peccatorum et vita æterna tribuitur, etc." Lege Apologiam ipsam; et,[b] "Nimirum huc redit universa, quæ circa articulum istum" de justificatione "est dissensio; An fides sive creditio illa, ut sic loquamur, quâ credimus, nobis remissa esse peccata nostra, sive quâ apprehendimus misericordiam Dei et Christi pro nobis satisfactionem, nos coram Deo justificet, quâ simpliciter talis actus est, an quatenus actus vivus est, id est, conjunctam sibi habens vel actualem resipiscentiam, vel saltem firmum ac deliberatum animi propositum de vitâ totâ ad normam Christianæ religionis, auxilio divinæ gratiæ cum timore ac tremore instituendâ. Hoc est quod Remonstrantium declaratio asserit et profitetur, nihil aliud, etc." Idem repetunt in Responsione suâ ad specimen calumniarum, etc.[c]

* [p. 33.]

[a] c. 2, [Ep. Jac. v. 24.]

[b] in [Apologiâ seu] Examine Censuræ, cap. 25, pag. 307, circa finem.

[c] pag. 111.

(that "they" [the Remonstrants] "attribute pardon of sins and eternal life equally to faith and to obedience to the commands,") reply as follows: "The expression 'equally' is equivocal: if the Censor takes it for 'equally principally,' he is unjust to the Remonstrants, for they ascribe forgiveness of sins and salvation to faith, as the prince, leader, mother, and fountain of obedience. But if he take it for 'conjointly,' then the Remonstrants acknowledge, that they ascribe pardon of sins and eternal salvation to faith, which has, and in so far as it has, joined to it obedience, strictly so called, (under which is comprehended the intention of obeying, *i. e.* when special acts of obedience cannot be performed,) and therefore to obedience also which has proceeded from faith. 'But this,' says the Censor, 'is nothing else but to attribute justification and salvation to faith and works, indistinctly or conjointly.' Even so is it: they have Scripture for their warrant, not only in that famous passage of St. James, [a] where it is expressly said, 'We conclude, therefore, that a man is justified by works, and not by faith only,' but in a thousand other passages besides, where forgiveness of sins and life eternal are attributed to good works, &c." Read the Apology itself; again; [b] "That is to say, the whole dissension about this article" (of justification) "comes to this. Whether faith, or that belief whereby we believe that our sins have been forgiven, or whereby we apprehend the mercy of God and the satisfaction of Christ for us, justifies us before God, in that simply it is such an act, or in so far as it is a living act, *i. e.* one having joined to itself either actual repentance, or at least a firm and deliberate intention of mind to regulate, by the aid of divine grace, our whole life with fear and trembling, after the pattern of the Christian religion. This is what the declaration of the Remonstrants asserts and professes, nothing but this." They repeat the same in their Responsio ad specimen calumniarum &c. [c]

Thammeri Argumenta, quæ anno 1547 et 1548 Marpurgi proposita fuerunt contra sententiam de fide solâ justificante unà cum Bened[icti] Aretii responsionibus infirmissimis, vide in hujus Authoris Problematibus Theologicis.[a] Theodorus Bibliander, Theologus Tigurinus; [b] "Quamquam," inquit, "ea quæ religionem Christianam absolvunt, ita cohærent, ut invicem nequeant separari: tamen synecdochicōs sæpenumero una res aut duæ pro omnibus aliis ponuntur. Quod, meo judicio, præbuit ansam altercandi non paucis, in disputatione de hominis justificatione, qui tropum non observârunt, quo una res pro aliis pluribus aliquoties ponitur, etc." vide authorem.

[a] Loc. 24. de Justificatione, pag. 134. et aliquot sequentibus. [p. 72. sqq.]
[b] Antisophist. lib. 3. pag. 167.

10. Omnes illi Protestantes qui fidem justificantem definiunt, quòd sit notitia et assensus, et expetitio misericordiæ promissæ, et in eum qui promisit fiducia firma, quod faciunt multi, vel quòd sit fiducia, etc. aut assensus fiducialis atque * etiam obsequiosus, quod volunt alii permulti, quicquid verbo contendunt,† Solam fidem justificare; reipsa tamen idem destruunt, si modò actuum fidei, spei, dilectionis, pœnitentiæ, orationis, etc. distinctionem salvam volunt. Res adeò diversas ad fidei essentiam reducere, nec Theologia neque etiam recta ratio permittit, nisi sub ejusmodi rerum et verborum confusione et ipsi falli atque etiam alios fallere velimus.

* [p. 34.]
† [*Ed.* 2a contendant.]

11. Archiepiscopus Spalatensis [c] fatetur, "fidem, si in solâ suâ purâ formalitate sumatur, quatenus est solius actus intellectûs" nos justificare non posse, etc. "Sed in verâ et vivâ fide nos," inquit, "præter actum intellectûs, etc. ponimus etiam bonam dispositionem voluntatis, quæ inchoatâ charitate erga Deum etc. afficiatur, eique seipsam subdat, et ad ei parendum disponat, magnamque in eum spem collocet, concipiatque fiduciam, etc." Et rursus; [d] "Cùm præsertim vera fides includat affectum pium vo-

[c] de Rep. Eccles. lib. 7. cap. 11, n. 206.

See the arguments of Thammer, which were proposed in the year 1547–8, at Marpurg, against the opinion that faith alone justifies, together with the very weak answers of Benedictus Aretius, in this latter author's Problemata Theologica.[a] Theodorus Bibliander, a Zurich theologian:[b] "Although," he says, "those things which make up the Christian religion so cohere that they cannot be separated from one another, yet often one or two things are by a synecdoche put for all the others; which, in my opinion, has given a handle for altercation to not a few persons in the dispute about the justification of man, who have not observed the figure by which one thing is sometimes put for several others, &c." See the author.

10. All those Protestants who define justifying faith to be knowledge and assent, and the supplicating for the promised mercy, and a firm trust in Him that promised, as many of them do, or that it is a trust . . . . . or a trustful and even obsequious assent, as very many others will have it,—however much they may contend in words that "faith alone justifies;" yet in fact they overturn it, provided only they distinguish between the acts of faith, hope, love, penitence, prayer, &c. For neither theology nor even right reason allows of bringing under the essence of faith, things so diverse, unless we wish, by such a confusion of words and things, both to be ourselves deceived and to deceive others.

11. The Archbishop of Spalatro[c] allows, that "faith, if it be taken in its own sole pure formality, in so far as it is an act of the intellect alone, cannot justify us, &c. But," he says, "in true and living faith, we, besides the act of the intellect, . . . put also the good disposition of the will, which is affected by inchoate love towards God, . . . to whom it submits itself, and disposes itself to obey Him, and places in Him a great hope, and conceives trust." And again;[d] "Especially since true faith includes a pious affection of the will, in which there is

luntatis, in quo est inchoata erga Deum charitas, et magna ex meritis Christi fiducia, etc." Et; [a] "Et quicunque justificantur prope mortem, ut latro in cruce, et similes, profectò solâ fide, cum illâ saltem inchoatâ dilectione et fiduciâ quæ est in omni verâ fide vivâ, justificantur, etc." Quid aliud hæc omnia innuunt, quàm fide solâ (propriè et contradistinctè ab aliis actibus conjunctis, fidem intelligendo) nos non justificari? Archiepiscopus quidem unitatis et charitatis Christianæ studiosissimus,[b] affirmat, "Sanctam Scripturam aliis quoque actibus antecedaneis tribuere vim quandam obtinendæ remissionis peccatorum, ex Dei promissione, et teneri in conscientiâ Pastores ad hæc ipsa opera populum adhortari, tanquam remissionem peccatorum secum, si debitè fiant, ex divinâ benignitate et promissione, aliquo modo, sive dispositivè sive instrumentaliter afferentia. Cum quibus" tamen (ut gratificetur rigidioribus Protestantibus) putat "stare posse, Fidem solam esse quæ apprehendat formaliter justificationem." Idem tamen paulò antè [c] dixerat, fiduciæ solius, (quæ ad spem reducitur, et ex fide nascitur, sive fidei effectum est,[d]) proprium † esse, aut saltem videri actionem, formaliter et proximè Christi justitiam apprehendere, etc. Quomodo autem hæc cohærere possunt, fide solâ apprehendi formaliter Christi justitiam, et tamen non nisi fiduciâ, quæ fidei effectus est? Deinde quod ait,[e] sine omni bono opere, licèt cum nullo malo opere, solam fidem plenè justificare, falsum est; nisi bona opera exteriora intelligat; * (quod proculdubio facit, licèt nimis generaliter et incautè loquatur;) nam inchoatam Dei dilectionem et fiduciam, quæ sunt bona opera interna, à fide vivâ excludi posse, et in se absurdum est, atque etiam idem antè ea includi sæpe confessus est Conciliator. ‡ Ac proinde solam fidem sine aliis quibusdam bonis operibus seu actionibus inter-

[a] Ibidem.

[b] Ibidem, n. 216.

[c] n. 211.

[d] n. 205.

† [*Edd.* propriam.]

[e] n. 216. circa finem.

* [p. 35.]

‡ [*Ed.* 2a absurdum est, et negavit sæpe Conciliator ipse.]

an inchoate love towards God, and a great trust from the merits of Christ." And ;[a] "And whoever are justified when near death, as the thief on the cross and such like, they certainly are justified by faith alone, with that at least inchoate love and trust which is in all true living faith." What else does all this mean, but that we are not justified by faith alone, if we mean faith properly so called, and as it is contradistinguished from the other acts united with it? The Archbishop indeed, who was most desirous of Christian unity and love, affirms,[b] that "Holy Scripture attributes to other antecedent acts also, a certain power (from God's promise) of obtaining forgiveness of sins, and that it is the duty of pastors to exhort their people to perform these works, because, if they be rightly done, they bring with them from the divine benignity and promise, forgiveness of sins, in some mode, whether disposingly or instrumentally. With which," however, he thinks (in order to gratify the more rigid Protestants) "it consistent that faith alone is that which formally apprehends justification." Yet a little before [c] he had said, that it is proper to trust alone, (which is [d] reducible to hope, and is born from faith, or is an effect of faith) or at least seems to be an action of it, formally and proximately to apprehend, &c. Christ's justice. But how are these consistent, that the justice of Christ is formally apprehended by faith alone, and yet not except by trust, which is an effect of faith? Lastly, what he says, [e] that faith alone, without any good work whatever, provided only there be no sinful work, fully justifies, is false, unless he mean external good works, which he no doubt does, though he speaks too generally and incautiously: for to assert that inchoate love of God and trust (which are internal good works) can be excluded from living faith, is absurd in itself, and this same Conciliator has previously often confessed that they are included in it, and therefore he cannot mean that faith alone, without other internal good works or acts, justifies us. I

nis nos justificare, intelligi non potest. Pium authoris studium partes conciliandi vehementer probo et laudo, sed conciliationes solidas et veritati consonas semper adhiberi velim.

G. Cassander, multùm ab illo nobili historico Jac. Aug. Thuano [a] "ob summum animi candorem ac moderationem" laudatus; "Multis [b] eruditis et piis viris satius videtur ut in concionibus popularibus vox illa *sola*, etc. prætermittatur" (quia scilicet perperam plerumque à populo intelligitur) "sed Scripturæ tantùm verba usurpentur: ut, 'Gratiâ salvi facti estis per fidem absque operibus;[c]' 'Justificati gratis per gratiam ipsius;'[d] 'Arbitramur hominem justificari fide, non ex operibus legis.'"[e]

12. Georgius Wicelius, vir etiam doctissimus ac moderatissimus;[f] "Vellemus," inquit, "de fide justificante † quoties disserunt ‡ (Protestantes) ut exclusivam istam" *sola* "pacifice et amice omittant, quando sacræ nullæ literæ eam addant,‖ aut ex Scripturis Canonicis potius loqui ac docere ament, quàm ex propriis."[g]

13. Episcopi Ecclesiæ Anglicanæ in Catholicâ Christiani hominis Institutione Londini excusa, A. 1544 triennio ante Henrici 8 obitum; licèt multa, quæ hodie communiter à Romanensibus defenduntur dogmata rejiciant, de justificatione tamen sic loquuntur; "Atque ex his quæ diximus liquidò apparet, non solam fidem (quatenus fides quidem unum est, ac simplex donum à charitate et spe distinctum) sed cætera etiam gratiæ dona justificationem nostram conficere, et in eadem semper adesse oportere, non modò misericordiæ fiduciam, sed emendandæ etiam vitæ et bene operandi voluntatem ac propositum. etc." Vide librum.[h] Vide etiam Enchiridion. Coloniense de justificatione.[i]

14. Quum igitur, ut hanc considerationem concludamus, nuspiam in sacris literis (quibuscum tamen et sentiendum et loquendum esse de re-

[a] Hist. lib. 36. [t. 2. p. 286.]
[b] in Consult. art. 4. de justif. [Opp. p. 916.]
[c] [c. 2. ad Eph. v. 8.]
[d] [c. 3. ad Rom. v. 24.]
[e] [c. 3. ad Rom. v. 28.]
[f] in Via regia ad art. 20 Confess. Aug. de Bonis Operibus [apud Brown Fascicul. rerum expetendarum Lond. 1690 *app.* p. 715 § Audivimus satis patienter.]
† [Ed. Wicel. *justitiæ* pro *justificante.*]
‡ [*Ed.* 2a dicunt.]
‖ [*Ed.* 2a addunt.]
[g] vide Erasmum tom. 9. [operum Ed. 1540.] adversus Censuras Theol. Paris. Titulo [VII] de fide et operibus pag. 682, 683, et contra Natalem Beddam, pag. 398, 399.
[h] [Formularies of Faith, p. 368.]
[i] pag. 141, 142. [§ verum forsan is quem.]

very much approve of and praise the pious desire of the author to conciliate the parties, but I would wish solid conciliations, and such as are consonant to the truth, to be always employed.

G. Cassander, who is much praised for "his very great candour of mind and moderation," by that noble historian Jacobus Augustus Thuanus,[a] says,[b] "To many learned and pious men it seems preferable that the word '*alone*' be omitted in popular discourses," (viz. because it is for the most part wrongly understood by the people), "and that the scriptural expressions only be employed; as, 'By grace ye are saved, through faith, without works:'[c] 'Ye are justified gratis through His grace;'[d] 'We account that a man is justified by faith, not from the works of the law.'"[e]

12. George Wicelius, another most learned and moderate man,[f] says, "We would wish that Protestants, whenever they debate concerning justifying faith, would, for the sake of peace, omit this exclusive word *alone*, since the sacred writings nowhere add it, and that they would rather speak and teach from the Canonical Scriptures than from the writings of their own party."[g]

13. The Bishops of the Anglican Church, in "A necessary doctrine and erudition for any Christian man," printed at London, [in English, 1543, and in Latin] A.D. 1544, three years before the death of Henry 8, although they reject many dogmas which are now-a-days universally defended by Romanists, yet thus speak of justification:—"And therefore it is plain, that not only faith, as it is a distinct virtue or gift by itself, is required to our justification, but also the other gifts of the grace of God, with a desire to do good works, proceeding of the same grace."[h] See the Book itself; see also the Enchiridion Coloniense on justification.[i]

14. To conclude this consideration. Since it is nowhere expressly said in Holy Scripture, (and none contend more vehemently than the Protestants, that n

bus fidei nulli mortalium Protestantibus * vehementius hodie contendunt) disertè legatur, Solâ fide nos justificari, neque Patres, quos sic loquutos sæpe constat, unquam tamen sensu à Protestantibus hodie communiter recepto intellexerint: Quum explicationes et conciliationes nuper excogitatæ prorsus inanes sint: Quumque tandem viri quidam † doctissimi et harum et illarum partium, litem hanc minimè necessariam esse existimârint atque etiamnum existiment:— Nos etiam, veritatis et unitatis Ecclesiæ studio inducti, illis accedentes, censemus de illâ non amplius pertinaciter altercandum esse, et proinde omnium Rigidiorum Protestantium sententiam, et à veritate et [à] Christianâ charitate alienam esse, qui assertionem de solâ fide non justificante communiter à Romanensibus defensam, citra omnem vel fidei ipsius vel meriti opinionem, etiam impropriè dicti, aliorum ‡ operum seu actuum cum fide ad justificationem concurrentium, Non solùm cum S. Scripturâ et piis patribus è diametro pugnare contendunt; sed etiam præter alia innumera, justam Protestantibus à Romanâ Ecclesiâ secedendi causam præbuisse et præbere. Lege, præter innumeros alios, extrema verba Paræi lib. I. de Justificatione contra Bellarminum.[a]

15. Atque sic ex prædictis liquidò apparet, contentionem illam, An fides vera et justificans poterit § reipsâ à dilectione aliisque virtutibus separari, nihil esse nisi meram logomachiam. Nam si per fidem veram et justificantem intelligatur fides dogmatica (quemadmodum propriè et distinctè de fide loquendo nihil aliud intelligi debet) Protestantes ferè omnes id affirmant. Sententia enim illa Martini Buceri (quæ etiam fuit P. Martyris [b] aliorumque quorundam) in Colloquio Ratisbonensi [c] nimis ‖ absurda est, "Omnem hominem, qui peccatum mortale admittit, aut in peccato tali hæret, habere in animo suo

* [p. 36.]

† [*Ed.* 1ma quidem]

‡ [*Ed.* 1ma dicti re aliorum. *Ed.* 2a dicti et aliorum.]

a [l. 1. c. 25, p. 360. § Tertio.]

§ [*Ed.* 2a possit.]

b in c. 11 ad Rom. [p. 1272.]

c p. 242. et seq.

‖ [nimis *ita* W. *Edd.* minime.]

matters of faith we must both think and speak as it does), that "we are justified by faith alone;" and since the Fathers, who certainly have often used this expression, never understood it in the sense in which it is universally taken now-a-days by Protestants; and since the explanations and conciliations which have been lately devised are altogether futile; and since, finally, very learned men of both parties have accounted, and even now account, this question to be by no means necessary; we, therefore, being led by the desire of truth and of the unity of the Church to agree with them, deem it right that it be no longer pertinaciously contended for; and therefore that the opinion of all the more rigid Protestants is opposed as well to truth as to Christian charity, who contend that the assertion commonly defended by the Romanists, "that faith alone does not justify," apart from every definition either of faith itself, or of the merit, even improperly so called, of the other works or acts which concur with faith towards justification,—that this assertion of Romanists is not only diametrically repugnant to Holy Scripture and the pious Fathers, but also that it (besides innumerable other things) has afforded and does still afford to Protestants a just cause for seceding from the Roman Church. Read, besides innumerable others, the last words of the first book of Paræus de Justificatione contra Bellarminum.[b]

15. And thus from what we have said it clearly appears, that that contention, "Whether true and justifying faith can in reality be separated from love and the other virtues," is nothing but a mere contest about words. For if by 'true and justifying faith' dogmatic faith be meant, (and if we speak properly and distinctly about faith, we can mean nothing else), almost all Protestants affirm it. For that opinion of Martin Bucer (which was also that of Peter Martyr[c] and of some others), in the Conference of Ratisbon[d] is altogether ‖ absurd, that "every man who admits mortal sin, or remains in such sin, has

assensum fidei Catholicæ contrarium, nec assentiri verè ulli fidei articulo, aut ulli verbo Dei, immò nec credere Deum esse, eum nimirum qui se nobis in Scripturâ revelavit, etc." "Dogmaticam fidem," inquit R. Abbotus Episcopus Sarisburiensis[a] hanc sententiam taxans, "omni graviori lapsu excuti, et cum mortali peccato consistere non posse, contra communem sensum est, et omni experientiâ falsum esse convincitur, cùm videamus homines non ullo modo pios, etc. dogmata fidei seriò propugnare, et formam religionis omni animositate defendere, tantùm * ad se non applicare quæ usui ad vitam esse debeant, etc." Sed si per fidem justificantem intelligamus fidem vivam et charitati conjunctam, (quod certè Protestantes atque etiam multi alii intelligunt,) nihil absurdius dici aut fingi potest, quàm eam à dilectione separari posse, aperta enim est ἀντιλογία etc. "Fides," ut inquit Augustinus,[b] "sine charitate potest quidem esse, sed non et prodesse," ac proinde nec, justificare.[c]

[a] contra R. Thomsoni diatribam, pag. 213.

* [p. 37.]

[b] lib. 15. de Trinitate cap. 18. [§ 32. t. 8. p. 990.]

[c] Vide Aug. lib. 2. contra literas Petil. c. 77. [§ 172, t. 9. p. 265.] et Tract. 7. in cap. 1. Joan. [§ 3.] etc.

in his soul an assent contrary to the Catholic faith, and does not assent truly to any article of faith, or to any word of God, nay, does not even believe that God is, namely, that God who has revealed Himself to us in Scripture, &c." "That dogmatic faith," says R. Abbott, Bishop of Salisbury, [a] arguing against this opinion, "is shaken off with every grave lapse, and that it cannot consist with mortal sin, is contrary to common sense, and is proved false by all experience, when we see men, in no ways pious, &c. seriously maintain the doctrines of the faith and defend the form of religion with all eagerness, only not applying to themselves what ought to be of use in regulating their life." But if by justifying faith we understand faith which is living, and united to love, which certainly Protestants, and even many others, mean, nothing could be more absurd than to say or pretend that it can be separated from love, for this is an open contradiction; "Without love," as says St. Augustine, [b] "faith may be, but cannot profit," nor therefore justify. [c]

* [p. 38.]

*LIBER SECUNDUS.

Quo Controversia de causâ formali Justificationis consideratur.

CAPUT PRIMUM.

Quo generaliter de eâ lite agitur.

SUCCEDIT disputatio de causâ formali Justificationis, id est, Non propter quam, si propriè loqui velimus, sed per quam vel secundum quam, homo dicitur justus coram Deo. "Magna sanè quæstio," inquit Bellarminus,[a] "et hoc tempore præter cæteras maximè necessaria." "Jure 'Magnam' dicit" Bellarminus, inquit Paræus,[b] "hanc quæstionem, ea siquidem potissima fuit et est causa divortii, quod Evangelici à Romano Papatu facere coacti fuerunt." Hæc ille. Sic hodie, pro dolor! plerique utriusque controvertentium partis judicant, sic scribunt; Vivimus enim addicti studiis. Quis tamen veritatis quæ est secundum pietatem et unitatis Ecclesiæ magis quàm rixarum et schismatum amans, non aliter sentiat? Conveniunt enim omnes, ut infrà videbimus, in his; Homini quum primò justificatur peccata gratis remitti, justitiam Christi imputari, eundem etiam simul per Spiritum Sanctum renovari et sanctificari. Hæc omnia necessaria sunt creditu atque etiam extra omnem dubitationis aleam posita. Sed an

[a] lib. 2. de justif. cap. 1. [§ Expeditis.]

[b] contra Bellarm. loco citato. [pag. 364.]

SECOND BOOK.

The Controversy of the formal cause of Justification considered.

CHAP. I.

This controversy treated of in general.

1. THE disputation concerning the formal cause of justification follows next, that is, not on account of what [cause] (if we wish to speak properly), but through or according to what, man is said to be just before God. "A very great question, indeed," says Bellarmine, [a] "and at present necessary above all others." "Rightly does Bellarmine," says Paræus, [b] "call this question a great one, since it was and is the most especial cause of the separation which the Evangelicals have been forced to make from the Roman Papacy." Thus he. So now-a-days alas! think most of the controversialists of both parties; so they write, for we live in an age given to disputes. But who that loves the truth which is according to holiness and the unity of the Church more than contentions and schisms, does not think otherwise? For all agree in these things, as we shall see by-and-bye, that when a man is first justified, his sins are forgiven gratis; the justice of Christ is imputed to him; and he is, at the same time, renewed and sanctified by the Holy Ghost. All these things are necessary to be believed, and even put beyond all possibility of doubt. But the disputes as to whether the

justificationis ratio formalis posita sit in solâ remissione peccatorum, an verò etiam in imputatione justitiæ Christi, aut an etiam in internâ renovatione et sanctificatione, dissidia * videri possunt fermè Metaphysica, ut inquit Spalatensis,[a] haud absimilia disputationi Logicæ, vel Metaphysicæ potius, in quonam ponenda sit essentialis sive formalis ratio quantitatis, an in mensurâ, an in divisibilitate, an verò in extensione partium, aliisque plurimis, id genus, dissidiis. In Romanâ Ecclesiâ quàm multæ discrepantes hac de re sententiæ fuerunt atque etiamnum sunt, quarum nulla hæreseos jure damnari potuit aut potest! Audiatur Magister Sententiarum,[b] "Mors Christi nos justificat, dum per eam charitas excitatur in cordibus nostris," quâ scilicet "diligimus Deum, qui pro nobis tanta fecit." "Dicimur quoque et aliter per mortem Christi justificari, quia per fidem mortis ejus à peccatis mundamur. Unde Apostolus, 'Justitia Dei est per fidem Jesu Christi;'[c] et iterum, 'Quem Deus proposuit propitiatorem per fidem in sanguine ipsius,'[d] id est, per fidem passionis: ut olim aspicientes in Serpentem æneum in ligno erectum, à morsibus serpentum sanabantur. Si ergo rectæ fidei intuitu in illum respicimus, qui pro nobis pependit in ligno, à vinculis diaboli solvimur, id est, à peccatis, et ita à diabolo liberamur, ut nec post hanc vitam in nobis inveniat quod puniat: Morte quippe suâ, uno verissimo sacrificio, quicquid culparum erat, unde nos diabolus ad luenda supplicia detinebat, Christus extinxit etc." Hæc ferè hodiè est sententia Protestantium, quæ aliorum fuit tunc temporis Orthodoxorum in ipsâ Romanâ Ecclesiâ. Videantur et alii plurimi, suis locis infrà citandi. Certè verba Bellarmini de diversis, imò adversis, Romanensium sententiis de efficaciâ Sacramentorum loquentis[e] observatu digna sunt; "Et hoc," (scilicet "Sacra-

* [p. 39.]

[a] [de republica Ecclesiast.] lib. 7, cap. 11, n. 217.

[b] Lib. 3 [Sententiarum;] dist. 19 A.

[c] [c. 3 ad Rom. v. 22.]

[d] [c. 3 ad Rom. v. 25.]

[e] [de sacramentis in genere] lib. 2, de effectu sacramentorum, &c. cap. 1. [§ Et hoc sufficit.]

formal cause of justification is to be placed solely in the forgiveness of sins, or whether also in the imputation of the justice of Christ, or whether also in internal renewing and sanctification, might appear (as the Archbishop of Spalatro [a] says) almost metaphysical, and not unlike a disputation in Logic, or rather Metaphysics, in what the essential or formal cause of quantity consists, whether in measure, or in divisibility, or in the extension of parts, and to many other such dissensions. In the Roman Church how many discordant opinions have there been, and even yet are, concerning this matter, none of which might or may rightly be condemned for heresy! Hear the Master of the Sentences; [b] "The death of Christ justifies us, while by it love is excited in our hearts,—that love, namely, by which we love God who hath done so great things for us. We are also said otherwise to be justified by the death of Christ, because by faith of His death we are cleansed from sins. Whence the Apostle, 'The justice of God is by faith of Jesus Christ.' [c] And again, 'Whom God set forth as the propitiator by faith in His blood,' [d] *i. e.* by faith of His passion; as of old those who looked on the brazen serpent raised on the tree were cured of the bites of the serpents. If, therefore, we with the look of sound faith regard Him Who for us hung on the tree, we are loosed from the bonds of the devil, *i. e.* from sins, and are so freed from the devil, that not even after this life can He find in us aught to punish: for by His own death, that one most true sacrifice, Christ extinguished whatever faults there were, whereby the devil detained us to endure torments, &c." This is very nearly the opinion of Protestants now-a-days, and it then was that of other orthodox teachers also in the Roman Church itself: see very many others who will be cited afterwards in their proper places. Certainly the words of Bellarmine,[e] speaking of the diverse, nay adverse, opinions of Romanists about the efficacy of the sacraments, are worthy of note; "And this" (viz. "that the sacraments are

menta esse efficacia signa gratiæ, in quo omnes conveniunt") "sufficit ad fidem, et ad legitimum usum Sacramentorum: quomodo in miraculis Christi non requirebatur, ut homines qui curandi essent, scirent in quo genere causæ fimbria Christi sanaret; satis erat, ut scirent et crederent tactum illius fimbriæ adferre sanitatem, neque opus erat ut ipsi Apostoli, etc." [lege] quæ sequuntur. Et rursus de dissidiis Romanensium de materiâ et formâ Sacramenti Matrimonii; [a] "Et quamvis etiam, tum de materiâ, tum de formâ, maximè inter se Catholici dissiderent: nihil id officeret certitudini, quam habemus de Sacramento Matrimonii. Nam ad fidem Catholicam de Sacramentis habendam, et ad eadem Sacramenta fideliter ministranda, vel suscipienda, satis est scire, quid necessariò requiratur ad Sacramentum celebrandum, et [. . .] quæ sint illa sine quibus non perficitur Sacramentum; quid autem in his propriè * forma sit, quid materia, sine fidei præjudicio disputari, et etiam ignorari potest, etc." quæ sequuntur lectu dignissima. Hæc omnia inquam Bellarmini verba, mutatis mutandis, huic controversiæ aliquatenus aptari possunt. Quæ in justificatione peccatoris pœnitentis et credentis à Deo, unico nostri justificatore, fiunt vel efficiuntur, ut certè fiunt omnia tria prædicta, firmâ fide omnes teneamus et complectamur; subtiles autem et scholasticas disputationes, in quibus fortè hæc est, In quo præcisè ponenda sit formalis justificationis ratio, et definitiones audaces atque peremptorias sub pœnâ anathematis, etc. (cujusmodi sunt permultæ Tridentinæ) fugiamus, ad salutem enim vel plebis vel etiam doctiorum non sunt necessaria; et per eas caritas Christiana gravissimè læditur. Satius esset habere justitiam coram Deo atque etiam coram hominibus,[b] quàm de eâ contentiosè disputare. "Tamdiu ac toties rixamur de justificatione" (ut non

[a] de Matrim. lib. 1. cap. 6. circa finem [§ Et quamvis etiam.]

* [p. 40.]

[b] [2. ad Cor. c. 8. v. 21.]

efficacious signs of grace, in which all" [*i. e.* all Romanists] "are agreed") "suffices for faith and for the legitimate use of the sacraments; as in the miracles of Christ it was not required that the men who were to be cured should know by what genus of cause the hem of His garment cured; it was sufficient that they should know and believe that the touch of that hem brought healing; nor was it necessary that the Apostles themselves," &c. [read] what follow. And again, on the dissensions of Romanists about the matter and form of the sacrament of marriage; [a] "And although Catholics should differ extremely among themselves both as to the matter and as to the form, that would be no obstacle to the certainty we have about the sacrament of marriage. For to the holding the Catholic faith concerning the sacraments, and to the faithfully ministering or receiving the same, it is sufficient to know what is necessarily required to the celebration of the sacrament, and what are the rites without which the sacrament is not valid; but what in these is properly the form, what the matter, may be disputed, nay even ignored, without prejudice to the faith, &c." what follow are most worthy of being read. All these words, I say, of Bellarmine may, *mutatis mutandis*, be to a certain extent adapted to this controversy. Let us all hold and embrace with a firm faith the things which, in the justification of the penitent and believing sinner, are done or effected by God, our sole justifier, as all these three aforesaid things certainly are; but let us avoid subtle and scholastic disputes, (among which, perchance, is this one, in what precisely is the formal cause of justification to be placed) and audacious and peremptory definitions under pain of anathema, (as are many of those of the Council of Trent,) for they are not necessary to the salvation of the people, nor even of the more learned; and Christian love is by them most sadly injured. It were safer to have justice before God, and also before men, [b] than to dispute contentiously about it. "We contend," (as a certain man

immerito queritur vir quidam moderationis studiosissimus) " et nunquam anhelamus ut justi simus revera, et justi reperiamur ad salutem;[a]" disputare enim malumus quàm bene vivere. Quum tamen fata Ecclesiæ præsentia nos trahant ad specialem eorum, quæ hac de re inter partes disceptantur, considerationem æquam et placidam, age, sequamur quo volunt illa, cum bono Deo.

[a] [G. Wicelius in via regia ad art. 20, Confess. Aug. de bonis operibus p. 715.]

CAPUT SECUNDUM.

Quo specialiter de eâ disseritur, et imprimis de imputatione justitiæ Christi.

1. NON imus inficias, in multorum Protestantium scriptis varias, incommodas et crudas, atque interdum contrarias, de causâ formali justificationis nostræ sententias ac loquendi formulas inveniri, quas licèt aliqui excusare multùm laborent, nos tamen, quibus veritas et Ecclesiæ pax, paucorum quorundam, præsertim recentium, authoritate multo carior est, non excusamus, nedum defendimus, ne lites, et iniquas et inutiles, foveamus. Studiosè quidem illas Romanenses ex variorum Protestantium scriptis excerpunt et curiosè numerant: sed certè non semper candidè et bonâ fide. Nonnullas tamen discrepantes super eâdem re sententias in suorum * etiam scriptis extare meminerint, ut infra dicemus, ac proinde cum Protestantibus tanto æquius agendum esse.

* [p. 41]

2. Fidem esse formalem causam justificationis nostræ, dixerunt quidem multi magni nominis Protestantes, ut Lutherus, Brentius, Scheghius, imò Calvinus ipse,[b] aliique; et fidem pro justitiâ nostrâ verâ et perfectâ, per gratiosam Dei dignationem et acceptationem, propter Christi obedientiam haberi, dixerunt iidem suprà nomi-

[b] cum alibi, tum Instit., lib. 3, cap. 14, sect. 17. [vel cap. 10, N. 11, *Ed.*

very desirous of moderation not undeservedly complains) "so long and so often about justification, and we never strive to be ourselves in truth just, and to be found just to salvation;"[a] for we prefer disputing to living well. But since the present fates of the Church lead us to the special consideration of those things which are disputed between the parties on this subject, come now, let us follow out the unprejudiced and placid consideration of them, under God's guidance, where they lead us.

CHAP. II.

A special discussion about the formal cause of justification, and especially concerning the imputation of the justice of Christ.

1. WE do not deny that various, incorrect, crude, and sometimes contrary, opinions and expressions concerning the formal cause of our justification are to be found in the writings of many Protestants, which, though some labour very much to excuse, yet we, to whom truth and the peace of the Church is much dearer than the authority of a handful of men, especially of moderns, do not excuse, much less defend, lest we foster contentions both unfair and useless. Romanists indeed studiously extract and curiously reckon up these opinions from the writings of differing Protestants, but certainly not always candidly, nor with good faith. They should remember, however, that there are some discordant opinions on this subject in the works of their own writers also, as we shall show hereafter, and that therefore, they ought to treat Protestants with the more tenderness.

2. That faith is the formal cause of our justification has been held by many Protestants of great name, as Luther, Brentius, Scheghius—nay, Calvin himself,[b] and others; and that, through the gracious condescension and acceptation of God, faith is, on account of the obedience of Christ, reckoned as our true and perfect justice, is maintained by those above mentioned (except Calvin),

nati (Calvinum excipio) et inter recentiores, J. Arminius,[a] Petrus Bertius cùm adhuc Leidæ Theologiam profiteretur,[b] aliique, fidem quidem vivam semper intelligentes. Sed Protestantes communiter utrumque hodie negant, et quidem recte: Fides enim, etiam propriè, et non Metonymice pro Christi justitiâ fide apprehensâ accepta, (quicquid contrà multi Rigidiores Protestantes cavillentur) nobis imputatur ad justitiam illam obtinendam quâ propriè ac formaliter coram Deo justificamur, vel pro ipsâ nimirum consequendâ: hoc enim sæpe Scriptura testatur;[c] Sed fides nec est, neque uspiam dicitur esse, illa ipsa justitia propriè dicta, etc. Sed justitia dicitur esse ex fide et per fidem, etc.[d] Quod si etiam cum Romanensibus libet sic explicare quod in Scriptura dicitur, "fidem in justitiam imputari vel reputari quia fides vera justitia est" (Dei enim reputatio vel existimatio semper cum veritate conjuncta est) "saltem secundum inchoationem: nam ejusmodi fides à peccatore" per Dei gratiam "concepta initium est justitiæ et renovationis ejus, et quidem tale quod ipsam justitiam apprehendat, et ex quo velut semine tota justitia progerminet," ut loquitur Estius;[e] Fides tamen, quocunque explicetur modo illius imputatio ad justitiam, propriè loquendo nec est nec habetur pro perfectâ illâ justitiâ, quâ propriè et formaliter coram Deo justi sumus. Et in hoc communiter Protestantes et Romanenses conveniunt, ita ut Bellarminus totâ illâ disputatione,[f] Fidem non esse integram formalem causam justificationis nostræ, supersedere potuerit.† [g]

3. De sententiâ A. Osiandri, et peregrinis atque absurdis loquendi formulis ab illo usurpatis, quum Protestantes omnes non minus quàm Romanenses [eas ‡] rejiciant, nihil est necesse dicere.

* 4. Ad justificationis nostræ formalem rationem spectare remissionem peccatorum, quum fateantur omnes utriusque partis, disseramus

[a] in Epist. ad Hippolytum a Collibus [p. 945], et in Articul. perpendend. tit. de Justificatione [§ 23, p. 964.]

[b] in Epist. discept. de Justif. cum Sibrando.

[c] c. 15, Gen. [v. 6], cap. 4, ad Rom. v. 3].

[d] c. 3 ad Rom. v. 22, cap. 9, v. 30, c. 10, v. 6, c. 3, ad Phil. v. 9.

[e] in cap. 4, ad Rom. v. 5

[f] [De justif.] lib. 2, cap. 4.

† [*Ed.* 2a potuisset.]

[g] [Paræus c. Bellarm., lib. 2. c. 4, § Hoc capite, p. 418.]

‡ [*Ed.* 2a]

* [p. 42.]

and among the more recent divines, by J. Arminius,[a] Peter Bertius, while yet he was Professor of Theology at Leyden,[b] and others, always indeed meaning a living faith. But Protestants now-a-days commonly deny both propositions, and, indeed, rightly. For faith, taken even properly, and not metonymically for the justice of Christ apprehended by faith, is (however this may be cavilled against by many rigid Protestants) imputed to us for the obtaining of that justice by which we are properly and formally justified before God, or for it, *i. e.* to acquire it; for Scripture often testifies this;[c] But faith neither is, nor is anywhere said to be, that justice properly so called; but justice is said to be from faith, and by faith.[d] And even if it be lawful to explain these passages of Scripture as the Romanists do, viz., that "faith is imputed or reputed for justice, because faith is true justice, at least, as being its commencement" (since God's reputing or accounting is always joined to truth); "for faith of this sort having been conceived by the sinner" through the grace of God "is the beginning of his justice and renewal, and indeed is such that it apprehends justice itself, and that from it, as a seed, the whole of justice germinates," as Estius says;[e]—still faith, in whatever manner its imputation for justice be explained, properly speaking, neither is, nor is accepted for, that perfect justice by which we are properly and formally just before God. And in this Protestants and Romanists universally agree; so that Bellarmine might have spared that whole disputation,[f] that faith is not the entire formal cause of our justification.[g]

3. There is no need to speak of the opinion of A. Osiander and the strange and absurd expressions used by him, since all Protestants reject them no less than Romanists.

4. Since all of both sides allow that forgiveness of sins belongs to the formal cause of our justification, let us

nunc de imputatione justitiæ Christi, et an illâ etiam formaliter justificemur.

5. Justitia Christi nobis imputata consistit non tam in habituali illâ justitiâ, quâ sanctissima Christi anima à primo suæ conceptionis instanti donata fuit et consors divinæ naturæ [a] facta, quàm in justitiâ ejus actuali, quam in totâ hac vitâ mortali, et agendo et patiendo, operatus est, quæque alterius effectus fuit. Habituali quidem suâ justitiâ nobis justificationem etiam meruit Christus, (" Talis enim nos decebat Pontifex, sanctus, innocens, impollutus, à peccatoribus segregatus [b],") sed actualis illius justitiæ specialior quædam fuit merendi ratio, ac proinde Scripturæ in justificationis nostræ doctrinâ de illâ præsertim loquuntur.

6. Meruit nobis Christus per omnia quæ in terris egit aut passus est; infinitè enim Deo Patri placuerunt omnia, et immensi atque inexhausti meriti fuere, propter unionem hypostaticam Personæ Divinæ: Humana enim opera divinè operabatur, ut docet Dionysius [c] et Damascenus.[d] Inter omnes tamen Christi actiones et passiones pro nobis susceptas, ejus mors, et passio eam proximè antecedens, nobis maximè et potissimè† justificationem meruit; in eâ enim singulariter emicuit obedientia Christi erga Patrem et dilectio erga humanum genus, et tota illius obedientia consummata fuit, ut præclarè docet Apostolus.[e] Hoc infinita Scripturæ et Patrum loca testantur; in hoc etiam omnes Protestantes et Romanenses consentiunt: sed de merito obedientiæ vitæ nonnulla est inter ipsos Protestantes controversia: quâ de re, quid verè sentiendum sit, non est omninò ab instituto nostro alienum paucis disserere et explicare.

7. Affirmant nonnulli Protestantes, Christum nullo modo obedientiâ activâ, sive vitæ, ut ipsi loqui malunt, sed solâ passivâ, sive mortis, nobis justificationem meruisse. Sed errorem errant

[a] [c. 1, 2æ ep. Pet. v. 4.]

[b] c. 7, ad Heb. v. 26.

[c] De divinis nominibus, [cap. 2, § 10 f., t. 1. p. 501.]

[d] lib. 3, de Orthod. fide [c. 15, t. 1, 231, 232.] [Ruardus Tapper art. 8 de Justif., t. 2, p. 26, col. 1]

† [*Ed.* 2a potissimum.]

[e] c. 2, ad Phil [v. 6]

now discuss the imputation of the justice of Christ, and whether by that also we are formally justified.

5. The justice of Christ which is imputed to us consists not so much in that habitual justice which was given to the all-holy soul of Christ from the first instant of its conception, and whereby it was made a partaker of the divine nature, [a] as in His actual justice, which He performed through the whole of this mortal life, both in acting and in suffering, and which was the effect of the other. Christ, indeed, merited for us justification by His habitual justice also ; (for it behoved us to have such an High Priest, holy, harmless, undefiled, separate from sinners : [b]) but in His actual justice there was a more special way of meriting it, and therefore the Scriptures speak of it especially in teaching of our justification.

6. Christ merited for us by everything which He did or suffered on earth ; for all infinitely pleased God the Father, and were of immeasurable and inexhaustible merit, because of the hypostatic union of the Divine Person, for He worked human works in a divine manner, as testify S. Dionysius the Areopagite [c] and S. John Damascene.[d] But amongst all that Christ did and suffered, undertaken for us, His death, with the passion immediately preceding it, has chiefly and most especially merited to us justification ; for in it the obedience of Christ to the Father, and His love to the human race, shone forth in a wonderful manner, and His whole obedience was therein consummated, as the Apostle clearly teaches. [e] This is testified by innumerable passages of Scripture and the Fathers, and moreover, in this all Protestants and Romanists agree ; but among Protestants themselves there is some controversy about the merit of the obedience of His life ; and therefore it will not be altogether foreign to our design to discuss and explain in a few words what ought to be believed on this subject.

7. Some Protestants affirm that Christ merited for us justification not at all by His active obedience, or (as they choose rather to call it) by the obedience of His life, but solely by His passive obedience, *i. e.*, that of His death.

crassissimum; Nova enim est hæc sententia, ac in Ecclesiam primum invecta à quodam M. Georgio Kargio, Pastore Onoldino, anno 1570, teste Mentzero[a] et Joanne Gerhardo:[b] quam tamen ille, rectius à viris piis et eruditis edoctus, revocavit. Eadem tamen † postea à Zachario Ursino, et J. Piscatore Theologo Herbornensi imprimis, quasi non plus * satis esset hactenus rixarum in Ecclesiâ, denuo excitata et animosè imò pertinaciter defensa fuit. Hos complures postea sequuti sunt. Eandem etiam sententiam defendit Carolus Molinæus.[c]

8. Sed sententia hæc adversatur primò Sacris literis quæ non solâ Christi morte, sed integrâ ejusdem vitæ simul et mortis obedientiâ salutem et justitiam nobis, etiam per modum meriti, comparatam esse, compluribus locis clarè testantur.[d]

9. Secundo pugnat cum communi et perpetuo Patrum consensu: [Pseudo] Justinus Martyr;[e] Irenæus;[f] Ambros[iaster];[g] Chrysostomus;[h] Cyrillus [Alexandrinus];[i] Primasius;[k] Leo I;[l] Damascenus;[m] Anselmus sive potius Hervæus;[n] et [Anselmus ipse];[o] Bernardus;[p] Verba ipsa Patrum brevitatis studio omitto: legantur apud authores ipsos.

10. Repugnat tertiò unanimi omnium Romanensium sententiæ, hac in re minimè contemnendæ,

[a] Disput. Theolog. [in Academia] Giess[ena publice habit.] tom. 3, pag. 451–[453]

[b] Loc. com. tom. 3. de Justif. [§57.] p. 1010, etc. [t. 3, p. 485, sq.]

† [*Ed.* 2ª Eadem vero.]

* [p. 43.]

[c] Annot. in 51. partem Harmoniæ. Vide Fransisc. Feuardent. dialogo 4 [§ Quod Christus sua incarnatione p. 391, sqq.] Cornelium Schultingium contra Institut. Calvin., tom. 2, pag. 482.

[d] Is. 9, 6, Lucæ 2, 11, Matth. 3, 15, 2 ad Cor. 8, 9, Gal. 4, 4, 5, imprimis Rom. 5, 18, 19, et Phil. 2, 5, et seq.

[e] in Expositione Fidei, p. 299. edit. Commel [§ 10, p. 427.]

[f] lib. 5, contra hæres. cap. 14, juxta Galasii distinctionem [quam ed. Grab. et Ben. retinuerunt], et cap. 15, et cap. 18. [§ 3]. [g] in 2 ad Cor., c. 4, [v. 13, t. 2, p. 180, D.,] et in 1 Cor., cap. 15. [v. 22, p. 162, E]. [h] in Epist. ad Rom., cap 5, hom. 10. [§ 1, t. 9, p. 520, E.] [i] lib. 11 in Joan. cap. 25. [*nunc* l. xi., cap. 10, t. 4, p. 991, E.], et lib. 12. in Joan. [cap.] 16. [*nunc* in Joan. 19, 4. lib. xii., t. iv., p. 1045, A.], et lib. [2] de recta fide ad Reginas [§ 22, de Christi obedientia, t. 5, p. 2. p. 3, pag. 146, A., ὁταν οὐν λεγῃ το γραμμα το ἱερον. [k] in cap. 11, Rom. [?]. [l] Epist. 70, ad Juvenalem episc. Hierosolym. [c. 3.] [m] lib. 3, de Orthodox. fid., cap. 24. [ὥσπερ γαρ τα παθη, t. i. p. 248. C.] [n] in cap. 4, Gal. [o] in libello meditationum [Oratio 2, Jam lucis optime Creator, p. 247. 2, B.] [p] Serm. 1, de Circumcisione [§ 1, t. 1, 789, A. B.] et Serm. 3, de eadem [§ 1, 3 et 4, p. 792, 793.] In Serm. de verbis pag. 25. [Serm. 33. de verbis Psalmi] Quis ascendit in montem Domini [§ 6, t. 1, p. 1152. B. Quandoquidem,] et Serm. ad milites templi [cap. xi. § 22, t. 1, p. 553, E, Sed quo pacto.]

But they most grossly err. For this opinion is new, and first brought into the Church by a certain M. George Kargius, a pastor of Anspach, in the year 1570, as Mentzerus testifies, [a] and John Gerhard.[b] He, however, retracted it, having been more rightly instructed by pious and learned men. The same opinion, however, was afterwards again brought forward and vigorously, nay, pertinaciously, defended by Zachary Ursinus, and especially by J. Piscator, a theologian of Herborn ; as if there were not already more than enough disputes in the Church. These were afterwards followed by many others. Charles Molinæus defends the same opinion. [c]

8. But this opinion is opposed, first, to the sacred Scriptures, which in very many passages most clearly testify that salvation and justice have been procured for us not only by the death of Christ, but by the entire obedience both of His life and death, [d] and that too in the way of merit.

9. Secondly, it is repugnant to the unvarying and continuous consent of the Fathers : [pseudo] Justin Martyr ; [e] S. Irenæus ; [f] Ambros[iaster] ; [g] S. Chrysostom ; [h] S. Cyril of Alexandria ; [i] Primasius ; [k] Leo the Great ; [l] S. John Damascene ; [m] S. Anselm, or rather Hervæus ; [n] and [S. Anselm] ; [o] S. Bernard, [p] &c. From desire of brevity, I omit the words of the Fathers : let them be read in the writers themselves.

It is, thirdly, repugnant to the unanimous opinion of all Romanists, which is by no means to be despised in

ut quæ cum Scripturâ et Patribus maximè consentiat.† Gravissimam enim injuriam facit Romanensibus Barth. Battus, Theologus Lutheranus,[a] illis etiam hanc novam sententiam adscribens, ingenuè id confitente J. Gerhardo ipsius gregali, ‡ [b] licèt Batti nomen supprimat. Concilium enim Tridentinum[c] "Christum" non simpliciter, passione suâ, sed "sanctissimâ suâ passione, nobis justificationem meruisse" dicit: sicut ipse Battus [ib]idem agnoscere cogitur. Bellarminus quidem[d] solius passionis Christi in assignandâ meritoriâ Justifications causâ meminit; etiam[e] affirmat, "nihil frequentius omnem Scripturam testari, quàm Christi passionem et mortem plenam atque perfectam satisfactionem * fuisse pro peccatis;" excludit tamen non ‖ sanctitatem vitæ Christi, sed justitiam illam, quâ Christus, non ut homo, sed ut Deus, essentialiter justus est; quemadmodum A. Osiander (contra quem ibidem disputat Bellarminus) contendebat: et justitiæ mortis Christi tantùm meminit, quia scilicet in passione et morte Christi, meriti justificationis nostræ complementum et consummatio fuit. Alioqui idem[f] disertè scribit, "Christum operibus ac laboribus suis, non solùm nobis omnibus gratiam et gloriam acquisivisse, sed etiam, etc." Vide præter alios Romanenses, Gregorium de Valentiâ[g] ubi prolixè hac de re disserit; Ruardum Tapperum;[h] Th. Stapletonum;[i] Costerum.[k] Malè igitur etiam Amandus Polanus Symphoniæ suæ Cath. thesin. 10. cap. 12 de Justif. inscripsit "Contra Papanos," quâ "justitiam illam Christi, quæ nobis imputatur," affirmat "esse satisfactionem ejus, quâ legem totam implevit, obedientiam nobis præceptam perfectissimè præstando et mortem nobis comminatam sustinendo," quamque etiam satis diligenter confirmat consensu Patrum. Sed cùm Romanenses [id †] non negent, inscribenda fuit ‡ "contra Piscatorem ejusque sequaces."

11. Pugnat quarto cum constanti omnium Lu-

† [*Ed.* 2a consentit.]
a lib. 1, de Justif[icatione hominis peccatoris] cap. 8. [p. 54,] contra Bellar., etc.
‡ [*Ed.* 2a omittit ipsius gregali.]
b tom. 3, de Justif. [§ 57.] p. 1011, [t. 3, p. 486.]
c Sess. 6, cap. 7.
d lib. 1, de Justif., cap. 2. [§ Causa efficiens.]
e lib. 2, cap. 5, sect. At longe, etc.
* [p. 44.]
‖ [*Ed.* 2a non tamen excludit.]
f lib. 5, de Christo Med[iatore] cap. 9, initio capitis [§ Restat postrema.]
g lib 1, de Christo Redemptore, cap. 3, [t. 4, d. 1, q. 22, punct. 1. § Deinceps vero quod ad.]
h [Explicatio articulorum viginti] art. 8, de Justif. [§ Ad quod bifariam, t. 2,] pag. 26.
i de Justif., lib. 7, cap. 5 et 6.
k In Enchirid. p. 296 [260], etc.
† [*Ed.* 2a ·]
‡ [*Ed.* fuisset.]

this matter, since it most entirely agrees with Scripture and the Fathers. For Barth. Battus, a Lutheran theologian,[a] does very great injustice to the Romanists in ascribing to them also this new opinion, as J. Gerhard, of the same sect with him, ingenuously confesses,[b] though he suppresses the name of Battus. For the Council of Trent[c] says that "Christ has merited justification for us" not simply, by His passion, but "by His most holy passion," as Battus himself is there forced to allow. Bellarmine, indeed,[d] makes mention solely of the passion of Christ in assigning the meritorious cause of justification; he even affirms,[e] that "the whole Scripture testifies nothing more frequently than that the passion and death of Christ was a full and perfect satisfaction for sins:" but he excludes, not the sanctity of the life of Christ, but only that justice by which Christ, not as man, but as God, is essentially just, which A. Osiander (against whom Bellarmine is there disputing) contended for; and he mentions only the justice of the death of Christ, because in the passion and death of Christ was the complement and consummation of the merit of our justification. For in another place[f] he expressly writes that "Christ by His works and labours has not only acquired grace and glory for us all, but also, &c." See, besides other Romanists, Gregory de Valentia,[g] where he prolixly discusses this point; Ruardus Tapper;[h] Thomas Stapleton;[i] Costerus,[k] &c. Wrongly, therefore, has even Amandus Polanus inscribed the tenth thesis of the twelfth chapter de justificatione of his Symphonia Catholica, "Against the Papists," in which he affirms that "that justice of Christ which is imputed to us is His satisfaction whereby He fulfilled the whole law by most perfectly performing the obedience enjoined upon us, and enduring the death threatened to us," which also he, with no small diligence, confirms by the consent of the Fathers. But since the Romanists deny it not, it ought to have been inscribed "against Piscator and his followers."

11. It is, fourthly, repugnant to the uniform opinion

theranorum sententiâ; quorum permulti diversis tractatibus et disputationibus in publicum editis, hanc sententiam refutarunt.

12. Repugnat, quinto et ultimo, communiori sententiæ etiam eorum Protestantium, qui vulgo Calvinistæ dicuntur, ut ex variis illorum scriptis abundè constat, quæ adeat curiosus lector. Unde Pastores Gallicani in Synodo Appinensi † congregati anno 1603. Piscatorem per literas, quæ publicè extant,[a] admonuerunt, ut dogma hoc non probum atque Evangelio contrarium publicè retractaret, nec in posterum animos studiosorum miserè eodem imbueret, aut infirmis scandalorum, collegis dissensionem, et Pontificiis insultandi occasionem præberet, etc. Hugo Grotius, vir Antiquitatis peritissimus (ut merito Remonstrantes in nuperâ suâ Apologiâ illum laudant,[b]) in eruditissimâ suâ defensione fidei Catholicæ de satisfactione Christi contra Socinum;[c] "Quanquam verò hactenus," inquit, "ostendimus, Christi pœnâ Deo satisfactum, negare tamen nolumus, vim satisfactionis esse etiam in ipsâ Christi actione, etc." * Et,[d] (nota contra errorem Roberti Rolloci[e] aliorumque;) "Sicut opera temporaliter bona valent ad temporalem impunitatem, ita Christi opus perfectè et spiritualiter bonum ad liberationem à pœnâ æternâ valuit. Quo illud spectat, 'Per obedientiam unius, justi constituuntur multi,' id est, justificantur, habentur quasi insontes."[f] et rursus, "Quod verò de satisfactione jam diximus, eam primò quidem pœnæ, deinde verò ipsi etiam actioni obsequiosæ tribui; idem de placatione Dei, de redemptione nostrâ, et de expiatione intelligi debet, etc." Et Gerh. J. Vossius, vir doctissimus et in antiquitate versatissimus, in doctâ suâ præfatione libro nunc laudato præfixâ, non procul ab initio hæc habet;[g] "Beneficia ejus" (Christi) "partim in iis consistunt, quæ vitâ et morte acquisivit nobis, etc." et rursus; "Nam ac-

† vel Cappinensi.

[a] [apud Quick Synodicon in Gallia reformata, vol. 1, p. 227.]

[b] pag. 230, facie altera.

[c] [Defensio Fidei Catholicæ de satisfactione Christi c. Socinum.] cap. 6, pag. 107. [t 3, p. 322.

* [p. 45.]

[d] pag. 108. [p. 322.]

[e] lib. de Vocatione, cap. 4, pag. 43, 44.

[f] c. 5, ad Rom. v. 19.

[g] [illegible]

of all the Lutherans, very many of whom, in divers published treatises and disputations, have refuted this opinion.

12. Fifthly and lastly, it is repugnant to the more common opinion even of those Protestants who are generally called Calvinists, as is abundantly evident from various of their writings, which the reader, if he be curious, may consult for himself. Whence the Gallican pastors assembled in the Synod of Gap, [a] in the year 1603, admonished Piscator by letters, which are publicly extant, to retract publicly this dogma as being unsound and contrary to the Gospel, and not for the future to imbue miserably the minds of the studious with it; nor to afford matter of scandal to the weak, of dissension to his colleagues, and of triumph to Papists, &c. Hugo Grotius, a man most skilled in antiquity (as the Remonstrants deservedly praise him in their recent Apologia,[b]) in his most learned Defence of the Catholic Faith on the Satisfaction of Christ against Socinus; [c] "Although, indeed," he says, "we have hitherto shown that, by the punishment of Christ, God was satisfied, yet we would not deny that the power of satisfaction was also in the acting of Christ, &c.," [d] and; (note this against the error of Robert Rollock [e] and others;) "As works temporally good avail to temporal impunity, so the work of Christ, which was perfectly and spiritually good, hath availed to our liberation from eternal punishment; to which the following passage relates; 'By the obedience of One, many are made just,' [f] that is, are justified, are accounted as if innocent." And again; "But what we have before said of satisfaction, viz., that it is to be attributed in the first place to His punishment, but in a secondary degree to His obedient acting also,—the same is to be understood of the appeasing of God, of our redemption, and of expiation, &c." And Gerh. J. Vossius, a most learned man, and one very much versed in antiquity, in his learned preface prefixed to the book just cited, not far from the beginning, has what follows; [g] "His" (Christ's) "benefits consist partly in those things which He has acquired to us by His life and

tiones et perpessiones Christi minoris æstimet necesse est quisquis illum non quantus est, agnoscit etc." Extat epistola quædam D. Paræi ad Illustrem Comitem, etc., annexa Explic. Catech. etc.[a] Edit. 1621. quâ suam sententiam exponit de justitiâ Christi activâ et passivâ, et in quibus ab utrâque litigantium parte, peccetur; denique quâ ratione controversia hæc conciliari poterit.† Sed multa in eâ inveniuntur, in quibus‡ ipsemet haud leviter peccat: in quibus, ut cætera mittam, præcipuum est illud; quod habitualem et actualem humanitatis Christi conformitatem cum lege, pro justitiâ personæ Christi, more suo, tantùm habet; et non pro justitiâ meriti Christi. Neque unquam viris doctis satisfaciet ista ab eo proposita conciliationis ratio, cum manifestâ veritatis injuriâ conjuncta.

[a] [Corpus doctrinæ Christianæ ecclesiarum a Papatu Reformatarum continens Explicationes Catecheticas—D Zachariæ Ursini] ed. [Heidelberg.] 1621.
† [*Ed.* 2ª possit.]
‡ [*Ed.* 2ª inveniuntur, ubi.]

13. Errant tamen (ut alios errores brevitatis studio non attingam), omnes illi Protestantes, qui hanc novam et singularem sententiam impugnantes, affirmant, peccatum originis nobis remitti propter Sanctam CHRISTI conceptionem; peccata omissionis propter Sanctam CHRISTI vitam; peccata denique commissionis propter sanctissimam illius passionem: aut obedientiam CHRISTI activam et passivam, ratione meriti, ita distinguunt, ut hæc nobis liberationem à morte æternâ, illa verò vitam æternam promeruerit. CHRISTI enim justitia, in justitiâ et salute nobis promerendâ, non ita est in partes vel frusta distrahenda vel discerpenda; CHRISTUS enim integrâ suâ obedientiâ habituali et actuali, vitæ et mortis, * non solùm omnia nostra peccata, quæcunque illa sint, expiavit, et mala in quæ per peccatum incideramus abstulit, sed et bona quæ amiseramus, imò illis longè præstantiora acquisivit: ut plurima Scripturæ loca testantur;[b] Nec activa illius justitia à passivâ; vel hæc ab illâ, ratione meriti, sic distinguenda est; neutra enim sine alterâ meritoria fuit; utraque autem à per-

* [p. 46.]

[b] Matth. 20, 28, Joan. 1, 29, Tit. 2, 14, Gal. 3, 13, et 14, Heb. 2, 9 et 10, 1 Pet. 3, 18, etc.

death, &c.," and again, "For he who does not recognize the true dignity of Christ must necessarily esteem His actions and sufferings of less value." There is an Epistle of D. Paræus to an Illustrious Count, &c., annexed to the Explicatio Catechismi, &c., [a] in which he explains his opinion of the active and passive justice of Christ, in what each of the contending parties is wrong, and, lastly, by what method this controversy may be reconciled. But there are many things in it in which he himself in no small degree errs; among which (to omit others) the chief is the following, namely, that after his wont he accounts the habitual and actual conformity of the manhood of Christ to the law to be merely the justice of the person of Christ, and not the justice of the merit of Christ. Nor will learned men ever be satisfied with this method of conciliation which is proposed by him, when it is joined to a manifest detriment of the truth.

13. All those Protestants, however, err (to pass over other errors from a desire of brevity) who, impugning this new and singular opinion, affirm that original sin is remitted to us on account of Christ's holy conception; sins of omission on account of Christ's holy life; lastly, sins of commission on account of His most holy passion: or who thus distinguish the active and passive obedience of Christ, in so far as regards merit, that the latter has merited for us liberation from eternal death, the former eternal life. For the justice of Christ in meriting for us justice and salvation, must not be thus separated and broken into parts and morsels; for Christ by His entire obedience, both habitual and actual, of life and of death, has not only expiated all our sins, whatever they may be, and taken away the evils into which we had fallen through sin, but has also acquired for us the good things which we had lost, nay, things far more excellent than these, as very many passages of Scripture testify. [b] Nor may His active justice be thus separated from His passive, nor the latter from the former, as far as regards merit, for neither would have been meritorious without the other; but each of them had its weight and value

sonæ Christi agentis et patientis infinitâ dignitate valorem ac pondus habuit. Sed, paucis sic ostensâ justitiâ illâ Christi, quâ justitiam et salutem nobis promeruit, quæque nobis imputatur, in disquisitione cœptâ pergamus ad sequentia.

14. Quibusdam Theologis in Concilio Tridentino nimium superstitiosis, vel etiam contentiosis, vocabulum Imputationis (justitiæ Christi scilicet) ita invisum, aut saltem suspectum erat (sicut testatur Historia illius Concilii,[a] et de Dominico à Soto ex illius scriptis constat[b]) ut sublatum cuperent: quia scilicet, Protestantibus adeo esset familiare, cùm tamen nec in Scripturâ, nec in Patribus unquam usurpetur; et propter consectaria quæ Protestantes inde eliciunt. Certè nusquam in Scripturâ disertè legimus, Christi justitiam nobis ad justitiam imputari: legimus quidem in Scripturâ, fidem nobis imputari ad justitiam;[c] propter Christi justitiam Deum non imputare nobis peccata nostra;[d] et imputari nobis justitiam.[e] Nusquam tamen † Scriptura expressè dicit, Deum nobis imputare ad justitiam, Christi justitiam. Sententia tamen ipsa rectè intellecta passim in S[acris] literis traditur: justitiam enim, hoc est, obedientiam, Christi nobis imputari, id est, quoad effectum vel fructum, scilicet, remissionem peccatorum, justitiam inhærentem, et acceptationem ad vitam æternam, nobis communicari, attribui, ac donari, toties reipsa in Scripturâ dicitur, quoties expressè asseritur, Christi vel obedientiâ vel morte, justitiam et salutem nobis comparatam, vel nos à peccatis redemptos ac Deo reconciliatos: quod Scriptura passim docet: vel quoties docetur, Christum à Deo factum esse nobis justitiam,[f] vel, pro nobis factum esse peccatum, ut nos in ipso efficeremur Dei justitia,[g] vel, ejus justitiâ et obedientiâ nos coram Deo justos constitui.[h] Similiter in Patribus, communicationis, participationis, donationis, diffusionis, derivationis, applicationis, copulationis et conjunctionis

[a] lib. 2. [§ Franciscani vero gratiam habitualem inde] p. 219, 220, ed. Lat. [p. 157.]
[b] [de Natura et Gratia, l. 2, c. 20.]
[c] [c. 4, ad Rom., v. 5.]
[d] [c. 4, ad Rom. v. 8.]
[e] [c. 4, ad Rom., v. 11.]
† [*Ed.* 2a nusquam vero.]
[f] 1 ad Cor., c. 1 v. [30.]
[g] 2 ad Cor., c. 5. [v. 21.]
[h] c. 5, ad Rom [v. 18, 19.]

from the infinite dignity of the person of Christ acting and suffering. But having thus explained in few words that justice of Christ whereby He has merited to us justice and salvation, and which is imputed to us, let us proceed to the following parts of the disquisition we had begun.

14. Some theologians at the Council of Trent—from being too superstitious, or perhaps too contentious—so disliked, or at least were so suspicious of the word 'imputation' (viz., of Christ's justice,) as is related [by Paul Sarpi] in the History of that Council, [a] and is known of Dominicus à Soto from his writings, [b] that they wished it taken away, because, although it is nowhere met with either in Scripture or in the Fathers, the Protestants used it so familiarly, and because of the inferences which the Protestants elicit from it. Certainly, we do not anywhere expressly read in Scripture that "the justice of Christ is imputed to us for justice." We read, indeed, in Scripture that "faith is imputed to us for justice; [c] that because of Christ's justice God does not impute to us our sins; [d] and that justice is imputed to us;" [e] but the Scripture nowhere expressly says that "God imputes to us for justice the justice of Christ." But the opinion itself, rightly understood, is taught through the whole of the Sacred Writings; for that the justice (*i. e.*, the obedience) of Christ is imputed to us (*i. e.*, is communicated, attributed, and given to us, as to its effect or fruit, viz., the remission of our sins, our inherent justice, and our acceptation to eternal life), is virtually said in Scripture whenever it is expressly asserted that, by the obedience or by the death of Christ, justice and salvation have been procured to us, or that by them we have been redeemed from sin and reconciled to God, which the Scripture teaches throughout; or whenever it is taught, that "Christ is of God made unto us justice;" [f] or that "for us He is made sin, that we in Him might be made the justice of God;" [g] or that "by His justice and obedience we are made just before God." [h] So also in the Fathers the expressions, communication, sharing, gift, diffusion, derivation, application, copula-

vocabula sæpè leguntur, * ut constat, et confitentur illi ipsi, quibus imputationis vox maximè displicet; cùm tamen hac voce nil aliud præcisè quàm illis aliis significetur. Quocirca cùm de reipsâ satis constet, frustra de verbis litigatur. Quinimo et imputationis vox in Bernardo legitur;[a] "Si unus pro omnibus mortuus est, ergo omnes mortui sunt, ut videlicet satisfactio unius omnibus imputetur; sicut omnium peccata unus ille portavit." lege quæso diligenter totam illam epistolam; et,[b] "Mors in Christi morte fugatur, et Christi nobis justitia imputatur, etc." Hoc idem concedunt plurimi Romanenses: A. Vega;[c] Bellarminus, [qui†] etiam confitetur rectè dici, "Christi justitiam et merita nobis imputari, cùm nobis donentur et applicentur, ac si nos ipsi Deo satisfecissemus; sed non ita ut per Christi justitiam formaliter justi nominemur et simus");[d] Suarez;[e] Ruardus Tapperus;[f] Vasquez;[g] Stapletonus;[h] Costerus;[i] aliique complures. Et multis ante Bernardum sæculis Athanasius[k] affirmat, "Nostrum esse credere sacris Scripturis, etc. impletionem legis à primitiis" (id est, Christo) "factam toti massæ ascribere seu imputare," nam in Græco est λογίζεσθαι, verbum quod Apostolus ad Rom. 4. usurpat, etc. vide locum.

15. Christi justitiam seu obedientiam, quatenus per fidem nobis applicatur et imputatur, esse causam justificationis nostræ formalem, quâ coram Deo justi simus et pronunciamur, dicunt multi Protestantes; formæ voce non propriè acceptâ pro causâ internâ, quæ subjectum constituit et denominat, vel informante; (omnis enim istiusmodi forma intrinseca et inhærens est;) sed latè et impropriè, pro quâlibet causâ, quæ definitionem rei constituit, et dat esse rei cujus est forma; quâque remotâ, res amplius

* [p. 47.]

[a] Epist. 190 ad Innocent. Papam [sive Tractat. c. quædam capit. errorum Abaelardi c. 6. § 15, vol. 1, p. 652. c.]

[b] Sermo ad milites Templi, cap. 11, [§ 22 vol. 1, p. 553. e.]

[c] De Justif. lib. 15, cap. 2, [prop. 2.]

† [*Ed.* 2a]

[d] De Justif., lib. 2, c. 7, sect. Quarto refellitur, cap. 10, sect. Deinde: et ibidem, Resp. ad tertium argumentum [§ Resp. non dicitur] et cap. 11. circa finem, sect. Potest tamen.

[e] De [divina] gratia, lib. 7, [de sanctificatione hominis] cap. 7, n. 29.

[f] [Explicatio articulorum viginti,] art. 8, de Justif. [§ Ad quod bifariam, t. 2] pag. 25, 26, 27.

[g] in 1am 2æ tom. 2. disp. 202, cap. 6, n. 45.

[h] de Justif. lib. 7, cap. 9, [§ Aliquid, et § Notandum.]

[i] in Enchirid. pag. 292 a[nno 15]93 [p. 254-6.]

[k] [Pseudo] Athanasius [Confutationes quarumdam propositionum, § 15] Adversus eos, qui damno afficiunt genus nostrum, eo quod negant Servatorem ex natura nostra sumpsisse primitias, tom. 2, edit. Commelini, pag. 270 [t. 2, p. 580, B.]

tion, and conjunction, are often found, as is well known and allowed by those who most dislike the word 'imputation,' though this word does not precisely signify any other thing than these others. Wherefore, since the thing itself is sufficiently certain, it is fruitless to contend about the words. Nay, the very word 'imputation' occurs in S. Bernard;[a] "If one died for all, all therefore are dead, viz., that the satisfaction of one may be imputed to all; as He being one, carried the sins of all." (Read diligently, I pray you, the whole of that epistle,) and again;[b] "Death is put to flight by the death of Christ, and the justice of Christ is imputed to us," and this [namely, that S. Bernard makes use of the word imputation] is allowed by many Romanists: A. Vega;[c] Bellarmine (who also confesses that "the justice and merits of Christ are rightly said to be imputed to us, when they are given and applied to us, as if we had ourselves satisfied God, but not so that we should formally be called and be just through the justice of Christ;")[d] Suarez;[e] Ruardus Tapper;[f] Vasquez;[g] Stapleton;[h] Costerus,[i] and many others. And many centuries before S. Bernard, S. Athanasius[k] affirms, that "it behoves us to believe from the Holy Scriptures . . . that the fulfilment of the law performed by the first fruits" (*i. e.*, Christ) "is ascribed or imputed to the whole mass;" for in the Greek it is the same word which the Apostle uses in the fourth chapter of the Epistle to the Romans; see the passage.

15. Many Protestants say that the justice or obedience of Christ, in so far as it is applied and imputed to us by faith, is the formal cause of our justification, whereby we are and are pronounced just before God; the word 'form' being taken not properly for the internal cause which constitutes and denominates the subject, or for the informing cause (for every form of this sort is intrinsic and inherent), but loosely and improperly for any kind of cause which constitutes a definition to the thing, and gives being to the thing of which it is the form; and which [cause] being removed, the thing no longer exists;

non consistit; sive illa inhæreat, sive assistat, sive quomodocunque per relationem subjecto applicetur aut uniatur. Hanc sententiam Romanenses hodie erroris stulti, imò impii, damnant, et justitiam imputatam vocant putatitiam, fictitiam, imaginariam * [p. 48.] et fantasticam, spectrum cerebri Lutherani, amentissimam insaniam, et quid non? Imò Patres Tridentini eo usque processerunt, ut sic sentientes anathemate percutere haud sint veriti;[a] "Si quis dixerit, homines sine Christi justitiâ, per quam nobis meruit, justificari, aut per eam ipsam formaliter justos esse, Anathema sit:" Ubi primò, quàm iniquè et odiosè copulantur, et pariter anathemate damnantur, qui dicunt, nos sine Christi justitiâ justificari, et qui per eam ipsam formaliter nos justos esse affirmant! Secundò, quàm otiosè (ne quid gravius dicam) et præter omnium veterum Conciliorum morem, terminus 'formaliter' non è sacris literis, nec ex Patrum scriptis, sed ex solis scholarum distinctionibus petitus, quique etiam diversimode accipi potest, Conciliari Canoni inseritur, et qui formalitatem hanc asserit, anathemati subjicitur.† [Ed 2a subjiciatur.] Certè nec ii Protestantes qui per ipsam Christi justitiam imputatam et fide vivâ apprehensam, nos formaliter justificari dicunt (voce Formæ, ut dictum, latius acceptâ) inhærentem justitiam negant; aut nos formaliter eâ (voce Formæ propriè acceptâ) justos denominari ac esse asserunt. Sed hoc est quod contendunt, Nos non per inhærentem justitiam, propter suam imperfectionem, coram divino tribunali justificari; sed tantùm per perfectissimam Christi obedientiam, etc. Quâ de re infra videbimus.

Unde quidam etiam rigidiores Protestantes, attendentes propriam vocis Formæ acceptationem, negant nos per imputationem justitiæ Christi formaliter justificari; sed imputativè seu relativè tantùm, licèt verè et realiter.

Paræus;[b] "Nos, imputari nobis Christi justiti-

[a] Sess. 6, can. 10.

[b] de Justif. contra Bellarm., lib. 2, cap. 7, pag. 469.

whether it [*i. e.*, the cause] inhere or assist, or in whatever other manner it be applied or united to the subject by relation. This opinion Romanists now-a-days condemn as a foolish, nay, even as an impious error, and they call imputed justice, putative, fictitious, imaginary, and fantastic, a spectre of Luther's brain, the most senseless insanity, and what not. Nay, the Tridentine Fathers have gone so far as not to fear to anathematise those who thus think; [a] "If any one shall say that men are justified without the justice of Christ, whereby He merited for us, or that by it they are formally just, let him be anathema;" where, first, how unjustly and odiously do they join together and condemn by the same anathema, those who say that we are justified without the justice of Christ, and those who affirm that by it we are formally just? Second, how unnecessary (to use no stronger expression) and contrary to the practice of all the ancient councils is it, to insert into the canons of a council a term (viz., 'formally') taken not from Holy Scripture, nor from the writings of the Fathers, but solely from the distinctions of the Schools, and one, moreover, which may be used in different senses, and to subject to an anathema whoever asserts this 'formality'? Certainly, even those Protestants who say that we are formally justified (the word 'form' being, as we said before, taken in a very wide sense) by the justice of Christ imputed to us, and apprehended by living faith, do not deny inherent justice, nor assert that by it [Christ's justice imputed to us] we formally are called and are just, if the word 'form' be taken properly and strictly. But what they contend for is this; that, on account of the imperfection of inherent justice, we are not justified by it before the divine tribunal, but only by the all-perfect obedience of Christ, &c.; which subject we shall hereafter examine.

Whence some of even the more rigid Protestants, attending to the proper meaning of the word 'form,' assert that, by the imputation of the justice of Christ, we are justified not formally, but only imputatively, or relatively, though truly and really.

Paræus; [b] "We have never said, nor do we think (as

am, ut per eam formaliter justi nominemur et simus, neque diximus unquam, neque sentimus, ut aliquoties jam ostendimus. Id enim non minus sanè cum rectâ ratione pugnaret, quàm si reus in judicio absolutus diceret, se clementiâ judicis donantis sibi vitam, formaliter justum esse, etc."

Joannes Prideaux, Theologus Oxoniensis, in suis Lectionibus Theologicis nuper emissis,[a] ad verba Bellarmini,[b] "Si justitiam seu merita Christi solùm vellent" Protestantes "nobis imputari, etc." respondens, ita inquit; "At quis unquam è nostris, nos per justitiam Christi imputatam formaliter justificari, asseruit?" (Imò quamplurimi Protestantes, ut neminem latet. Quinimmo ipsemet,* licèt hîc sui oblitus, paulò antè, hac eâdem lectione,[c] disertè asseruit, formam justificationis nostræ, etc. esse tam activæ quàm passivæ obedientiæ Christi imputationem; sed hoc est quod dixi, æquivocatione vocis 'formæ' luditur, etc.) "Annon formam quamlibet inhærentem, quâ formaliter justi denominemur, semper explosimus:"[d] sic ille.

Sibrandus;[e] Chamierus.[f]

15. Eandem propè sententiam cum hisce Protestantibus, quidam etiam Romanenses ante Concilium Tridentinum secuti sunt, testibus Romanensibus ipsis; Bellarmino,[g] Stapletono,[h] et imprimis A. Vegâ,[i] aliisque.

Alb. Pighius, strenuus alioqui et peracris Protestantium adversarius,[k] cujus verba omnia in hanc sententiam non libet hîc adscribere, nam hac in re multus est. Postquam ibi fusè ostendit, "neminem mortalium esse, quem si ad regulam divinæ justitiæ exigas, etiam illam imperfectiorem, et nostræ fragilitati attemperatam, ad quam exigimur meritò, etc." qui non etiam injustitiæ convincatur, "quamvis justissimus sit inter homines"[l] subdit, divinam misericordiam nobis succurrisse per Christum, "in quo," inquit, "justificamur coram Deo, non in nobis; non nostrâ, sed

[a] Lect. 5 de Justif., pag. 163, Oxon. [a. 1626.]
[b] lib. 2. de Justif. cap. 7, sect. Quarto Refellitur, etc.
* [p. 49.]
[c] pag. 156.
[d] [p. 163.]
[e] contra Vorstii errores, pag. 604, 605, etc.
[f] [Panstratia Cathol.] de Justif. lib. 21, cap. 20, n. 21.
[g] de Justif., lib. 2, cap. 1.
[h] de Justif., lib. 7, cap. 9, [§ Jam vero.]
[i] de Justif., lib. 7, cap. 21.
[k] Controvers[iarum præcipuar. in Comit. Ratisb. tractat. explicatio] 2 de Fide et Justif.
[l] [Sign. G. 1. verso § Quid igitur? hoc nempe

we have already shown several times), that the justice of Christ is imputed to us, in order that by it we might formally be called and be just; for that is no less repugnant to right reason than if a criminal pardoned in court were to say that he was formally just through the clemency of the judge, who granted him his life."

John Prideaux, an Oxford divine, in his Lectiones Theologicæ, lately published at Oxford,[a] in answer to these words of Bellarmine,[b] "If they," the Protestants, "merely meant that the justice or merits of Christ are imputed to us, &c.," says thus; "But who of our party ever asserted that we are formally justified by the justice of Christ imputed to us?" (Nay, rather, very many Protestants have so said, as everybody knows: Yea, he himself, although in this inconsistent with himself, but a little before expressly asserted in this very lecture,[c] that "the form of our justification, &c., is the imputation as well of the active as of the passive obedience of Christ." But this is what I before said, they play with the ambiguity of the word 'form.') "Have we not always rejected an inherent form of any sort by which we should be formally called just."[d] Thus he.

Sibrandus;[e] Chamier.[f]

15. Some Romanists also, before the Council of Trent, followed nearly the same opinion with these Protestants, as Romanists themselves—Bellarmine;[g] Stapleton;[h] and others, but especially A. Vega;[i]—testify.

Alb. Pighius, in other respects a strenuous and very bitter adversary of Protestants,[k] all of whose words on this opinion cannot be transcribed, for he has much on this subject. After having there diffusely shown, that "there is no one of mortals who, if he were tried even according to the rule of divine justice, which is imperfect and attempered to our frailty, and according to which we are justly tried, &c.," might not be convicted of injustice, "though he be the most just among men,"[l] he adds, that the divine mercy has succoured us through Christ, "in Whom, and not in ourselves, we are justified before God; not by our

illius justitiâ; quæ nobis cum illo jam communicantibus," (et ut postea loquitur, "ei insertis, conglutinatis, et unitis,") "imputatur. Propriæ justitiæ inopes, extra nos in illo docemur justitiam quærere,[a] etc." et paulò post, "In Christi autem obedientiâ quòd nostra collocatur justitia, inde est, quòd nobis illi incorporatis, ac si nostra esset, accepta ea fertur, ita ut eâ ipsâ etiam nos justi habeamur."[b] Atque hanc sententiam Pighius multis Scripturæ testimoniis, quæ à Protestantibus communiter adducuntur, confirmat, eandemque illustrat exemplo haud ineleganti benedictionis Jacobi Patriarchæ,[c] quo Protestantes multùm delectantur: concludit denique in hunc modum, "Dissimulare non possumus, hanc" (scilicet de justificatione) "vel primam doctrinæ Christianæ partem obscuratam quàm illustratam magis à Scholasticis spinosis plerisque quæstionibus et definitionibus, secundum quas nonnulli magno supercilio primam in omnibus authoritatem sibi arrogantes, et de omnibus facilè pronunciantes, fortassis etiam nostram hanc damnarent sententiam, quâ propriam, et quæ ex suis * operibus esset coram Deo justitiam, derogamus omnibus Adæ filiis, et docuimus unâ Dei in Christo niti nos posse justitiâ, unâ illâ justos esse coram Deo, destitutos propriâ, nisi hoc ipsum adstruxissemus aliquantò diligentiùs."[d] Hæc ille. Prolixitatis vitandæ studio, cætera quæ dicenda sunt in caput sequens rejicienda duxi.

[a] [Sign. G. 2. § Quoniam quidem inquit.]

[b] [ibid.]

[c] [c. 27. ad Gen., v. 15.]

* [p. 50.]

[d] [Sign. G. 3 verso § Et hactenus.]

CAPUT III.

In quo fusius adhuc de imputatione justitiæ Christi tractatur.

1. CANONICI Colonienses in suo Antididagmate capite quo tractant de causis per quas justificamur,[e] hæc habent de causâ Formali; "Jus-

[e] [fol. 13. verso § Eodem modo justificamur.]

own, but by His justice, which is imputed to us, who now communicate with Him," (and who, as he afterwards says, "are engraffed, conglutinated, and united to Him:") "destitute of any justice of our own, we are taught to seek justice out of ourselves in Him;"[a] and a little after, "But that our justice is placed in the obedience of Christ arises from hence, that we having been incorporated with Him, it is imputed to us as if it were ours, so that by it we also are accounted just."[b] and Pighius confirms this opinion by many proofs from Scripture, which are commonly adduced by Protestants, and illustrates it by the not inelegant example of the blessing of the Patriarch Jacob,[c] in which Protestants greatly delight. He concludes finally in this manner; "We cannot dissemble that this" (viz., about justification), "which one may even call the chiefest part of Christian doctrine, has been obscured rather than illustrated by the, for the most part, thorny questions and definitions of the schoolmen; according to which, some, arrogating to themselves with much superciliousness the chief authority in all things, and hastily pronouncing on all things, would perchance have condemned this my opinion, by which I deny to every son of Adam proper justice before God, and such as flows from his own works, and have taught that we can rely only on the justice of God in Christ, that by it alone we are just before God, being destitute of any justice of our own: unless I had established this thing with much diligence."[d] so far he. From the desire of avoiding prolixness, I have thought good to leave to the following chapter what remain to be said.

CHAP. III.

The imputation of the justice of Christ treated of yet more fully.

1. THE Canons of Cologne, in their Antididagma, in the chapter in which they treat of the causes by which we are justified,[e] speak as follows about

tificamur," inquiunt, "à Deo justitiâ duplici, tanquam per causas formales et essentiales. Quarum una et prior est consummata Christi justitia, non quidem quomodo extra nos in ipso est, sed sicut et quando eadem nobis (dum tamen fide apprehenditur) ad justitiam imputatur. Hæc ipsa ita nobis imputata justitia Christi, præcipua est et summa justificationis nostræ causa, cui principaliter inniti et fidere debeamus. Aliter verò justificamur formaliter per justitiam inhærentem quæ remissione peccatorum simul cum renovatione Spiritûs Sancti, et diffusione charitatis in corda nostra, secundum mensuram fidei uniuscujusque, nobis donatur, infunditur, et fit propria, etc." Hæc illi.

2. "Inclinasse videntur in hanc sententiam," inquit Vega, "Authores etiam libelli à Carolo Quinto Collocutoribus in Comitiis Ratisponensibus" ad promovendam conciliationem oblati anno 1541. ut legere est apud Goldastum;[a] ubi inter cætera bona nobis communicata in justificatione nostrâ ponunt imputationem justitiæ Christi;[b] et fide eatenus dicunt nos justificari, id est, acceptari et reconciliari Deo, quatenus apprehendit misericordiam et justitiam, quæ nobis imputatur propter Christum et ejus meritum, non propter dignitatem seu perfectionem justitiæ nobis in Christo communicatæ;[c] et fidelem animam aiunt non inniti justitiæ sibi inhærenti, sed soli justitiæ Christi nobis donatæ, sine quâ omnino nulla * est, nec esse potest justitia, etc.[d] "Licèt enim non utantur hi," inquit Vega,[e] "verbo 'formaliter,' neque dicant justitiam Christi causam formalem nostræ justificationis, sicut Colonienses; tamen eandem cum illis videntur secuti sententiam, quia præter justitiam inhærentem, alteram justitiam, nempè Christi, communicari nobis asseruerunt, quâ præcipuè fiamus justi; cuique soli debeamus inniti."

3. Contarenus Cardinalis, vir doctrinâ et vitæ

[a] Constitutiones Imperiales, tom. 2, pag. 186, artic. 5, de Justificatione hominis.
[b] [§ 3.]
[c] [§ 4.]
* [p. 51.]
[d] [§ 5.]
[e] Loca supra citato [de justif, l. 7, c. 21.]

the formal cause; "We are justified," say they, "by God, with a double justice, as by formal and essential causes: of which, one and the prior is the perfect justice of Christ, not indeed as it is out of us and in Him, but as and when it (being apprehended by faith) is imputed to us for justice. This same justice of Christ, thus imputed to us, is the chief and most important cause of our justification, which we ought principally to rely on and trust to. But in another way, we are formally justified by inherent justice, which, by the remission of sins, together with the renewal of the Holy Ghost, and the spreading abroad of love in our hearts, according to the measure of the faith of each one, is given to us, is infused, and becomes our own, &c." So far they.

2. "The authors, moreover," says Vega, "of the memorial presented to promote concord, by Charles 5, to the Collocutors at the Diet of Ratisbon" in the year 1541, seem to have leaned to this opinion, as may be seen in Goldastus;[a] where, among the other good things communicated to us in our justification, they put the imputation of the justice of Christ,[b] and say, that "we are justified (*i. e.* accepted and reconciled to God) by faith, in as far as it apprehends mercy and justice, which is imputed to us on account of Christ and His merit, not on account of the worth or perfection of the justice communicated to us in Christ:"[c] and they say, that "the faithful soul does not lean on the justice inherent to itself, but solely on the justice of Christ given to us, without which there neither is nor can be any justice at all."[d] "For although," says Vega,[e] "they do not use the word 'formally,' nor say that the justice of Christ is the formal cause of our justification, as the divines of Cologne do, yet they seem to have adopted the same opinion as they did, because they assert that, besides inherent justice, another justice (namely, that of Christ) is communicated to us, by which especially we become just, and on which alone we ought to rely."

3. Cardinal Contarini, a man illustrious both for learn-

integritate insignis, qui Comitiis illis Ratisbonensibus interfuit,[a] ita inquit, "Quoniam ad duplicem justitiam pervenimus per fidem, justitiam inhærentem nobis et charitatem ac gratiam quâ efficimur consortes divinæ naturæ, et justitiam Christi nobis donatam et imputatam, quoniam inserti sumus Christo et induimus Christum; restat inquirere, utrânam debeamus niti, et existimare nos justificari coram Deo, id est, sanctos et justos haberi. Ego prorsus existimo, piè et Christianè dici, quod debeamus niti, niti inquam tanquam re stabili, quæ certò nos sustentat, justitiâ Christi nobis donatâ, non autem sanctitate et gratiâ nobis inhærente. Hæc etenim nostra justitia est inchoata et imperfecta, quæ tueri nos non potest, quin in multis offendamus, quin assiduè peccemus, ac propterea indigeamus oratione quâ quotidiè petamus, dimitti nobis debita nostra. Idcirco in conspectu Dei non possumus ob hanc justitiam nostram haberi justi et boni, quemadmodum deceret filios Dei esse bonos et sanctos. Sed justitia Christi nobis donata, est vera et perfecta justitia, quæ omnino placet oculis Dei, in quâ nihil est quod Deum offendat, quod Deo non summoperè placeat. Hac ergo solâ, certâ et stabili nobis nitendum est, et ob eam solam credere, nos justificari coram Deo, id est, justos haberi et dici." hæc ille.

[a] in Tractat. de Justificatione, [p. 592. f.]

4. Multò æquiùs et moderatiùs etiam post Concilium Tridentinum de hac loquendi formulâ, tantoperè à Patribus illius Concilii damnatâ, quòd scilicet Christi justitiâ nobis imputatâ justi simus formaliter, pronunciavit Ruardus Tapperus, quanquam et ipse de re ipsâ diversum à Protestantibus sentiret;[b] "Et si," inquit, "in re ipsâ esset consensio," (id est, si non excluderetur justitia inhærens) "non esset multùm de verbis sermonisque formâ pugnandum; quæ ob varios tropos, quibus Scripturæ et etiam nos plerumque *

[b] [Explicatio articulorum viginti art. 8. de Justif., [§ Pro majori autem t. 2.] pag. 27. * [p. 52.]

ing and holiness, who was present at that diet of Ratisbon,[a] writes thus; "Since [we have said, that] by faith we attain to a twofold justice, [1] justice inherent in us, and love, and that grace whereby we are made partakers of the divine nature, and [2] the justice of Christ given and imputed unto us, because we are engraffed into Christ, and have put on Christ; it remains to enquire, upon which of these we ought to rely, and to account ourselves justified by it before God, that is, accounted holy and just. . . . . . I certainly think that it is piously and christianly said, that we ought to lean, to lean, I say, as on a firm and stable thing, which certainly supports us, on the justice of Christ given to us, and not on holiness and grace that is inherent in us; for this our justice is inchoate and imperfect, and such as cannot preserve us from offending in many things, or from sinning frequently, so that we therefore need the prayer whereby we daily beg that our trespasses may be forgiven us. Therefore we cannot, by means of this our justice, be accounted just and good in the sight of God, as it behoves the sons of God to be good and holy. But the justice of Christ which is given unto us is a true and perfect justice, which is altogether pleasing in the eyes of God, in which there is nothing which offendeth God, which does not most thoroughly please Him. We must, therefore, rely on this as the only sure and stable [justice], and believe that on account of it alone we are justified (that is, accounted and called just) before God." so far he.

4. Ruardus Tapper (though after the Council of Trent) pronounced much more equitably and moderately of this expression, so strongly condemned by the Fathers of that Council, viz., that by Christ's justice imputed to us we are formally just, although he also thought differently from Protestants on the thing itself;[b] "And if," he says, "there were an agreement on the point itself," (*i. e.* if inherent justice were not excluded) "there would be no need of contending much about words and expressions, which, on account of the various metaphors which the Scriptures, and even we ourselves oftentimes use, might

utimur, permitti et dissimulari possit; quòd videlicet Christi justitiâ nobis imputatâ justi sumus formaliter, tametsi nostra justitia non sit justitiæ Christi participatio, nisi in genere causæ efficientis, etc." et paulò post, "Simili itaque tropo et nos justi nominari possumus imputatione justitiæ Christi, sicut figurata est loquutio, quòd 'Christus nobis factus est sapientia, justitia, etc.'[a] item quòd 'eum, etc. pro nobis peccatum fecit, ut nos efficeremur justitia Dei in ipso;[b] item 'Dominus justitia nostra.'[c] Super hac igitur sermonis formâ et loquendi modo, non multùm esset contendendum, si nobis concederent adversarii, quòd propria justitia nobis inhæreat, sicut proprium ex Adamo contrahimus peccatum nos intrinsecè commaculans." hæc ille.

[a] 1 ad Cor., c. 1. [v. 30.]
[b] 2 ad Cor., c. 5. [v. 21.]
[c] Jer., c. 23, [v. 6.]

5. Rectiùs tamen nonnulli alii Theologi Protestantes, et Romanenses communiter, justitiam vel obedientiam Christi nobis imputatam seu applicatam, non causam formalem, sed causam meritoriam tantùm et impulsivam, quam προκαταρκτικὴν nominant, justificationis nostræ esse statuunt. Justitiâ enim Christi nos justificari, et ut causâ formali, atque etiam ut meritoriâ, ut asserunt ii, qui priorem tuentur sententiam, dici non potest; nequit enim fieri, ut eadem res simul sit causa efficiens ad quam meritum reducitur, et formalis ejusdem effecti; quia sic simul et de essentiâ effecti foret et non foret; cùm causa formalis interna sit et τὸ τὶ ἦν εἶναι; efficiens autem externa tantùm, uti constat.

6. Dico, rectiùs statui, Justitiam Christi causam meritoriam, non formalem justificationis nostræ; quia præter id quod dictum est, illud primò universa clamat Scriptura; hoc autem nulla omnino Scriptura clarè et necessario evincit.

Quod enim[d] Christus nominatur, "Dominus justitia nostra," (quem locum cum sequentibus,

[d] Jer. c. 23, v. 6.

be allowed and winked at, viz., that we are formally just by Christ's justice imputed to us, although our justice is not the participation of the justice of Christ, except in as much as that is the efficient cause of ours ;" and a little after, "Therefore by a similar metaphor we also may be called just by the imputation of the justice of Christ, as it is a figurative phrase, that 'Christ is made to us wisdom, justice, &c.'[a] also that 'Him who knew no sin, He made sin for us, that we might be made the justice of God in Him.'[b] also, 'The Lord our justice.'[c] Therefore we should not have to contend so much about this expression and mode of speaking, if our adversaries would concede to us that we have justice of our own, inherent in us, as we have contracted a real sin of our own from Adam, which defiles us intrinsically." so far he.

5. More rightly, however, do some other Protestant theologians, and the generality of Romanists, hold that Christ's justice or obedience imputed or applied to us is not the formal cause, but only the meritorious and impulsive cause (which is called the προκαταρκτικὴ) of our justification. For it cannot be said, that the justice of Christ justifies us both as the formal and also as the meritorious cause, as is asserted by those who hold the former opinion. For it is impossible that the same thing can be at once the efficient cause to which merit is reduced, and the formal [cause] of the effect of the same cause, since thus it at the same time would be and would not be of the essence of the effect; inasmuch as the formal cause is internal, and that which expresses the essence or being of a thing; but the efficient is merely external, as all allow.

6. I say that it is more rightly taught, that the justice of Christ is the meritorious, not the formal, cause of our justification; because, besides what has been said, in the first place, the whole of Scripture testifies that it is the meritorious cause: but that it is the formal cause, is evinced by no one passage of Scripture at all by a clear and necessary consequence.

For as to Christ's being called[d] "the Lord our justice" (which text, along with the following, all those Pro-

ut cæteri omnes Protestantes, qui hanc sententiam tuentur, vehementer urgent, ita nemo magis quàm Episcopus Wintoniensis in concione quâdam Anglicanâ, doctissimâ alioqui, de justificatione in Christi nomine super hunc locum[a]) et in loco illi parallelo,[b] dicitur "factus nobis à Deo sapientia et justitia, etc." sensu causali et figurato, non propriè, intelligendum est: quia scilicet Christi merito veram justitiam et divinam sapientiam, sanctificationem et redemptionem à Deo accipimus; quomodo[c] * Christus 'pax nostra' vocatur, quia pacem nobis suo merito conciliavit: sic locorum peristases diligenter excussæ cogunt, sic interpretes omnes doctiores suadent hæc dicta explicanda.

Quod[d] dicitur, Deus "Christum, qui non noverat peccatum, etc." hunc habet sensum, Deus Christum, etc. "peccatum fecit pro nobis," id est, 'hostiam seu sacrificium pro peccatis nostris;' ut multi, cùm Veteres, tum Recentiores, vocabulum peccati hoc loco ex variis veteris Scripturæ locis intelligunt; vel, 'hominem morti, miseriis ac ærumnis variis obnoxium, et per hæc peccatoribus similem,' ut per 'peccatum' 'similitudo peccati' vel 'pœna peccati' intelligatur; sicut alii: vel tertiò, ut Chrysostomus[e] aliique Græci, 'nostri causâ tractavit eum tanquam ipsum peccatum, ipsum scelus,' id est, 'tanquam hominem insigniter sceleratum,' 'ut in quo posuerit iniquitatem omnium nostrûm,'[f] quando scilicet eum pro nobis morti crucis subjecit, quo maledicto et ignominioso supplicii genere solent affici famosi latrones; "ut nos per eum," Græcè ἐν αὐτῷ, Hebraismus est pro δι' αὐτοῦ, sic etiam exponit Oecumenius, "per ipsum," id est 'per Christi meritum,' "efficeremur justitia Dei," id est 'verè justi,' eâ nempè justitiâ, quæ à Deo nobis donata et Deo probata propter Christum sit; remissis scilicet peccatis nostris omnibus et nobis per Spiritum Christi sanctificatis. Con-

[a] [Andrews' Sermons, vol. 5, serm. 5, p. 112, 116, sq.]
[b] 1 ad Cor., c. 1, v. 30.
[c] c. 2 ad Eph. v. 14. * [p. 53.]
[d] 2 ad Cor., c. 5, vers. ult. [v. 21.]
[e] H. 11, t. 10, p. 518, b
[f] Esaiæ, c. 53, [v. 6.]

testants who hold this opinion vehemently urge, and no one more than the Bishop of Winchester in an English sermon, 'Of justification in Christ's name,' in other respects most learned, on this text[a]), and in the parallel passage,[b] His being said to be "made to us by God wisdom and justice, &c.," it is to be understood only in a causal and figurative sense, not properly, viz., because through Christ's merit we receive from God true justice and divine wisdom, sanctification, and redemption; as[c] Christ is called 'our peace,' because by His merit He has conciliated peace to us. Thus the contexts of the passages when diligently sifted, compel us to interpret these texts, thus all the more learned interpreters persuade us to do.

As to what is said[d] that God "hath made Christ, Who knew no sin, &c.," it has this meaning: 'God has made Christ sin for us,' *i. e.*, 'a victim or sacrifice for our sins,' as many, both ancients and moderns, interpret the word 'sin' in this verse from many passages in the Old Testament; or 'A man obnoxious to death, miseries and various calamities, and thereby like to sinners,' so that by 'sin,' 'the likeness of sin,' or 'the punishment of sin,' be understood;—so others; or, thirdly, as S. Chrysostom[e] and others of the Greeks, 'For our sakes He treated Him as sin itself, as crime itself,' *i. e.*, 'as a man signally depraved,' as being Him on Whom He had laid the iniquity of us all,[f] viz., when for us He subjected Him to the death of the cross, by which accursed and ignominious kind of punishment infamous criminals were wont to be punished: 'That we through Him,' in the Greek it is 'in Him,' which is a Hebraism for 'through Him,' and so Œcumenius expounds it; "through Him," *i. e.*, 'through the merit of Christ'; "might be made the justice of God," *i. e.*, 'truly just,' viz., with that justice which is given to us by God, and is pleasing to Him for Christ's sake, all our sins having been forgiven, and we ourselves sanctified by the Spirit of Christ. Consult all the more

sulantur Interpretes omnes doctiores, veteres atque recentes, in locum ; nos enim nunc commentarios non scribimus. Ita ut nihil minus ex hoc loco intelligi possit, quàm ab iis, qui hanc sententiam propugnant, hinc infertur ; omnem scilicet nostram justitiam, quâ coram Deo justificamur, externam esse, ipsam scilicet Christi justitiam, quæ nostra fiat, dum nobis illam gratuito Deus imputat : eodem (ut loquuntur illi) modo, quo Christus peccatum sive peccator factus est, non propter peccatum sibi inhærens, sed propter imputationem nostrorum peccatorum etc.

Nihil nunc dicam quàm à vero alienum sit, quod hinc atque alibi passim ab illis affirmatur, Christum verè et realiter per imputationem coram Deo peccatorem habitum fuisse. Suscepit quidem Christus in se, spontè atque etiam ex Patris mandato, debitum solvendæ pœnæ nostris peccatis debitæ (ex quo non peccator sed justus, imò justissimus, dici meruit) peccata tamen * nostra eorumque reatum in se propriè non recepit. Longè enim aliud peccatum est, quàm debitum solvendæ pœnæ, hic enim † est effectus consequens, potestque quis debitum hoc pro alio velle solvere, quamvis illius peccatum in se proprie non recipiat. "Peccatum non suscepit," inquit Augustinus,[a] "sed pœnam peccati suscepit; suscipiendo sine culpâ pœnam, et pœnam sanavit et culpam." et[b]; "Suscepit Christus sine reatu supplicium nostrum, ut inde solveret reatum nostrum, et finiret etiam supplicium nostrum." sic ille. Nam nec decuit, neque etiam fieri potuit, ut Christus veram injustitiam in se reciperet; sic enim minimè fuisset idoneus ad satisfaciendum Deo pro injustitiâ nostrâ. Sed de totâ hac novâ atque etiam falsâ hujus loci expositione, lege inter recentiores Protestantes doctissimum Bilsonum, Episcopum quondam Wintoniensem.[c]

7. Neque etiam testimonia Patrum, quæ ad

* [p. 54.]

† [*Ed.* 2ª nam hoc.]

a Serm. 14 de verb. Apost. [nunc.serm. 294. § 13.]

b Contra Faustum, lib. 14, cap. 4, [t. 8, p. 266.]

c In sua recognitione passionum Christi: [Survey of Christ's sufferings for man's redemption], pag. 271. 272, [268—271.]

learned interpreters, as well ancients as moderns, on the text, for we are not now writing commentaries. So that nothing is more foreign to this passage than what is inferred by those who defend this opinion, viz., that all our justice whereby we are justified before God is external, to wit, the very justice of Christ, which becomes ours by God's gratuitously imputing it to us ; in the same way (so they speak) in which Christ was made sin, or a sinner, not on account of sin inherent in Him, but because of the imputation of our sins, &c.

I say nothing here, how opposed to truth is that which is so frequently affirmed by them from this and other passages, that Christ was accounted by imputation really and truly a sinner before God. Christ, indeed, took upon Himself, of His own accord, and also by His Father's command, the debt of paying the penalty due to our sins (from which He merited to be called not a sinner, but just, nay, most just) ; but He did not properly take on Him our sins and their guilt. For sin is a very different thing from the debt of paying the penalty ; for this is the consequent effect, and a man can be willing to pay this debt for another, though he do not properly take his sin on himself. "He took not sin," says S. Augustine,[a] "but He took the punishment of sin ; by enduring the punishment without having the fault, He cured both punishment and fault." and[b] ; "Christ endured our punishment without guilt, that thereby He might do away with our guilt, and also end our punishment." so far he. For it was neither seemly, nor indeed possible, that Christ should take upon Himself true unjustness ; for He would thus have been by no means fitted for satisfying God for our unjustness. But as to the whole of this new and moreover false exposition of this text, read of the more recent Protestants, the very learned Thomas Bilson, formerly Bishop of Winchester.[c]

7. Neither do the testimonies of the Fathers, which are

hanc sententiam firmandam vulgò citantur, hoc probant. Verba illa Augustini[a] quæ clarissima illis videntur, "Ipse ergo peccatum, ut nos justitia; nec nostra, sed Dei; nec in nobis, sed in ipso. Sicut ipse peccatum, non suum, sed nostrum; nec in se, sed in nobis constitutum, similitudine carnis peccati, in quâ crucifixus est, demonstravit: etc." sic sunt intelligenda, ut cuivis locum legenti clarissimè patet, "Christum, in quo peccatum non erat, pro nobis peccatum fecit Deus, cui reconciliandi sumus," inquit Augustinus, "hoc est, sacrificium pro peccatis per quod reconciliari valeremus: Ipse ergo peccatum," id est, in similitudine carnis peccati, in quâ venerat, sacrificatus est, ad diluenda peccata nostra, non sua, "ut nos justitia," id est, ut nos justi essemus, "non nostra," id est, non justitia nostris viribus parta, "sed Dei," id est, à Deo donata; "nec in nobis," id est, non ex nobis ipsis profecta, "sed in ipso," id est, ex ipso et per ipsum. Nihil enim magis alienum à mente S. Augustini fingi potest, quàm justitiâ divinitùs infusâ, sed semper cum remissione peccatorum conjunctâ, propter Christi meritum nos non justificari. Eodem modo intelligenda sunt omnia, quæ hanc in rem ex Augustino citantur,[b] sicut et verba * Bernardi,[c] "Domine, memorabor justitiæ tuæ solius[d]; ipsa est enim et mea etc."[e] et verba Justini Martyris,[f] "Quid enim aliud potuit peccata nostra tegere, quàm ejus justitia, etc." Hæc inquam omnia atque alia consimilia non sunt aliter intelligenda, quàm de imputatione seu communicatione justitiæ Christi nobis per modum meriti, aut aliâ quacunque ratione à Theologis observatâ †; non per modum causæ formalis justitiæ seu justificationis nostræ; ut evidenter patet legentibus hæc aliaque Patrum dicta et scripta.

8. Neque etiam ulla necessaria ratio ejusmodi imputationis justitiæ Christi afferri potest. Quicquid enim imperfectionis cum peccato conjunc-

[a] In Enchirid. ad Laurentium, cap. 41, [§ 13, t. 6, p. 213, A.]

[b] Ex tom. 10, serm. 61, de verbis Domini sub finem [nunc t. 5, serm. 144, § 3 et 6], ex serm. 6, de verbis Apostoli, [nunc serm. 155 § 8], ex tom. 8 in Psal. 30. conc. 2, [§ 6, t. 4, 148 f.] et in Psal. 70 in enarratione primæ partis, [sermo 1, § 4, t. 4, 721 d.]

* [p. 55.]

[c] Serm. 61 super Cantica, [§ 5, vol. 1, p. 1476, c.]

[d] [Ps. 71, 16.]

[e] Et Epist. 190 ad Innoc. Papam, [cap. 6, § 15, 16, t. 1, p. 652, E], et in serm. ad Milites Templi, conc. 11. [cap. 11, § 22, t. 1, p. 553 E.]

[f] In Epist. ad Diognetum, [§ 9, p. 238, D.]

† [*Ed.* 2: ratione considerata.]

commonly cited to confirm this opinion, prove it. Those words of S. Augustine,[a] which seem to them so clear, "He, therefore, is sin that we might be justice; neither our own justice, but God's; nor in us, but in Him. As He pointed out, in the likeness of sinful flesh in which He was crucified, sin, not His own, but ours, nor existing in Himself, but in us," are to be understood thus, as will be most evident to every one who reads the passage; "Christ, in Whom there was no sin, God, to Whom we are to be reconciled, made sin for us," says S. Augustine, "that is, the sacrifice for sins through which we might be able to be reconciled. He, therefore, was sin," *i.e.*, He in the likeness of sinful flesh, in which He had come, was sacrificed to wipe away our sins, not His, "that we justice," *i.e.*, that we might be just, "not our own," *i.e.*, not justice acquired by our own powers, "but of God," *i.e.*, given by God; "nor in us," *i.e.*, not proceeding from ourselves, "but in Him," *i.e.*, from Him and through Him: for nothing could be conceived more foreign to the mind of S. Augustine, than that we are not justified on account of the merit of Christ, by justice divinely infused, but always accompanied by forgiveness of sins. In the same manner are to be understood all the other passages cited from S. Augustine on this subject;[b] as also the words of S. Bernard,[c] "O Lord, I will make mention of Thy justice solely,[d] for it is mine also."[e] and the words of S. Justin Martyr,[f] "For what else could cover our sins but His justice, &c." all these passages, I say, and other such, are to be no otherwise understood than of the imputation or communication of Christ's justice to us in the way of merit, or by whatever other method theologians allow of; but not in the way of the formal cause of our justice or justification, as will evidently appear to those who read those and other sayings of the Fathers.

8. Nor can any necessary reason be given for such an imputation of the justice of Christ. For whatever imperfection joined with sin exists, or is believed to exist, in

tum inest, vel inesse creditur, in justitiâ nostrâ inhærente, vel habituali vel actuali inde emanante, (an enim omnis omnino imperfectio sive defectus et exiguitas justitiæ nostræ in hac vitâ verè et propriè peccatum sit, infrà dicetur) id totum gratis remittitur propter meritum justitiæ Christi nobis imputatum ; ita ut præter remissionem peccatorum et justitiam inhærentem, quæ utraque effectus est satisfactionis et meriti Christi nobis imputati, haud quaquam opus sit ad formalem justificationis rationem constituendam novâ illâ imputationis justitiæ Christi ratione.

Immò si per justitiam Christi imputatam justi haberemur et essemus, perindè ac si propria sit nostra intrinseca et formalis justitia, hæc incommoda inde sequi viderentur.

Primò, ut urgent Romanenses, non minus justi censeri deberemus coram Deo, quàm ipse Christus. Hoc quidem discriminis intercedit, quòd Christus à se et in se seu inhærenter justus sit, nos tantùm precariò et imputativè, id est, ab illo et in illo : nihilominus tamen per Christi justitiam nobis sic imputatam, verissimâ Dei æstimatione æquè justi censemur et sumus, † quàm ipse Christus : quod Christianæ aures vix ferre possunt. Certè nec Scriptura, nec Patres unquam aut usquam ita loquuntur.

† [*Ed.* 2a censeremur et essemus.]

Secundò, omnes qui justificantur æquè justificantur, quia non diversâ participatione justitiæ à Christo transfusæ justi sunt, sed solâ imputatione unius et ejusdem justitiæ Christi, quæ tota singulis æquè imputatur. Distinctio hîc adhiberi solita ab iis qui huic sententiæ favent, ad hoc incommodum vitandum, inter justitiam justificationis et sanctificationis, non est satis solida, ut cap[ite] seq[uente] monstrabitur.

* [p. 56.]

* Denique, hinc sequitur, justos in hoc seculo justiores esse quàm in vitâ æternâ futuri sint ; cùm hîc omnes per ipsam Christi justitiam, omnium longè perfectissimam, sibi imputatam

our inherent justice, either our habitual justice, or the actual, which emanates from thence (for whether every imperfection whatever, or defect and littleness of our justice in this life, be truly and properly a sin, will be discussed hereafter), it [*i.e.*, the imperfection] is entirely remitted gratis on account of the merit of Christ's justice which [*i.e.*, which merit] is imputed to us; so that there is no need whatever of this new mode of the imputation of Christ's justice in order to the constituting of the formal cause of justification over and above the forgiveness of sins and inherent justice, both of which are the effects of Christ's satisfaction and merit imputed to us.

Nay, if by Christ's justice imputed we are accounted and are just, in exactly the same manner as if it was our own proper intrinsic and formal justice, these absurdities would seem thence to follow:

1st. As the Romanists urge, we ought to be accounted before God no less just than Christ Himself. There is, indeed, this difference: that Christ is just from Himself, and in Himself, or inherently, we only precariously and imputatively, *i.e.*, from Him and in Him. Nevertheless, by Christ's justice thus imputed to us we are accounted and are equally just with Christ Himself in the all-true estimation of God; which Christian ears will scarcely endure. Certainly neither Scripture nor the Fathers ever or anywhere so speak.

2nd. All who are justified are equally justified, because they are just not by a diverse participation of justice transfused by Christ, but solely by the imputation of the one and the same justice of Christ, which is equally imputed, the whole to each person. The distinction between the justice of justification and that of sanctification, which those who favour this opinion are wont to use here to avoid this absurdity, is not solid, as will be shown in the next chapter.

Lastly, it follows from this opinion, that the just are in this life more just than they will be in the life eternal, since here they all are accounted and are truly just before God by Christ's justice (by far the most perfect

verè coram Deo justi habeantur et sint, illic singuli suam tantùm habituri sint; quum nihil amplius loci ejusmodi Christi justitiæ imputationi futurum sit, propter perfectionem justitiæ inhærentis, quæ tamen ipsâ Christi justitiâ multò erit inferior.

9. Denique illis Protestantibus[a] qui formam justificationis, immò totam essentiam, in solâ peccatorum remissione constituunt, (quod faciunt ex iis non pauci) hæc imputatio justitiæ Christi non per modum causæ meritoriæ tantùm, sed et per modum causæ formalis, aut saltem quasi formalis (ut quibusdam loqui placet) non probatur.

Calvinum in his cum Bellarmino [b] et cum quibusdam etiam Protestantibus, vix numerare possum; licèt enim aliquando Calvinus totam justitiam nostram in gratuitâ peccatorum remissione constituat,[c] alibi tamen, ut Bellarminus ipse [d] fateri cogitur, "disertis verbis, justificationem in peccatorum remissione et justitiæ Christi imputatione positum esse, dicit."[e] Locos hos Calvini in speciem pugnantes, aut certè valde ambiguos, qui illius dictis mordicus inhærent, ut Paræus,[f] Chamierus,[g] aliique, conciliare satagunt: an solidè satis, judicet candidus lector.

Piscator Exegesi Aphorismorum doctrinæ Christianæ ex Calvini Institut. maximam partem excerptorum affirmat,[h] "formam justificationis esse ipsam remissionem peccatorum, sive non imputationem, sive (quod idem valet) justitiæ imputationem"; quod etiam [i] ex pluribus Scripturæ locis probare nititur; et[k] Christi justitiam seu obedientiam illam quam Patri præstitit, etc. pro causâ tantùm procatarcticâ seu meritoriâ habet.

Vorstius [l]; "Atque hoc demum sensu," inquit, "alienam justitiam nobis imputari docemus" (Protestantes), * "quatenus alienâ, hoc est, Christi solius obedientiâ, tanquam causâ meritoriâ, formalem nostram justitiam, hoc est, remis-

[a] [Vide Vorst. Scholia Alexicaca c. Sibrandum. p. 208, § 3.]
[b] De Justif., lib. 2, cap. 6, ipso capitis initio, [§ Tertius error Calvini.]
[c] Ut lib. 3, Institut., [cap. 11], sec. 21, 22, et in Antid. Conc. Trid. ad sess. 6, [§ Postquam septimo capite, de] et Comment ad Rom., 4, 5, et in Ps. 32, [v. 1.]
[d] De Justif., libro dicto, [id est 2do] cap. 1, sect. Joh. Calvinus, et cap. 2, sect. Sed non minore fraude, etc.
[e] Lib. Institut. jam dicto, [id est lib. 3], cap. 11. sect. 2, et rursus ibidem, sect. 3, Justificare nihil aliud est, etc.
[f] [c. Bell. de Justif., l. 2, c. 2. p. 387.]
[g] [Panstr. Cath., l. 21, de Justif., c. 15, n. 19, sq.]
[h] [Loc. 13.] de Justificat. aphorismo 14, pag. 305.
[i] pag. 306.
[k] Aphorismo 15, pag. 307.
[l] Tesserad-[ecas] Antipist[oriana], parte 2, pag. 32.
* [p. 57.]

of all) imputed to each, while there, each one will have his own justice only, since there will be no further occasion for such an imputation of Christ's justice, on account of the perfection of the inherent justice, which, however, will be very much inferior to the justice of Christ.

9. Lastly, this imputation of Christ's justice, not as the meritorious cause only, but also as the formal cause, or at least the quasi-formal cause (as some choose to express it), is not approved of by those Protestants (and they are no inconsiderable number) who place the form, nay, the whole essence, of justification solely in the forgiveness of sins.[a]

I can scarcely agree with Bellarmine,[b] and some Protestants also, in numbering Calvin among these. For though Calvin sometimes makes our whole justice to consist in the gratuitous forgiveness of sins,[c] still in other places (as Bellarmine himself[d] is compelled to allow) "he says, in express words, that justification consists in the forgiveness of sins, and the imputation of the justice of Christ.[e]" Those who (as Paræus,[f] Chamier,[g] and others) adhere tenaciously to Calvin's dicta, attempt to reconcile these seemingly contradictory, or certainly very ambiguous passages; whether altogether solidly, the candid reader may judge.

Piscator in his Exegesis Aphorismorum Doctrinæ Christianæ (taken for the most part from Calvin's Institutes), affirms,[h] that "the form of justification is the forgiveness of sins, or the non-imputation [*i. e.*, of sins], or, what comes to the same thing, the imputation of justice," which, moreover, he endeavours[i] to prove from many texts of Scripture; and he holds[k] the justice of Christ, or that obedience which He paid, &c. to the Father, to be only the initiative or meritorious cause.

Vorstius[l]; "And finally in this sense," he says, "we," Protestants, "teach that the justice of another is imputed to us, in so far as we affirm that by the obedience of another, *i. e.*, by that of Christ alone, as the meritorious cause, our formal justice (*i. e.*, the forgiveness of

sionem peccatorum, per quam omni modo justi coram Deo constituimur, nobis comparatam esse affirmamus. Interim, justitiam Christi, propriè dictam, hoc est, obedientiam ejus tum activam tum passivam, item sanctitatem ejus nativam, etc. sic nobis imputari, ut ipsa subjectivè nobis inhæreat, atque ita nos formaliter per eam justi constituamur: id neque nos asserimus, neque uspiam in Sacris literis indicatum esse dicimus." et rursus [a]; "'Justitiæ Christi' nomine, vel ipsam à Christo præstitam obedientiam intelligimus; et tum obedientiam illam Christi, non quidem propriè in se et per se, sed effectivè tantùm, sive ratione fructûs et effectûs sui, nobis imputari, hoc est, impartiri et communicari dicimus: Vel per 'justitiam Christi,' ipsam in abstracto sive in genere acceptam justitiam, ex gratiâ Dei nobis imputatam, sed tamen obedientiâ Christi reverâ partam, intelligimus: et tum verbum 'imputandi' per verbum donandi, sive reipsâ attribuendi, facilè patimur explicari. Nam certè utrumque verissimum est: et, fructum obedientiæ Christi reipsâ nobis donari, ita ut subjectivè nobis inhæreat; adeoque obedientiam ipsam hoc sensu nobiscum communicari (prout jure spiritualis conjugii, nostrum est quicquid Christus habet), et, propter eandem Christi obedientiam nos, quicunque in Christum credimus, justos à Deo reputari; sicut Rom. 3. et 4. et 5. item 1 Cor. 1. et 2 Cor. 5. et alibi videre licet. Interea fatemur, longè tutius esse, ipsas Scripturæ phrases in hoc gravissimo argumento præcisè et simpliciter usurpare; quæ, vel justitiam nobis in genere (non in specie, hujus vel illius justitiam) imputari; vel fidem ad justitiam nobis imputari, dicunt; et utramque phrasin per remissionem, sive non imputationem peccatorum declarant." [b] Idem etiam [c] affirmat multorum Protestantium nomine, formam justificationis veram et

[a] Ibidem, pag. 49.

[b] Vide et pag. 114, etc.

[c] In suo Antibellarmino, [in 4 t. Bell.], pag. 600.

sins by which we are constituted every way just before God) has been procured for us. In the meantime, we neither assert, nor allow to be anywhere declared in the Scriptures, that Christ's justice properly so called (that is, His obedience, as well active as passive, and also His innate holiness, &c.) is so imputed to us, that it itself subjectively inheres in us, and that thus we by it are formally made just." and again,[a] "By the expression 'the justice of Christ,' we understand either the obedience performed by Christ, and then we say that that obedience of Christ is, not indeed properly in itself and through itself, but merely effectively or as concerns its fruit and effect, imputed, *i.e.*, imparted and communicated to us; Or by 'the justice of Christ,' we understand justice itself, taken in the abstract or generically, imputed to us by the grace of God, but yet in truth obtained by the obedience of Christ; and then we scruple not to explain the word 'to impute' by the word 'to give,' or in fact 'to attribute.' For certainly each of these is most true: both that the fruit of Christ's obedience is in reality given to us, so as to inhere in us subjectively, and that, therefore, obedience itself is in this sense communicated to us (inasmuch as by the right of our spiritual wedlock, whatever Christ has is ours); and also, that on account of that same obedience of Christ we, as many as believe in Christ, are reputed just by God, as may be seen in Rom. c. 3, and 4, and 5, also 1 Cor. c. 1 and 2 Cor. c. 5, and elsewhere. In the meantime we allow that it is far safer in this most important subject, precisely and simply to use the very terms of Scripture, which either say that justice generically (not specifically, the justice of this or that person) is imputed to us, or, that faith is imputed to us for justice, and which explain both expressions by the remission or non-imputation of sins."[b] The same divine[c] affirms in the name of many Protestants, that the true and proper form of justification is the imputation of

propriam esse ipsam justitiæ imputationem, vel quod idem est, peccatorum remissionem ; et pluribus argumentis idem confirmare satagit.[a]

Remonstrantes ;[b] * " An obedientia Christi formaliter est nostra justitia ; Fatemur hoc à nonnullis dici, sed quomodo consequenter hoc dici possit, non videmus. Nam si Christi obedientia est formaliter justitia nostra, quomodo fides nobis imputatur in justitiam, propter obedientiam sive meritum Christi ? obedientiam enim Christi formaliter, propter obedientiam Christi ut causam προκαταρκτικὴν nobis imputari, absurdum est etc."

Videatur etiam Th. Mortonus.[c]

[10.] Sed ut Protestantes alios silentio transeamus, Archiepiscopus Spalatensis[d] Protestantium sententiam, sive potiùs diversas super hac re exponens sententias, ita inquit ; "Posteriores" (Reformati scilicet) " volunt, justificationem nostram formalem esse obedientiam Christi, ejusque justitiam nobis imputatam ; sive in justificatione requiri quidem hanc imputationem justitiæ Christi nobis, sed formaliter justificationem nostram esse ipsam peccatorum remissionem per non imputationem etc." et paulò post, " An verò justitia illa, per quam post justificationem justi dicimur, sit sola imputatio justitiæ Christi nobis, an verò sit aliquid inhærens, quod Deus nos justificando in nobis ponat, &c. an verò etiam justitia formaliter sit ipsa remissio peccati, hoc est, carentia illa injustitiæ, res est disputabilis, etc." Hæc ille, plus æquo partibus dissentientibus placere studens. Atque hæc de imputatione justitiæ Christi.

a Pag. 601, 602 ; lege et pag. 607, 608, 611 ; vide ejusdem Scholia Alexicaca contra Sibrandum, pag. 207, 208, 210, 285.
b in Responsione ad specimen calumniarum, [spec. 13], pag. 111, etc.
* [p. 58]
c Apell. Protest. [Catholike Appeale for Protestants], lib. 5, cap 11, sect. 2, n. 4.
d De Repub. Eccles., lib. 7, cap. 11, [n] 217.

justice, or what is the same thing, the forgiveness of sins, and labours to confirm this by many arguments.[a]

The Remonstrants[b]; "Is the obedience of Christ formally our justice? We allow that this is said by some, but we see not how it can be said consistently. For if the obedience of Christ be formally our justice, how is faith imputed to us for justice on account of the obedience or merit of Christ? It is absurd to say, that the obedience of Christ is formally imputed to us on account of the obedience of Christ as an initiative cause."

See also Thomas Morton.[c]

[10.] But, to pass over in silence other Protestants, the Archbishop of Spalatro,[d] expounding the opinion of Protestants, or rather their diverse opinions, on this matter, writes thus; "The latter" (the Reformed, to wit) "hold that the obedience of Christ and His justice imputed to us is our formal justification, or that this imputation of Christ's justice is indeed requisite to us in justification, but that our justification is formally the forgiveness of sins, by the non-imputation of them." and a little after, "But whether the justice, by which after justification we are called just, be solely the imputation to us of the justice of Christ, or whether it be something inherent, which God by justifying puts in us, . . . or whether justice be formally the forgiveness of sins, *i. e.* that freedom from injustice, is a matter that may be disputed." Thus he, too anxiously endeavouring to please the dissentient parties; and so far of the imputation of the justice of Christ.

CAPUT IV.

Quo disquiritur an justitia Dei nobis infusa et inhærens spectet ad formalem justificationis rationem.

I. NON quæritur, quemadmodum rigidiores Protestantes arbitrantur, ac proinde de malè nec satis candidè ab illis formato statu quæstionis, de formali justificationis ratione graviter conqueruntur Romanenses,[a] "Quid sit id propter quod Deus peccatorem * justificet et in gratiam recipiat? An sit meritum Christi, an inchoata in nobis novitas?" Nam si de causâ meritoriâ justificationis nostræ quæratur, quæ propriè designatur voce 'propter', libenter concedunt Romanenses, hanc solam esse Christi meritum, neque quicquam nobis inhærens. Quod si de causâ formali, quæ propriè non voce 'propter' sed 'per' denotatur, id est, quid illud sit per quod homo justificatur, affirmant Romanenses, justificari hominem per justitiam sibi à Deo propter Christi merita donatam et inhærentem, et non per ipsum Christi meritum extrinsecùs imputatum. Interim pluris se facere perfectissimum atque absolutissimum meritum Christi, quàm renovationem nostram, hîc imperfectam et inchoatam, profitentur[b]; Quæ hîc contrà pro Chemnicio, aliisque respondentur à Joh. Gerhardo Lutherano,[c] et Paræo[d] aliisque, etc. solida non sunt, nec statum quæstionis rectè propositum attingunt.

2. Patres Concilii Tridentini[e] unicam formalem causam justificationis esse dicunt, justitiam videlicet Dei, nobis infusam et inhærentem: videantur ipsa Concilii verba; dum primo dicunt, "Justitiam Dei esse quâ nos justos facit, quâ videlicet ab eo donati renovamur spiritu mentis nostræ, etc." et paulò infra, "Id in hac impii justificatione fit, dum ejusdem sanctissimæ passionis merito, per Spiritum Sanctum charitas Dei

[a] Bellarminus de Justif., lib. 2, cap. 2, sect. Est autem hoc loco, etc. Stapletonus Quæst[io] quodlib[etica 3]. de Varia Protest. astutia [et nequitia, n. 2, t. 2,] pag. 408, etc. aliique.
* [p. 59.]

[b] Vide Bellarminum loco supra citato [de Justif., l. 2, c. 2,], sect. Deinde, etc.

[c] Loc. Theol. tom. 3 de Justif. per Fidem, [§ 220, sq.] pag. 1480, et seq., t. 3, p. 709, sq.]

[d] Ad lib. 2 Bellarmini de Justif. cap. 2, pag. 384.

[e] Sess. 6, cap 7.

CHAP. IV.

Whether the justice of God, infused and inherent in us, pertains to the formal cause of justification.

1. IT is not sought here, as the more rigid Protestants suppose, and (therefore Romanists [a] complain in strong terms, of their false and uncandid statement of this question), what it is on account of which God justifies and receives into favour the sinner? whether it is the merit of Christ or incipient newness in us? for if the meritorious cause of our justification, which is properly designated by the word *on account of*, be sought for, Romanists willingly grant that this is solely the merit of Christ, and not any thing inherent in us. But if we are enquiring about the formal cause, which is properly denoted not by the word *on account of*, but by the word *by*, *i. e.*, what that is *by* which man is justified, Romanists affirm that a man is justified *by* justice which is given to him by God *on account of* the merits of Christ, and which is inherent in him, and not by the merit of Christ itself imputed to him from without. In the mean time, they profess that they make more account of the merit of Christ, which is all perfect and complete, than of our renewal, which is in this life imperfect and incipient.[b] What are here answered on the other side, on behalf of Chemnicius and others, by John Gerhard the Lutheran,[c] Paræus,[d] and others, &c., are not solid, nor do they touch on the state of the question when it is rightly proposed.

2. The Fathers of the Council of Trent [e] say, that there is one only formal cause of our justification, viz., the justice of God infused into us and inherent. See the Council's own words, where, in the first place, they say, that "it is the justice of God whereby He makes us just, viz., which we, having received from Him, are renewed in the spirit of our mind, &c.," and a little after, "This comes to pass in this justification of the wicked, when, by the merit of the same most holy passion, the love of God

diffunditur in cordibus eorum, qui justificantur, atque ipsis inhæret, etc." Iidem tamen capitis ejusdem initio, "hanc dispositionem," inquiunt, "justificatio ipsa consequitur, quæ non est sola remissio peccatorum, sed et sanctificatio et renovatio hominis interioris, etc." et paulo infra, "Unde in ipsâ justificatione cum remissione peccatorum, hæc omnia simul infusa accipit homo per Christum, etc." Ex hac præcisâ et peremptoriâ determinatione unicæ tantùm formalis justificationis causæ, ex Scholarum altercationibus et contentionibus, quemadmodum ex ipsis terminis patet, natâ et depromptâ, non autem ex Scripturis vel Ecclesiæ veteris doctrinâ, neque etiam eâ sibi satis constante, mirum quantum contentionis inter eos etiam quibus Concilium Tridentinum utramque facit paginam ad illius authoritatem tuendam, exortum sit.

Vasquez [a] acriter contendit, remissionem peccati * nihil prorsus in re esse, nisi infusionem justitiæ: tribuitque hanc opinionem aliis quibusdam Romanensibus: verè ne an falsò non laboramus; sed præcipuè disputat ex Concilii Tridentini verbis de unicâ causâ formali justificationis. Hanc sententiam Vasquis impugnant acerrimè multi alii Romanenses et Protestantes omnes.[b]

Bellarminus [c] rectius agnoscit, remissionem peccatorum esse aliquid reipsâ distinctum ab infusione gratiæ, ac proinde "Concilium in eodem loco separatim utriusque meminisse: non quidem ut significaret," ut inquit ille, "duplicem esse causam formalem justificationis, sed ut indicaret, duos esse terminos ejus motûs qui dicitur justificatio, sive duos effectus ejusdem causæ." Quæ glossa quàm consentanea sit verbis Concilii Tridentini judicet æquus lector. Si enim renovatio nostri per Spiritum Sanctum est unica formalis causa justificationis, quemadmodum Concilium disertissimè loquitur, quomodo justificatio

[a] [In] 1am 2æ, parte 2, disp. 204, cap. 3, [4, et 5] etc.
* [p. 60.]

[b] Vide Davenantium de Justitia habituali, cap. 26, pag. 353, etc., aliosque.

[c] De Justif., lib, 2, cap. 2, sect. Quod si concilium, etc.

is, through the Holy Ghost, spread abroad in the hearts of those who are justified, and inheres in them, &c." Yet the same Fathers, in the beginning of that same chapter, say, that "upon this disposition follows justification itself, which is not the forgiveness of sins solely, but the sanctification and renewal of the inner man also, &c." and a little lower down, "Whence in justification a man receives along with forgiveness of sins all these things simultaneously infused through Christ." It is wonderful how much contention has arisen (even among those whose whole efforts are directed to preserve the authority of the Council of Trent) from this precise and peremptory determination of one only formal cause of justification, arising out of and taken from, not the Scriptures or the teaching of the Early Church, but (as is evident from the very terms employed), the altercations and contentions of the schools, and indeed not altogether consistent with itself.

Vasquez [a] strenuously contends, that forgiveness of sin is in reality nothing but the infusion of justice, and attributes this opinion to some other Romanists, whether truly or falsely we do not now labour to find out; but he especially argues from the words of the Council of Trent concerning the one only formal cause of justification. This opinion of Vasquez is most strenuously attacked by many other Romanists, and by all Protestants.[b]

Bellarmine [c] more rightly allows, that forgiveness of sins is something in reality distinct from the infusion of grace, and that accordingly "the Council, in the same place, makes mention of each separately; not indeed," as he says, "to signify that the formal cause of justification is twofold, but to point out that there are two terminations of that motion, which is called justification, or two effects of the same cause." Let the candid reader judge how far this gloss is agreeable to the words of the Council of Trent: for if our renewal by the Holy Ghost be the one only formal cause of justification, as the Council most expressly says, how is it consistent for the same Council to

catio nostra, formaliter et essentialiter proculdubio, ab eodem Concilio dicitur esse, 'non solùm peccatorum remissio, sed et renovatio'? etc. atque etiam à Bellarmino aliisque, remissio peccatorum esse renovationis nostræ, quæ causa formalis est justificationis, effectus.

In eandem sententiam cum Bellarmino disputat Suarez,[a] ubi "Concedo," inquit, "intervenire in justificatione impii duos effectus gratiæ quasi partiales, unum positivum, et alium privativum seu exclusivum, peccati, etc." et;[b] "Neque hinc sequitur, dari plures causas formales justificationis, quia formalis causa non est nisi positiva forma; privatio enim formæ contrariæ potius est effectus secundarius ejusdem causæ formalis, ut in, etc. Quòd si quis de nomine contendat, vocando privationem frigoris, formam constituentem lignum in non esse frigidum; eodem modo loqui potest de carentiâ peccati, et tunc respondebit facilè, Concilium fuisse loquutum de formâ positivâ, et de illâ dixisse, esse unicam etc." Hic fructus est Scholasticarum disputationum et determinationum maximè, ne quid gravius dicam, ambiguarum, in res fidei ab illo nupero Concilio Tridentino infeliciter invectarum.

Sed omnes hi Theologi remissionem peccati cum ipsius deletione seu abolitione, * [p. 61.] quæ quidem effectus est, aut saltem nunquam fit ordinariè absque infusione gratiæ justificantis, semper confundunt; cùm tamen, ut rectè Fr. Sylvius à Braniâ,[c] "reatus pœnæ propriè tollatur per remissionem peccati. Propriè enim peccatum remittere, est, peccatorem liberare ab obligatione pœnæ luendæ; siquidem is peccatum remittit qui illud condonat; condonat autem, qui pœnam relaxat, et quam exigere poterat, non exigit. Scriptura vocat alio nomine, non imputare; scilicet ad pœnam.[d] Ac proinde peccati remissio, non est propriè ipsius deletio vel abolitio, sed pœnæ illi debitæ condonatio: peccati autem dele-

[a] de Divinâ Gratiâ, lib. 7, de sanctificatione hominis, cap. 11, n. 24.
[b] ibid [n. 25.]
[c] in 3tiam Thomæ q. 86. art. 2. pag. 422, [p. 584.] conclus. 2.
[d] Psal. [31 al.] 32 "c. 4 ad Rom., 2 ad Cor., c. 5.

say, that our justification is (formally and essentially, without doubt) not only the forgiveness of sins, but also renewal, &c.; and for Bellarmine and others to say, that forgiveness of sins is the effect of our renewal, which is the formal cause of our justification.

Suarez [a] argues in favour of the same opinion as Bellarmine; where he says, "I grant that there intervene in the justification of the sinner two, as it were partial, effects of grace, one positive and the other privative or exclusive of sin, &c." and; [b] "Nor does it follow from hence that there are several formal causes of justification, because there is no formal cause, except a positive form; for the privation of the contrary form is rather a secondary effect of the same formal cause, as in, &c. But if any one contend about the word, by calling the privation of cold, a form which constitutes wood to the state of not being cold, he may talk in the same way of the freedom from sin, and then he will easily answer, that the Council of Trent spoke of the positive form, and that it was concerning it that it said, that there was one only" [formal cause.] This is the fruit of the scholastic disputations and definitions, excessively ambiguous, to use no harsher term, which have been unhappily introduced by that recent Council of Trent into matters of faith.

But all these divines always confound forgiveness of sin with the blotting out or abolition of it, which indeed is an effect of, or at least never ordinarily happens without, the infusion of justifying grace, although, as Fr. Sylvius à Brania rightly says,[c] "the liability to punishment, properly, is taken away by the forgiveness of sin; for, properly speaking, to forgive sin is to free the sinner from the obligation of undergoing the punishment, since he forgives sin who pardons it; but he pardons who relaxes the punishment, and does not exact what he might exact. Scripture calls it by another name, to non-impute viz., for punishment.[d] And therefore forgiveness of sin, properly, is not the blotting out or abolition of it, but the pardon of the punishment due to it; but the blotting out

tio, est maculæ abstersio, quæ nunquam fit (si loquamur de maculâ peccati mortalis) absque infusione gratiæ justificantis." hæc ille.

Rectiùs ergo alii dicunt, "justificationem peccatoris duas res continere, diversas quidem illas inter se, verùm insolubili societate conjunctas, remissionem peccatorum et donationem gratiæ et justitiæ Dei," Pererius;[a] Gropperus in Enchirid. Colon.;[b] Ant. Delphinus[c] duas appellat justificationis partes; Andradius,[d] aliique multi.

3. Protestantes unanimi consensu fatentur, inhærentis justitiæ seu sanctitatis infusionem cum gratuitâ nostri justificatione necessariò ac perpetuò conjunctam esse, quemadmodum nec ipsi Romanenses, quando sobriè loquuntur, negare possunt: eam tamen esse justificationis nostræ partem aliquam, aut ad formam hujus essentialem pertinere, communiter non admittunt; sanctificationem esse et appellari volunt, quæ accuratè et necessariò, ut inquiunt ipsi, à justificatione nostrâ, cùm hujus tantùm sit consequens, distinguenda est.

[a] in Genesim, cap. 15, v. 6, disp. 3, [§ 40. Ad hæc justificatio, t. 3, p. 740.]
[b] de Justif., pag. 132, [§ Ut autem ad rem ipsam.]
[c] de Salutari progressu, lib. 5, [de Justificat. § de partibus Justific., p. 185.]
[d] Orthod. Explicationum, lib. 6, etc. [p. 468, f. 470.]

4. Dissensionem hanc, licèt magni momenti esse videatur Theologis dissidentibus, præsertim rigidioribus Protestantibus, omnibus tamen rectè et sine præjudicio expensis, fortè verbalem et notionalem magis quàm realem esse comperiemus; immò sententiam rigidiorum Protestantium nec Scripturis nec Patribus, neque etiam rectæ rationi satis consentaneam videri.

5. * Verba A. Vegæ quibus[e] Calvinum super hac re sic affatur, observatu dignissima sunt; "Ac ne te amplius," inquit, "super his urgeam, illud tandem pacificè velim tecum perpenderes: Si semper, dum quis justificatur, etiam secundùm tuam sententiam, sanctificatur; quod peccatum est, statuere aliquod verbum quo explicemus utrumque, et generatim omnia beneficia quæ illo momento peccatori à Deo fiunt? Si aliquem docere velimus, quid à Deo accipiat, cùm ei remit-

* [p. 62.]
[e] lib. 15 de Justif., cap. 5, circa finem, [p. 683.]

of sin is the wiping away of the stain, which never happens (if we speak of the stain of mortal sin) without the infusion of justifying grace." so far he.

More rightly, therefore, do others say, that "the justification of the sinner contains two things, diverse indeed from each other, but conjoined by an indissoluble fellowship, the forgiveness of sins and the gift of the grace and justice of God," [as says] Pererius;[a] Gropper in the Enchiridion of Cologne;[b] Ant. Delphinus[c] calls them the two parts of justification; Jacobus Andradius Payva,[d] and many others.

3. Protestants, with a unanimous consent (as not even the Romanists, when they speak soberly, can deny) admit that the infusion of inherent justice or holiness is necessarily and invariably joined to our gratuitous justification: but they in general do not admit that it is any part of our justification, or that it pertains to its essential form, but hold that it is, and is to be called, sanctification, which, they say, must be accurately and necessarily distinguished from our justification, since it is merely a consequence of it.

4. Though this difference appears of great moment to the dissentient theologians, especially to the more rigid Protestants, yet perchance, when we have rightly and without prejudice examined it thoroughly, we shall find it to be verbal and notional rather than real; nay, that the opinion of the more rigid Protestants seems to be not altogether agreeable either to Scripture or to the Fathers, or even to right reason.

5. The words of A. Vega, with which[e] he thus addresses Calvin on this subject, are very worthy of notice; "And not to urge thee more," he says, "on these matters, this finally I would wish thee to consider with thyself in the spirit of peace: If when any one is justified, he is always, even according to thine opinion, sanctified also, what sin is there in establishing some word whereby we may explain both, and generally all the benefits which in that moment are conferred on the sinner by God? If we wish to teach any one what he receives from God when

tuntur peccata, aut cùm ad gratiam divinam admittitur, non patieris nos dicere, velle † illum docere beneficia quæ in suâ justificatione assequatur? Quo verbo commodiùs utamur ad complectenda illa omnia unâ voce, quàm hoc quod frequentissimum est in Scripturâ, et ab illis verbis etymologiam suam ducit, quibus et absolutio à peccatis et reconciliatio cum Deo et amicitia ipsius atque adoptio et executio operum justitiæ designatur? etc." Quæ verba à nupero scriptore Protestante, Francisco White [a] rectè, expendenda ad Ecclesiæ pacem conciliandam hac in re, censentur.

6. Verbum Justificari (Hebr. Tsadack [b] Hitsdik,[c] Græc. δικαιοῦν δικαιοῦσθαι) forensem seu judicialem significationem in Scripturâ sæpè habere, immò et in quibusdam D. Pauli locis, quæ de justificatione nostrâ loquuntur, libenter concedunt multi Romanenses: id est, idem significare quod justum pronunciari seu declarari, etc. Marinarius Carmelitanus in Concilio Tridentino contra Dominicum à Soto id ursit, (ut legere est in Historia Concilii [d]) ex illo ad Romanos c. 8 ver. 33, 34. ubi voces judiciales, accusandi et condemnandi, oppositæ verbo justificandi evincunt, hanc vocem ex usu forensi pro declaratione justitiæ sumendam esse. Joh. Pineda Jesuita,[e] allato etiam hoc ipso loco Rom. 8; [f] Vega,[g] præter permulta alia loca adducto loco ex Rom. 6. vers. 7. Toletus [h] ait, significationem hanc "in Scripturâ frequentissimam esse," ex "sexcentis testimoniis" probari posse: et [in] illud ad Rom. 8. 33 [i] eâdem in significatione justificandi verbum accipit propter oppositum condemnandi. Estius; [k] Pererius,[l] ubi et illud D. Pauli sæpius jam dictum ad Rom. 8. eodem modo intelligendum esse affirmat; Ruardus Tapperus; [m] Bellarminus,[n] * aliique plurimi: ut frustrà hoc contra illos probare satagant permulti Protestantes.

7. Sed et verbum 'Justificari' quandoque

† [fortasse *vel.*]
[a] in sua Orthodoxæ fidei, etc. explicatione. [The Orthodox faith, etc., explained,] pag. 18, 19.
[b] [צדק]
[c] [הצדיק]
[d] [Historia Concilii Tridentini,] lib. 2, [§ Atque ea occasione contra Luth.,] pag. 219, [p. 157.]
[e] in cap. 4 Jobi [v. 17, n. 3, t. 1, p. 200.]
[f] [et in cap. 22 Jobi, v. 3, n. 2, t. 2, p. 200.]
[g] lib. 5 de Justif., cap. 3.
[h] in cap 2 ad Rom., vers. 13, annot. 13, [p. 111.]
[i] in illum locum [i. e. c. 8 ad Rom., v. 33, p. 412.]
[k] in [c.] 2 [ad] Rom., vers. 13 [Tertio.]
[l] in eundem locum, [Disp. 7, § Tertio demum modo, p. 163.]
[m] [Explicatio articulorum viginti] art. 8 de Justif., [§ Circa prædicta considerandum, t. 2,] pag. 20.
[n] de Justif., lib. 1, cap. 1, [§ Quarto,] lib. 2, cap. 3, sectione Praeterea quamvis, etc. et cap. 9, sect. Primum sumit, etc.
* [p. 63

his sins are forgiven, or when he is admitted to divine grace, wilt thou not suffer us to say, nor to teach him, the benefits which he acquires in his justification? What term shall we use to embrace all these things in one word more conveniently than this one, which is so common in Scripture, and draws its etymology from those words by which absolution from sins and reconciliation with God, and His friendship and adoption, and the performing of works of justice, is designated?" Which words Francis White,[a] a recent Protestant writer, rightly judges proper to be considered to procure peace to the Church on this matter.

6. That the word 'to be justified' (in Hebrew Tsadack[b] Hitsdik;[c] in Greek, δικαιοῦν δικαιοῦσθαι) often has in Scripture (nay, even in some passages of S. Paul which speak of our justification) a forensic or judicial signification, *i. e.*, that it has the same meaning as 'to be pronounced or declared just,' &c., is willingly granted by many Romanists. Marinarius the Carmelite urged this against Dominicus à Soto at the Council of Trent (as may be read in Paul Sarpi's History of the Council,[d]) from that passage in Rom. c. 8, v. 33, 34, where the judicial words 'to accuse' and 'to condemn,' which are opposed to the word 'to justify,' clearly show that this word is to be taken, from its forensic use, for the declaration of justice. John Pineda, a Jesuit,[e] having also adduced this very passage from Romans 8. 33;[f] Vega,[g] adducing, besides many other passages, the one from Romans c. 6, v. 7. Toletus says,[h] that it may be proved by innumerable testimonies that this meaning is very common in Scripture, and in that passage, Romans c. 8, v. 33, he[i] takes the word 'to justify,' in the same sense, because it is opposed to 'to condemn.' Estius;[k] Pererius,[l] where also he affirms that the so often mentioned passage of S. Paul, Rom. c. 8, v. 33, is to be understood in the same way; Ruardus Tapper;[m] Bellarmine;[n] and many others. So that it is in vain that so many Protestants labour to prove this against them.

7. But very many learned Protestants acknowledge

etiam in Scripturâ significare, Justitiâ imbui vel donari, non diffitentur permulti docti Protestantes; contra aliorum rigidiorum id pertinaciter negantium sententiam.

Rom. 8. 30, 'Quos vocavit, eos et justificavit, etc.' (ubi rigidiores, Paræus[a] aliique multi, sanctificationem, cujus nulla in aureâ illâ catenâ mentio fit, non in justificatione, sed in glorificatione includi absurdè volunt:)

et ad Tit. 3. 7. ['ut justificati gratiâ ipsius heredes simus etc.'] "Censet Calvinus"[b] ipse, fatente Paræo,[c] "posse concedi, sub justificatione regenerationem" seu sanctificationem "[hîc] comprehendi; licèt addat, nullâ necessitate hoc fieri, etc." Disertius Beza;[d] "Justificationis nomen," inquit, "largè accipio, ita ut complectat quicquid à Christo consequimur tum per imputationem, tum per Spiritûs in nobis sanctificandis efficaciam, etc. Sic quoque accipitur justificandi verbum Rom. 8. 30." hæc ille. Idem;[e] "Sic interdum nomine justificationis intelligitur etiam sanctificatio, quoniam hæc duo prorsus cohærent." Idem etiam[f] fatetur, justificationis nomine utrumque interdum intelligi; "Licèt" (inquit, communi errore abreptus) "accuratè distingui debeant" ista duo, "sicut passim apud Apostolum distinguuntur." Ant. Thysius;[g] "Neque tamen diffitemur propter summam et arctissimam connexionem, justificationem quoque sanctificationem ipsam, ut consequens, videri nonnunquam complecti."[h]

1 ad Cor. cap. 6. vers. 11. 'Et hæc quidam fuistis; sed abluti [estis], sed sanctificati [estis,] sed justificati estis, etc.' Hier. Zanchius[i] affirmat, per justificationem et sanctificationem unum idemque intelligi; thesi enim 13.[k] "Verbum justificandi duplicem habere significationem" asserit; "primùm significare, aliquem à criminibus, etc. absolvere justumque pronunciare, et verbo condemnandi opponi: atque hanc significationem

[a] in illum locum, [Rom. 8, 30, p. 743.]
[b] [in loc.]
[c] de Justif., lib. 2, cap. 3, pag. 408.
[d] in cap. 3. ad Titum, vers. 7.
[e] in quæsti-[onum et responsionum Christianarum libello; Opp. t. i. p. 677 i.]
[f] contra Heshusium [Aspersio calumniarum Tilemanni Heshusii—opp. t. 1,] pag. 330 [f.]
[g] in Synopsi purioris theologiæ disp. [33] de Justif., thesi 3.
[h] c. 8, ad Rom., v. 30. c. 3 ad Tit., v. 7, etc.
[i] in c. 2 ad Eph. v. 4, loco de Justificatione.
[k] [Thesi 13, t. 6, p. 84

that the word 'to be justified' signifies also sometimes in Scripture 'to be imbued or gifted with justice,' contrary to the opinion of others more rigid, who pertinaciously deny this.

Romans 8, 30: "Whom He called, them He also justified, &c.," (where the more rigid, Paræus[a] and many others, absurdly maintain that sanctification, of which there is no mention in that golden chain, is included not in justification, but in glorification :)

and Titus 3, 7: [" That being justified by His grace, we should be made heirs, &c."] " Calvin "[b] himself, as Paræus allows,[c] "thinks that it may be granted that regeneration," or sanctification, "is [in these passages] comprehended under justification, though he adds, that this is by no means necessary, &c." Beza[d] more expressly says; "The word 'justification' I take in a wide sense, so as to embrace whatever we obtain from Christ, whether by imputation, or by the efficacy of the Spirit in sanctifying us, &c. Thus also the word 'to justify' is taken in Romans 8, 30." thus he. The same writer[e] says; "So by the word 'justification' sanctification also is sometimes meant, since these two altogether cohere." The same author also allows[f] that both are sometimes understood by the word justification; "although," he says, being carried away by the common error, "these two ought to be accurately distinguished, as they frequently are by the Apostle." Antony Thysius;[g] "Nor do we deny that, on account of their most perfect and close connexion, justification seems sometimes to embrace sanctification itself, as being a consequence of it."[h]

1 Cor. 6, 11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c." Hier. Zanchius[i] affirms that by justification and sanctification one and the same thing is to be understood; for[k] he asserts, that the "word 'to justify' has two meanings, the first signifies to absolve any one from crimes, . . . and to pronounce him just, and is opposed to the word 'to condemn;' and this signification is altogether

planè forensem esse. Altera," inquit, "verbi significatio est, hominem ex injusto justum fieri, sicut etiam sanctificari, est ex profano sanctum fieri; quâ significatione dixit Apostolus," (loco jam citato[a]) "'Et hæc eratis quidam, etc.' id est, ex immundis mundi, ex profanis * sancti, ex injustis justi facti estis per Spiritum Sanctum propter Christum in quem creditis. Ad quam significationem illud etiam spectat [quod Apocalyp. legimus,] 'Qui justus est justificetur adhuc,'[b] id est, fiat reipsâ ex justo magis justus, nempe sicut etiam ex injusto factus est justus. Et juxta hanc significationem," inquit, "Patres, atque imprimis Augustinus, verbum hoc interpretati sunt, etc. Hæc sunt duo certa hujus verbi justificandi significata." hæc ille. H. Bullingerus[c] ita loquitur; "Diversis verbis eandem rem significat Apostolus cùm ait, 'Abluti, sanctificati, et justificati estis:' 'abluti' vero dixit propter Sacrum Baptisma, 'sanctificati' propter Spiritum Sanctum, 'justificati' autem propter fidem justificantem. etc."

Versu ultimo capitis 4. ad Rom. 'Qui traditus est propter delicta nostra, et suscitatus est propter justificationem nostram:' justificationis nomine intelligi posse, vitæ nostræ novitatem, quam Apostolus illo loco disertè à remissione peccatorum distinguit, concedit P. Martyr in illum locum scribens;[d] "Propositis enim duabus interpretationibus loci, admodum," ut inquit, "verisimilibus, quarum prima hæc est . . . fidem mortis et resurrectionis"[e] "justificationem afferre: sed Paulum hæc disjunxisse, ut eleganter analogiam inter hæc ostenderet," etc. inquit, "rursus quia justificatio in eo videtur declarari, quòd incipimus novam vitam; ideo ea ad Christi resurrectionem refertur; quoniam ille tum visus est cœlestem et felicem vitam inchoasse, etc. utra autem istarum expositionum verior sit, neque pugno," inquit, "neque facilè

[a] [1 Cor., 6, 11.]

* [p. 64.]

[b] Apocalyp., c. 22, [v. 11.]

[c] in eundem locum, 1 ad Cor., c. 6, [v. 11,] etc.

[d] [Rom. 4, 25. p. 298.]

[e] cap. 10. [ad Rom., v. 9?]

forensic. The other meaning," he says, "of the word is, that a man is made just from being unjust, as also to be sanctified is, to be made holy from being profane; in which signification the Apostle" in the passage already cited[a] "has said, 'And such were some of you, &c.' *i. e.*, you have been made, from being unclean, clean, holy from being profane, just from being unjust, by the Holy Ghost, on account of Christ, in Whom you believe. To which meaning relates that passage also, which we read in the Revelation,[b] 'He that is just, let him be justified still more,' *i. e.*, let him become in truth, from being just, still more just, viz., in the same way as from being unjust, he had been made just. And the Fathers," he says, "and especially S. Augustine, have interpreted the word in this sense. . . . These are two certain meanings of this word 'to justify.'" thus he. H. Bullinger[c] thus writes; "The Apostle signifies the same thing by different words when he says, 'Ye are washed, ye are sanctified, ye are justified:' he has said, 'ye are washed,' on account of Holy Baptism; 'ye are sanctified,' on account of the Holy Ghost; but 'ye are justified,' on account of justifying faith, &c."

Romans 4, 25: "Who was delivered on account of our sins, and raised on account of our justification." P. Martyr, writing on the passage,[d] grants that by the word justification the newness of our life may be understood, which the Apostle in that passage expressly distinguishes from forgiveness of sins. For two interpretations of the passage have been proposed "with much plausibility," he says, "of which the first is this: . . . that the faith of the death and resurrection brings[e] justification; but that S. Paul has disjoined these, that he might elegantly show the analogy between them." "Again, because justification seems to be declared in that we begin a new life: therefore it [*i. e.*, our justification] is referred to the resurrection of Christ, because He then was seen to have begun a heavenly and happy life, &c. But which of these two expositions be the truer I neither contend," he says, "nor could I easily say, &c.

dixerim, etc. Deinde cùm Christus dicitur excitatus à mortuis propter nostram justificationem, facilè," inquit, "videmus nos ab eo evocari ad novam vitam, etc." hæc ille. Martinus Borrhaus[a] eundem explicans locum Apostoli,[b] hæc habet verba; "Utramque hanc" (justificationis scilicet) "partem Apostolus his verbis expressit: 'Qui traditus est propter peccata nostra, etc.' In morte igitur ejus spectatur satisfactio pro peccato; in resurrectione donum Spiritûs Sancti quo nostri justificatio ad vitam conficiatur, etc." Idem hæc verba immediatè præmiserat; "Duo in Christo cernuntur quæ ad justificationem nostri necessaria sunt: alterum mors est; alterum excitatio ex mortuis, etc. Morte ejus expiari mundi [p. 65.] peccata oportuit, etc. per excitationem * verò ex mortuis, Spiritum Sanctum tribuere eidem bonitati Dei placuit, per quem et Evangelio crederetur, et amissa justitia vitio primi Adami restitueretur." deinde sequuntur verba suprà citata, "Utramque hanc partem, etc." Martinus Bucerus in eundem locum[c] scribens sic inquit; "In peccatis nati cùm simus, et nihil quàm offendere Deum valeamus ex nobis; restitui non possumus, nisi sit, qui et pro peccatis nostris satisfaciat, et deinde spiritu nos afflet justitiæ; utrumque perfecit Christus . . . In morte Christi, peccata nostra sanguine ejus esse expiata semper cogitemus: In resurrectione ejus, quâ vitam inivit cœlestem, vivitque jam Deo, etc. agnoscamus, nos ad novam et Deo placitam vitam vocatos, eamque eum ipsum collaturum. etc."

[a] in Genes., cap. 15. ad verba, Credidit Abraham Deo, etc. pag. 161.
[b] Rom. c. 4, vers. ult., [v. 25.]
[c] c. 4 ad Rom., etc., obs. 4, [§ Credentibus, p. 252.]

Loco Apostoli Rom. 5. v. 17. et 19. 'Si enim per unius delictum, etc.' justificari per Christum, non esse solùm pronunciari justos, sed etiam verè fieri et constitui justos, per donationem justitiæ inhærentis, affirmat idem M. Borrhaus;[d] "Atqui hîc," inquit, "quærat aliquis, quodnam sit illud donum justitiæ, quod ex capite Christo

[d] loco supra citato in Gen., p [161] 162.

Lastly, when Christ is said to be raised from the dead on account of our justification, we easily see," he says, "that we are called by Him to a new life." so far he. Martin Borrhaus,[a] explaining the same passage[b] of the Apostle, has these words; "The Apostle has expressed both parts," (of justification, to wit,) "in these words, 'Who was delivered on account of our sins, &c.' In His death, therefore, is found satisfaction for sin; in His resurrection, the gift of the Holy Ghost, by which our justification to life is effected, &c." the same writer had immediately before premised these words: "Two things are seen in Christ which are necessary to our justification: the one is death; the other, resurrection from the dead, &c. It was fitting that by His death the sins of the world should be expiated, &c. while by His resurrection from the dead, it pleased the same goodness of God to grant the Holy Ghost, through Whom the gospel might be believed, and the justice that was lost by the sin of the first Adam might be restored." immediately follow the words above cited, "The Apostle has expressed, &c." Martin Bucer, writing on the same passage,[c] thus speaks; "Since we are born in sins, and are able to do nothing of ourselves but offend God, we cannot be restored unless there be some one to make satisfaction for our sins, and also to breathe into us the Spirit of justice: both of these Christ has thoroughly accomplished. . . . Let us always think . . . that, in the death of Christ, our sins have been expiated by His blood; in His resurrection, whereby He has entered on a heavenly life, and now lives to God, . . . let us recognise that we are called to a life new and well-pleasing to God, and that He Himself will bestow that upon us."

Rom. c. 5, v. 17 and 19, "And if by the offence of one, &c." The same M. Borrhaus[e] affirms, that in this passage of the Apostle, to be justified by Christ is not only to be pronounced just, but also truly to become and be made just through the gift of inherent justice; "And here," he says, "some one may enquire what this gift of justice is which flows to us from Christ our head?

in nos dimanat? etc. De hoc dono sic loquitur Apostolus; 'Etenim si per unius delictum, etc.' quibus verbis" S. "Paulus declarat, Adami secundi merito ac beneficio multos justitiæ et vitæ donum sumere, ut Adami primi culpâ noxam et mortem ejus posteri contraxissent. Hoc autem donum quid aliud fuerit, quàm Spiritûs Sancti donum, qui pariter justitiam et vitam iis qui eo præditi sunt, afferat? etc." et rursus [a] hæc habet verba; "Utraque ergo justitiæ ratio in justificatione continetur, et neutra ab alterâ separatur; atque ita in definitione justificationis, meritum sanguinis Christi cum remissione delictorum atque cum dono Spiritûs Sancti justificatoris et regeneratoris includitur. De quo dono justitiæ Apostolus his verbis, 'Etenim si per unius delictum, etc.'" quæ lege apud Authorem, in hoc enim multus est. Bucerus itidem in eundem locum, ad verba,[b] 'Non sicut per unum, etc.' hæc habet; "Cùm ex uno Adæ peccato orbis perditus sit, gratia Christi non hoc solum peccatum, et mortem quam intulit, abolevit, sed simul infinita illa sustulit peccata, etc. inque plenam justificationem, quotquot ex Christo sunt, adduxit; ut Deus jam illis non solùm et Adæ et sua ipsorum etc. peccata remiserit, sed Spiritum simul donaverit solidæ ac perfectæ * justitiæ, qui conformes nos reddat imagini primogeniti. δικαίωμα hîc habetur, quod, ut opponitur κατακρίματι, ita propriè justificationem significat, quâ Deus eos qui Christi sunt, [à] peccatis omnibus absolvit, etc. Et quia plenam justificationem intelligit, absoluta quoque justitiæ collatio in hac justificatione continetur: Nam ea tum demum consummabitur, quando cum peccato ultimus hostis, mors quoque fuerit abolita, et sancti omni fructu justitiæ impleti." et ad verba 'per Jesum Christum;' "Hoc quoque semper cogitemus," inquit, "totum Christi beneficium huc pertinere, ut justitiæ dono polleamus, rectè et ordine viventes omni virtute or-

[a] in lib. 3 Reg., cap. 9, v. 4, pag. 681.

[b] [c. 5 ad Rom., vers. 16.]

* [p. 66.]

. . . Of this gift the Apostle thus speaks ; 'For if by the offence of one man, &c.,' by which words S. Paul declares that, through the merit and good work of the second Adam, many receive the gift of justice and life, as through the sin of the first Adam his posterity had contracted hurt and death. But what other thing could this gift have been but the gift of the Holy Ghost, Who should bring both justice and life to those who are endowed with Him." and again [a] he has the following words ; "Both kinds therefore of justice are contained in justification, and neither is separated from the other ; and thus in the definition of justification, the merit of the blood of Christ is included with forgiveness of sins and the gift of the Holy Ghost, the Justifier and Regenerator. Concerning which gift of justice the Apostle speaks in these words, 'For if by the offence of one, &c.'" which read in the author himself, for he has much on this subject. Bucer also on the same passage, on the words [b] 'Not as by one, &c.,' writes as follows ; "When the world was lost by the one sin of Adam, the grace of Christ has not only abolished this sin and the death which it introduced, but also has at the same time taken away those endless sins . . . and brought as many as are of Christ into full justification ; so that God has now not only forgiven them the sins both of Adam and of themselves, &c., but has at the same time given His Spirit of solid and perfect justice, to conform us to the image of the First-begotten. "Justification' here occurs, which as it is opposed to 'condemnation,' so it signifies properly that justification by which God absolves from all sins those that are Christ's : . . . and because he means a full justification, the perfect bestowal of justice is also contained in this justification ; for it [*i. e.*, justification] will then at length be consummated when along with sin, the last enemy, death, shall also have been destroyed, and the saints shall have been filled with every fruit of justice." and on the words, 'through Jesus Christ ;' "This also," he says, "let us always remember, that the whole benefit conferred by Christ pertains to this, that we abound in the gift of justice, living uprightly and orderly, adorned with every

nati, hoc est, ad imaginem Dei restituti." hæc verba habentur observ. 3. etc. Videantur et hæc P. Martyris sic explicantis antithesin, quam facit ibi Apostolus inter Christum et Adamum[a], ubi probans, peccatum Adæ non propagari tantùm per imitationem, quemadmodum Pelagiani volebant, hæc habet verba; "Deinde hæc opinio confutatur ex eo, quòd Paulus antithesin facit inter Christum et Adamum: At Christi justitia non tantùm proponitur nobis imitanda: sed etiam ut qui credunt in eum, animo mutentur, spiritu corrigantur, et omnibus viribus emendentur: Quamobrem vicissim requiritur ad rationem ἀντιθέσεως, ut præter malum exemplum quod Adamus exhibuit posteris, naturam etiam illorum depravaverit, utque Augustinus[b] loquitur, 'tabe quâdam tabificaverit', etc." rursus; [c] "Non agitur hîc[d] de imitatione alieni peccati, aut persuasione ad peccandum. Verùm in eo jam est Apostolus, ut doceat, ex quo tanquam ex principio, peccatum per propagationem traductum fuerit in humanum genus. Atque hoc esse Apostoli consilium probari potest, ex eâ antithesi quam facit inter Christum et primum Adamum. Non enim instauravit nos Dominus, aut nos justos effecit, tantùm se proponendo exemplum ad imitandum, aut se exhibendo fidelissimum monitorem; sed nos prorsus immutando, et per Spiritum gratiamque instaurando, etc." hæc ille. Ut perperam rigidiores, Chamierus, [e] Paræus, [f] aliique, (ipsius P. Martyris inconstantiam non excuso) negant, Apostolo hoc loco idem significare justos * constitui, quod justificari, si justos constitui etiam de inhærente justitiâ intelligamus; nam quum Apostolus utatur verbo futuro δίκαιοι κατασταθήσονται (justi constituentur) inde sequi putant, si illa duo idem valent, "neminem in præsens" (verba Paræi [g] sunt) "justificari per Christum." Deus bone! quàm debilis et infirma est hæc ratiuncula! Nam et in hoc sæculo per Christi meritum, tum pec-

[a] in L[oc.] C[ommun.] exc[us.] Londini, anno 1576, pag. 149, sect. 4.

[b] de peccatorum meritis et remissione, lib. [1.] cap. 9, [§ 10,] et 15, [§ 19, 20.]

[c] pag. 175, § 45.

[d] c. 5. ad Rom.

[e] [Panstrat. Cathol.] de Justif., lib. 21, cap. [2,] n. 4.

[f] de Justif., lib. 2, cap. 3, pag. 392, etc.

* [p. 67]

[g] [ubi supra.]

virtue, *i. e.*, restored to the image of God." these words occur in observ. 3, &c. See also the following words of Peter Martyr, who thus explains the antithesis which the Apostle there makes between Christ and Adam,[a] where proving that the sin of Adam is not propagated merely by imitation, as the Pelagians maintained, he has these words; "Next, this opinion is confuted from S. Paul's making a parallel between Christ and Adam. But Christ's justice is not proposed to us merely to be imitated; but also that they who believe in Him should be changed in soul, corrected in spirit, and emended in all their powers. Wherefore in order that the parallel may hold good, it is required in turn, that, besides the bad example which Adam exhibited to his posterity, he shall have moreover depraved their nature, and, as S. Augustine says,"[b] "'shall have tainted them with a certain taint,' &c." again;[c] "The imitation of another's sin or the persuasion to sinning is not here"[d] "treated of; but the Apostle is now engaged in teaching, from what, as from a beginning, sin was handed down in the human race by propagation. And that this is the design of the Apostle, may be proved from that parallel which he makes between Christ and the first Adam; for the Lord did not renew us, or make us just, by merely setting Himself up as an example to be imitated, or by showing Himself as a most faithful counsellor, but by entirely changing us and restoring us by the Spirit and grace." thus he. So that the more rigid, Chamier,[e] Paræus,[f] and others (I do not excuse P. Martyr's own inconsistency) wrongly deny that the Apostle here means the same thing by 'to be made just' as by 'to be justified,' if we understand 'to be made just' of inherent justice; for because the Apostle uses the future tense, 'will be made just,' they think that it follows that, if these two words mean the same thing, "no one" (these are the words of Paræus[g]) "is in this life justified by Christ." How weak and futile is this miserable reason! for through the merit of Christ we are both in this world not only

cata remittuntur, (quod illis est totum justificari nostrum) tum inchoatè justi constituimur, (quæ revera est altera justificationis nostræ pars); et in vitâ futurâ, solennis nostræ absolutionis à peccatis sententia pronunciabitur, ac perfectè justi constituemur et efficiemur. Apostolus igitur, ut cùm principium, tum culmen et fastigium operis significaret, usus est verbo temporis non præsentis sed futuri. Immò Chamierus[a] affirmat, "nihil obstare, quominus illud, 'per obedientiam Christi constituentur justi,' sic intelligamus, ut sensus sit, erunt apud Deum justi, non suâ, sed Christi justitiâ imputatâ." Frustrà igitur verbum illud κατασταθήσονται tam miserè urgetur et vexatur à contrà sentientibus, ad sanctificationem nostram in hac vitâ inchoatam, à justificationis beneficio vel ratione penitus excludendam. Piscator[b] putat, "Apostolum de industriâ uti verbo futuri temporis, propter eos qui tum credituri erant, et etiamnum credituri sunt." Apostolus in ejusdem cap. 5. [v.] 9. et 10.[c] utitur verbo futuri temporis σωθησόμεθα, 'Multò magis nunc justificati [in] sanguine ejus servabimur per etc.' 'Multò magis reconciliati, servabimur etc.' licèt quotquot in Christum fide vivâ credunt, cùm in hoc sæculo ex humanâ infirmitate delinquentes, ab irâ Dei hostili et exterminante serventur, tum in futuro, ab omni omninò illius irâ liberandi sint.

Danielis 12 [v. 3]: 'Qui justificaverint multos, etc.' justificandi verbum non in significatione forensi usurpari, sed pro justos facere, D. Chamierus agnoscit;[d] ita enim inquit; "Ad illam inhærentiæ" significationem, "qui certò pertineat ego locum nullum observavi," (fallitur tamen ut jam vidimus) "præter unicum ex Daniele,[e] 'Qui justificaverint multos, etc.' et alterum ex Ecclesiastico[f] qui Apocryphus est, 'Ne differto usque ad mortem justificari:' et tertium ex Apocalypsi,[g] 'Qui justus est justificetur adhuc;' his exceptis au-

[a] loco citato, [lib. 21, cap. 2,] n. 5.

[b] in loc. [Rom. 5, 19, p. 462, col. 2.]

[c] [cap. 5, ad Rom., v. 9. et 10.]

[d] Panstrat. Cathol.] de Justif., lib. 21, cap 5. n. 11

[e] c. 12.

[f] c. 18. [v. 22

[g] c. 22. v. 11.

forgiven our sins (which in their opinion is the whole of our justification) but also in an inchoate degree made just (which in truth is the other part of our justification); and moreover, in the future life, the solemn sentence of our absolution from sins will be pronounced, and we shall be constituted and made perfectly just. The Apostle, therefore, has used the verb not in the present, but in the future tense, that he might signify both the beginning, and the summit and perfection, of the work. Nay, Chamier [a] affirms, that "there is nothing to prevent us from understanding the proposition, that 'through the obedience of Christ they will be made just, so as to mean, they will be just before God, not by their own, but by Christ's imputed justice." It is in vain, therefore, that this word 'they will be made' is so wretchedly urged and twisted by those who think differently, in order altogether to exclude our sanctification, begun in this life, from the benefit and essence of justification. Piscator [b] thinks, that "the Apostle purposely used the verb in the future tense for the sake of those who then were (and even now are) yet to believe." The Apostle in the same chapter [c] uses the verb 'we shall be saved' in the future tense, "Much more, then, being now justified by His blood, we shall be saved, &c.," "Much more, being reconciled, we shall be saved, &c.," although as many as believe in Christ with a living faith, are in this world saved [*i. e.*, preserved] from the hostile and exterminating wrath of God, when they sin from human infirmity, and in the future will be entirely freed from all His wrath.

Daniel, c. 12. [v. 3], "Those who have justified many, &c." D. Chamier allows that the word 'to justify' here is not used in the forensic sense, but in that of to make just; for he thus writes; [d] "Except that one passage from Daniel,[e] 'Those who have justified many,' . . . and another from Ecclesiasticus,[f] 'Defer not until death to be justified,' which is apocryphal; and a third from the Revelation,[g] 'He that is just, let him be justified still,' I have observed no passage" (but he is wrong, as we have seen), "which certainly pertains to this" signification - of inherency. These excepted, I con-

dacter dico, non posse dari alium." hæc ille; sed nimis audax est hæc asseveratio. Ben. Aretius;[a] "Quarto loco," * inquit, significat justificare, ad justitiam alios promovere docendo et instituendo,[b] 'Qui alios justificant,' hoc est, instituunt, doctrinâ et institutione efficiunt justos; et;[c] 'Qui justus est, justificetur adhuc,' hoc est, proficiat bene agendo. etc."

[a] in Problem. Theol. loc. 24, de Justif., [p. 70.] * [p. 68.] [b] Dan. cap. 12, ver. 3. [c] cap. 22. Apocalypsis, v. 11.

De hoc Apocal[ypseos] loco proximè citato nihil est necesse plura dicere: omnes enim ferè, etiam Rigidissimi, verbum justificandi eo loci sensum forensem non habere agnoscunt, sed profectum inhærentis justitiæ significare.

Alios locos, ut illum Esaiæ,[d] 'In scientiâ suâ justificabit justus servus meus multos,' et consimiles, brevitatis causâ nunc non attingam.

[d] cap. 53, v. 11.]

Audiatur confessio D. Chamieri, quam ei vis veritatis extorsit;[e] "Non sumus tam inepti vocabulorum æstimatores, ut nesciamus; aut tam importuni Sophistæ, ut nolimus, justificationis sanctificationisque voces permutari: immò sanctos hac præcipuè ratione scimus appellari, quòd in Christo habeant remissionem peccatorum; et legimus in Apocalypsi,[f] 'Qui justus est, justificetur adhuc,' quod nisi de profectu inhærentis justitiæ nequeat intelligi; et aliis fortè locis non negamus promiscuè venire in usum: Apud Patres maximè, etc."

[e] [Panstrat. Cathol.] tom 3, de Sanctificatione, lib. 10, cap. 1, n. 6. [f] [c. 22, v. 11.]

8. Immò, quandocumque Scriptura facit mentionem de justificatione impii coram Deo, ut loquitur B. Paulus et ex illo passim, præter alios, S. Augustinus, Justificandi verbum necessariò significare, non tantùm justum pronunciare more forensi, sed et revera ac inhærenter justum facere, ex eo patet, quòd Deus aliter justificet impium, quàm terreni Judices. Ille enim cùm justificat impium injustumque, pronunciat quidem illum [justum †], quod et hi faciunt; sed pronunciando justum, quia ejus judicium est secundum veritatem, simul facit illum ex injusto reverâ

† Ed. 2a]

fidently say that no other can be adduced." thus he. But this asseveration is over confident. Benedictus Aretius;[a] "In the fourth place," he says, "to justify signifies to excite others to justice by teaching and instructing:[b] 'Those who justify others,' *i. e.*, who instruct, make them just by teaching and instruction; and;[c] 'He that is just, let him be justified still,' *i. e.*, let him make progress in acting well."

Of this last cited passage in the Revelation, there is no need whatever to say more; for almost every one, even the most rigid, acknowledges that the word 'to justify' in this place, has not the forensic sense, but signifies the increase of inherent justice.

For brevity's sake, I will not now touch upon other passages, such as that of Isaiah,[d] 'In his knowledge shall My just Servant justify many,' and those like it.

Hear the confession of D. Chamier, which the force of truth extorted from him;[e] "We are not such ill judges of words as not to know, nor such captious disputants as to be unwilling to allow, that the words justification and sanctification are interchanged; nay, we know that the Saints are so called chiefly for this reason, that they have in Christ forgiveness of sins: and we read in the Revelation,[f] 'He that is just, let him be justified still,' which can only be understood of the increase of inherent justice; and we do not deny that perhaps in other places also they are used indiscriminately: especially in the Fathers, &c."

8. Nay, that whenever the Scripture makes mention of the justification of the sinner before God (as the blessed Paul speaks, and after him S. Augustine very often, besides others), the word 'to justify' necessarily signifies not only to pronounce just, after the forensic manner, but also truly and inherently to make just, appears from this, that God justifies the sinner in other wise than do earthly judges. For He, when He justifies the man who is a sinner and unjust, pronounces him just indeed, as do they; but by pronouncing him just, He at the same time (inasmuch as His judgment is according to truth) makes him, from unjust, truly just, which they cannot do.

justum, quod hi facere non possunt: Proinde 'homines qui justificant impios Deo sunt abominabiles, etc.'[a] Deus autem quum impium justificat omni laude dignissimus est.

Respondent hìc Rigidiores Protestantes, "Deum quidem nos et justificare et justos facere, verùm non eo justificare quo justos facit. Immò justificare priùs, pòst justos facere," ut loquitur Chamierus:[b] eadem est et cæterorum mens. Sed viderint ne nimiâ istâ, imò inani subtilitate, Scripturis et Patribus planè incognitâ, pondus et dignitatem tanti divini beneficii et tantoperè in Scripturis celebrati, justificationis scilicet impii, minuant et elevent. Si enim ad justificationis * impii formalem rationem omninò non spectat, ut ita loquar, justi-factio, in peccatoris igitur justificatione, quamvis justificatur, inquam,† non tollitur peccati macula, sed eadem in illius animâ adhuc inhæret, sicut ante justificationem: Atque sic, non obstante justificationis beneficio, manet sicut antea, injustus et peccator; nihilque aliud tollitur quàm reatus sive obligatio ad pœnam et offensa atque inimicitia Dei per non imputationem. Scripturæ tamen, ut et Patres, in justificatione peccatoris non solùm peccata remitti, condonari, tegi, non imputari, affirmant; sed et tolli, deleri, mundari, ablui, purgari, longissimè à nobis removeri, etc. ut ex plurimis Sanctæ Scripturæ locis constat: ita ut post justificationem nihil maculæ peccati mortalis et gravioris maneat in animâ peccatoris, quod nunquam ordinariè fit absque infusione inhærentis gratiæ. "Reatus pœnæ et offensa possent quidem tolli sine infusione justitiæ," ut rectè Bellarminus,[c] "nihil enim impedire videtur, quo minus possit† Deus velle, non ordinare ad pœnam, et condonare offensam, et non habere pro inimico illum cui donum habitualis ‡ justitiæ non concesserit, tamen . . . sine eâ ordinariè non tolluntur, etc." Immò

[a] Prov. c. 17 [v. 15]

[b] [Paustr. Cathol.] de Justif. lib. 21 cap. 5. n. 25.

* [p. 69.]

† [*Ed.* 2ª justificetur ille.]

[c] de justif lib 2, cap. ult. [c. 16] sect. Reatus pœnæ, etc.

† [*Ed. Forbesii* poterit]

‡ [*Ed. Forb.* donum inhærentis.]

Wherefore 'men who justify the wicked are abominable to God;[a] but God, when He justifies the sinner, is worthy of all praise.

The more rigid Protestants here answer, that "God indeed both justifies us and makes us just, but that He does not justify us in that He makes us just; nay, that He first justifies us, and then makes us just," as Chamier[b] says: this is the opinion of the others also. But let them take care, lest by this excessive, nay, idle subtlety, wholly unknown to the Scriptures and the Fathers, they diminish and take away the importance and dignity of a divine benefit so great and so highly celebrated in the Scripture; I mean, the justification of the wicked. For if justi-faction (so to speak), or the making just, does not at all pertain to the formal cause of the justification of the wicked; then in the justification of the sinner, although he be justified, I say, the stain of sin is not taken away, but still inheres in his soul, as it did before justification; and thus, notwithstanding the gracious gift of justification, he remains as before, unjust and a sinner; and nothing is removed but the liability or obligation to punishment and the offendedness and enmity of God, by the non-imputation of his sins. The Scriptures, however, as also the Fathers, affirm that in the justification of the sinner not only are his sins forgiven, pardoned, covered, not imputed; but also that they are taken away, blotted out, cleansed, washed away, purged, removed very far from us, &c., as is certain from very many passages in Holy Scripture: so that, after justification, no stain whatever of mortal or heinous sin remains in the soul of the sinner; which never ordinarily happens without the infusion of inherent grace. "The liability to punishment and the offendedness of God might indeed be taken away without the infusion of justice," as Bellarmine rightly lays down,[c] "for nothing seems to hinder but that God should be able to will to non-ordain to punishment, and to pardon the offence, and to not account him an enemy, to whom He has not granted the gift of habitual justice; nevertheless . . . without this gift ordinarily

"probabile est," ut rectè Fr. Sylvius à Braniâ,[a] "quòd per absolutam Dei potentiam possit"† etiam "[ejusmodi] macula tolli sine infusione gratiæ justificantis, quia status gratiæ et status peccati sunt simpliciter loquendo contraria mediata: qui enim poneretur in puris naturalibus esset in statu medio; et sicut Deus potest aliquem in illis creare, ita potest in iis non creatum in ea constituere. Si verò peccatum sic ab aliquo tolleretur, is neque esset Deo amicus, vel gratus ad finem vitæ æternæ, neque inimicus, sed medius; ipsaque macula non deleretur per contrarii positivi introductionem, sed per nudam abolitionem," ut inquit ille: 'ordinariè tamen hæc semper simul junguntur, remissio peccatorum et gratiæ collatio quâ peccati macula deletur, etc.'[b]

9. Quod dixi, per gratiam justificantem omnis peccati mortalis seu gravioris maculam omninò deleri, paucis, et quantum præsentis instituti ratio patitur, paulò explicatius sic accipe: Licèt habitualis concupiscentiæ seu fomitis reatus, baptismi vi planè solutus et sublatus sit, atque ipsa etiam viribus fracta et debilitata; manent tamen adhuc, etiam in justificatis, ejus quædam reliquiæ quæ in illis interdum sese exerunt, et * per se etiam moraliter malæ, vitiosæ, Deoque odiosæ sunt, quemadmodum confitentur ipsi Romanenses, (licèt admodum inconsideratè post tantam adhibitam curam Patres Tridentini[c] dixerint, 'In renatis nihil odisse Deum,' nisi id candidè et dextrè accipiatur; multò aliter quàm multa quæ à Protestantibus incommodè quidem sed non malâ mente dicta et scripta sunt, ab illis accipiuntur) Non consentientibus tamen sed viriliter per Christi gratiam resistentibus nocere non valent, nec coram gratioso Dei tribunali in peccatum imputantur (ut Augustinus loquitur[d]) vel pro peccato amplius habentur. C. Vorstii (ut hoc obiter

[a] loco supra [in] n. 2, [p. 146] citato, [in 3tiam Thomæ qu 86, art. 2], conclus. 3

† [*Ed. Forb.* poterit.]

[b] [ibid. concl. 4]

* [p 70]

[c] sess. 5, can. 6.

[d] de nuptiis et concupiscentia, lib 1, cap. [23, § 25, et c. 25, § 28], et cap. 26, [§ 29.]

they are not taken away, &c." Nay, "it is probable," as Fr. Sylvius à Braniâ[a] rightly determines, "that by the absolute power of God," even "such a stain could be taken away without the infusion of justifying grace, because the state of grace and the state of sin, simply speaking, are mediated contraries. For whoever should be put in a state of pure nature would be in a middle state; and as God can create any one in that state [*i. e.*, that of nature], so also He can place in it one who was not created in it. But if sin were so taken away from any one, he would be neither the friend of God, nor acceptable to Him to the end of obtaining life eternal, nor an enemy, but mediate between them; and the stain itself would be blotted out not by the introduction of a contrary positive, but by a simple abolition," as he says; yet 'ordinarily the forgiveness of sins, and the bestowal of grace through which the stain of sin is blotted out, are always joined together.'[b]

9. What I have said, that by justifying grace the stain of every mortal or heinous sin is entirely blotted out, understand thus in a few words, and a little more fully explained, as far as the design of the present plan allows: Although the guilt of habitual concupiscence or passion is by the power of baptism altogether destroyed and taken away, and it is itself also broken and weakened in its powers; yet there remain, even in the justified, some remains of it which occasionally show themselves in them, and even in themselves are morally bad, vicious, and hateful to God, as Romanists themselves allow; (although the Tridentine Fathers have said[c] very inconsiderately after so great care had been used, that "God hates nothing in the regenerate," unless we take their words candidly and ingenuously, in a very different spirit from that in which they take many things said and written by Protestants, incorrectly indeed, but with no bad design) but they cannot hurt those who do not consent, but manfully resist through Christ's grace; nor are they imputed to them for sin before the gracious tribunal of God, as S. Augustine says,[d] nor any longer reckoned as sin. The moderation of C. Vorstius (to say

dicam) hac in quæstione, de quâ partes tam contentiosè concertant, moderatio [a] non est omnino improbanda; "Si adversarii," inquit, "concesserint, concupiscentiam hanc quamvis etiam condonatam et per Spiritum Sanctum subactam, per se malam et vitiosam esse," (quod certè concedunt, ut ex omnibus illorum scriptis constat) "prout vicissim nostri concedunt, eam in renatis minimè dominari, nec proinde damnationem iis inferre, atque hoc demum sensu peccati rationem non habere; Jam certè præter inanem logomachiam nihil fortasse hîc reliquum manebit, de quo deinceps operæ pretium sit litigare: nimia enim subtilitas in his talibus fugienda est." hæc ille.[b] "Manent etiam justificati adhuc obnoxii peccatis levioribus et brevioribus sine quibus hæc vita non ducitur; quorum tamen venia justis, humiliter ea agnoscentibus et remitti sibi postulantibus, facilè ex immensâ Dei misericordiâ in Christo parata est: Nec per ea gratia justificans perditur seu amittitur. Omnis autem peccati mortalis, sive gravioris et exitiosi, ut loquuntur Patres, non tantùm reatus sed et macula per justificationem tollitur."

[a] in suo Anti-Bellarm-[ino], in tom. 4. [Bellarm. pag. 538.]

[b] vide Cassandri Consult. art. 2. Tit. de Concupiscentia, etc., [p. 910.]

10. Quod communiter affirmant Protestantes Rigidiores tanquam certum, Deum, licèt non tempore, ordine tamen naturæ, prius peccatorem justificare, seu peccata illi remittere, quàm justum facere, seu sanctificare; viderint hîc obsecro, ne fortè nimis audacter et temerè ordinem actionum divinarum in Scrip[turis] manifestè non revelatum definiant. In ipsis scholis multum hac de re certatur, et adhuc sub judice lis est: "An infusio gratiæ," inquit Stapletonus,[c] "ordine naturæ præcedat remissionem peccatorum, ut tradit S. Thomas,[d] * An contrà, ut alii acerrimè disputant; quæstio est magis Scholastica quàm hodie controversa, et de quâ nihil in alteram partem in Ecclesiâ vel olim vel nunc definitum est, etc." Th. Bezæ, alioquin satis rigidi, modestia hac in

[c] de Justif., lib. 5, c. 8, [§ Rursum.]

[d] 1[a] 2[æ] qu. 113, art. 8. etc. [p. 71.]

this in passing) on this question, about which the parties so contentiously strive,[a] is not to be entirely disapproved of; "If our adversaries," he says, "would grant that this concupiscence, although it have been pardoned and subdued by the Holy Ghost, yet is in itself bad and vicious" (which they certainly do grant, as is evident from all their writings), "in the same way that our divines in their turn grant that it by no means reigns in the regenerate, and consequently does not bring to them damnation, and in this sense, finally, has not the nature of sin, then certainly nothing would perhaps remain (save an idle question about words) which would thenceforward be worth contending about; for too great subtlety in such matters is to be avoided." thus he.[b] "Even the justified remain still liable to the lighter and more transient sins, without which this life is not passed, but yet of them an easy pardon is provided from the boundless mercy of God in Christ to the just who humbly acknowledge them and beg forgiveness. Nor is justifying grace destroyed or lost through them. But not only the liability to punishment for, but also the stain of, every mortal, or (as the Fathers say) grievous and deadly sin is taken away by justification."

10. What all the more rigid Protestants affirm for certain; that God, though not in time, yet in the order of nature, first justifies the sinner, or forgives his sins, and afterwards makes him just, or sanctifies him, let them look well to it, I pray, lest perchance they too audaciously and rashly define the order of the divine actions, which has not been manifestly revealed in the Scriptures. In the schools themselves there has been no small contention on this subject, nor is it yet decided: "Whether the infusion of grace," says Stapleton,[c] "precedes the forgiveness of sins in the order of nature, as S. Thomas [d] lays down . . . or whether the contrary be true, as others most strenuously maintain, is rather a scholastic question than one now-a-days controverted, and is one on which neither formerly nor now has the Church defined any thing on either side." The moderation of Theodore Beza in this matter, in other respects sufficiently rigid, is

re probanda est: is[a] sic scribit; "Si justificationem generaliter accipias, ut interdum usurpatur ab Apostolo, sanctificatio non erit ejus effectus, sed pars aut species: sin vero pro justitiæ tantùm imputatæ dono, sive gratuitâ peccatorum remissione, tum sanctificatio alterum erit donum, quod prius illud semper consequitur, quoniam quicumque gratis in Christo justificatur, idem quoque ejus Spiritu sanctificatur, etc. Neque hîc multùm nobis contendendum est, utra ordine præcedat; cùm uno eodemque momento Christus, etc. nos justificet, et suo Spiritu nos sanctificare incipiat, etc." et;[b] "Quum dixissem id quod res est, nempe dummodo constaret, oportere nos imprimis fieri ipsius Christi participes, ut in eo justificemur et sanctificemur, non esse magnoperè laborandum utrum istorum duorum ordine præcedat; Illyricus Calvinum opponit, qui"[c] "dicat, 'simulatque justificatur quispiam, necessariò innovationem quoque sequi:' Atqui Calvinus istîc Tridentini Concil[iabuli] placita refellens, quibus justificatio cum sanctificationis dono confunditur, non de istorum duorum ordine sive serie, sed connexione disputat; ideoque dicit, si quis est justificatus, innovationem quoque *sequi*, id est, necessariò concludi, si quis est justificatus, ut dicatur quoque sanctificatus. Obsecro verò, si dicam, Si vivit quispiam, sequitur ut sit animâ præditus? an inde rectè concludetur, quod animâ præditum esse, faciam esse quiddam vitâ posterius?" et;[d] "Simul nos et justificari et renovari dico in Christo per fidem nobis unito et applicato; neque hæc an illa ordine antegrediatur, tantillum laborandum censeo, cùm unam sine alterâ nunquam recipiamus, etc." Utinam hanc modestiam non rigidiores modo Protestantes, sed et alii plurimi Theologi utriusque partis, qui tot et tantas hodie in Ecclesiâ turbas excitant circa modum et ordinem divinarum operationum, religiosè sequerentur.

[a] Contra Fl. Illyrici demonstrationes [et ejusdem apologiam], pag. 218, [ad 22 § Rursum quæro, t. 2, p. 171 m.]

[b] pag. 237, [ad 23, § Præterea quum, p. 185.]

[c] in Antidoto Concilii Tridentini, [sess. 6, § Neque tamen interea, t. 8, pag. 241.]

[d] pag. 238 circa finem, [u. s. p. 186, § Ego vero inhabitationem.]

much to be approved of. He thus writes ;[a] "If you take justification in a general sense, as it is sometimes used by the Apostle, sanctification will not be an effect, but a part or species of it ; but if merely for the gift of imputed justice, or the gratuitous forgiveness of sins, than sanctification will be another gift, which always follows that first gift, since whoever is justified gratis in Christ is also sanctified by His Spirit. . . . . Nor need we here contend much which of the two precedes in order, since in one and the same moment Christ . . . justifies us, and by His Spirit begins to sanctify us." and[b] ; "When I had said what is quite true, that, provided it is allowed that we must first of all be made partakers of Christ Himself, that in Him we may be justified and sanctified, we need not labour much to find which of these two precedes in order,—Illyricus brings forward against me Calvin, who[c] says that, 'as soon as any one is justified, renewal also necessarily follows.' But Calvin here refuting the decisions of the Council of Trent, by which justification is confounded with the gift of sanctification, is not disputing about the order or series of these two, but of their connexion ; and therefore says, that 'if any one is justified renewal also *follows*,' *i. e.*, that it is necessarily concluded that, if any one be justified, he may also be said to be sanctified. But, I pray you, if I say, 'If any one lives, it follows that he is endowed with a soul,' will it be rightly concluded from thence that I make the being endowed with a soul something posterior to life ?" and ;[d] "I say that we are simultaneously justified and renewed in Christ, united and applied to us by faith ; and I think that we need not trouble ourselves in any way to determine, whether this one or that precedes in order, since we never receive the one without the other, &c." Would that this moderation were religiously followed, not only by the more rigid Protestants, but also by very many other theologians of both parties, who now-a-days excite so many and so great disturbances in the Church about the mode and order of the divine operations.

11. Multis etiam aliis rationibus ex Scripturâ depromptis, sanctificationem etiam, et non solam remissionem peccatorum, ad justificationem pertinere probari posset: ut, quòd justificatione * non solùm à pœnâ peccatis nostris debitâ liberamur, sed et gloriam æternam consequimur, ("[a] Quos justificavit, hos et glorificavit, etc.") quòd efficimur amici Dei, filii per adoptionem, dilecti, hæredes regni cœlestis, etc. ut Scripturæ passim testantur: quæ omnia solâ remissione peccatorum absque gratiâ sanctificante non præstantur, neque etiam, stante lege communi, præstari possunt. Has rationes aliasque etiam nonnullas vehementer urgent Romanenses, nec ad illas contrà sentientes (Paræus,[b] Chamierus,[c] aliique) quicquam solidi respondent. Quâ de re judicet lector æquus et harum rerum intelligens.

* [p. 72.]

[a] c. 8 ad Rom., v. 30.

[b] ad c. 6 lib. 2 Bell. de Justif., [p. 446–453.]

[c] [Panstrat Cathol.] de Justif., lib. 21, c 15, [n .47, sq.]

CAPUT V.

Quo doctrina capite præcedente tradita uberius confirmatur.

1. HANC fuisse communem Patrum omnium, cùm Græcorum tum Latinorum, sententiam, ex quamplurimis illorum dictis, Augustini imprimis, acerrimi gratiæ Christi propugnatoris, nemini in Veterum lectione versato obscurum esse potest. Certe si singula citare ac persequi quæ huic sententiæ firmandæ afferri possent, animus esset; non caput unum vel alterum, sed integrum ferè volumen nobis contexendum foret. Sed res adeò certa et manifesta est, ut dissentientes ipsimet id ultrò concedant.

Calvinus;[d] "Ne Augustini quidem," inquit, (quem tamen aliis ferè omnibus alibi præfert,) "sententia, vel saltem loquendi ratio, per omnia recipienda est. Tametsi enim egregiè ho-

[d] Instit., lib. 3, cap. 11, sect. 15.

11. There are also many other arguments taken from Scripture, by which it may be proved that sanctification, and not merely the forgiveness of sins, pertains to justification; for instance, that by justification we are not only freed from the punishment due to our sins, but also obtain eternal glory ("[a] Whom He justified, them He also glorified, &c."), that we are made friends of God, sons by adoption, beloved, heirs of the heavenly kingdom, &c., as the Scriptures everywhere testify. All which are not given, nor indeed while the common principles of law stand, could be given by forgiveness of sins alone, without sanctifying grace. Romanists strongly urge these reasons, and some others also; nor is anything solidly answered by those who think otherwise (Paræus,[b] Chamier,[c] and others), of which let the candid reader who is skilled in these matters judge.

CHAP. V.

The doctrine laid down in the preceding Chapter more fully confirmed.

1. EVERY one who is versed in the reading of the Ancients must be aware that this was the universal opinion of all the Fathers, both Greek and Latin, as appears by very many passages in their writings, especially in those of S. Augustine, that most strenuous defender of the grace of Christ. Truly, if it were our design to cite and examine each of the passages which might be brought to confirm this opinion, we would need to draw up not one or two chapters, but almost an entire volume. But the thing is so certain and manifest, that even those who oppose this doctrine grant it of their own accord.

Calvin;[d] "Not even the opinion of S. Augustine," he says (whom, nevertheless, he elsewhere prefers to almost all others) "or at least his expressions, is to be received on all occasions. For although he eminently deprives

minem omni justitiæ laude spoliat, ac totam Dei gratiæ transcribit: gratiam tamen ad sanctificationem refert, quâ in vitæ novitatem per Spiritum regeneramur." hæc ille.

Chemnicius[a]; "Patribus, licèt plerumque verbum 'justificare' accipiant pro renovatione, quâ efficiuntur in nobis per Spiritum opera justitiæ, non movemus litem, etc." et;[b] "Et Patres quidem * verbum justificare in hac significatione" (justum scilicet faciendi) "sæpè usurpare non ignoro; sed de proprietate linguarum quæstio est. etc." Deus bone, quid audio? adeone rudes et imperiti, existimas, lector,† fuere Patres, clarissima Ecclesiæ Christi lumina, rerum et verborum in Scripturis usurpatissimorum, et ad salutis negotium quàm maximè spectantium; ut ignorarent etiam propriam verbi 'justificari' juxta mentem Spiritûs Sancti in verbo loquentis vim et significatum? Et rursus;[c] "Patres quidem, licèt plerumque sequantur analogiam Latinæ compositionis in verbo 'justificare,' etc."

[a] in Examine Concil. Tridentini de Justif., pag 129, [§ Patribus enim

[b] pag. 130, [§ Simpliciter autem.]

* [p 73.]

† [*Ed.* 2a *omittit* existimas lector.]

[c] [p. 132, § Et Patres.]

Beza;[d] "Fateor Patres interdum duo ista beneficia" (justificationis scilicet et sanctificationis) "non tam accuratè distinxisse, quàm oportuit: nempe quòd ante Pelagianos hæc quæstio de justitiâ ex operibus in Ecclesiâ non agitaretur, etc." Sed audacissima est hæc, immò falsissima, assertio. Hæc enim quæstio de quâ nunc agitur, nunquam, nec ante nec post Pelagianos, in Ecclesiâ nota fuit, ante hoc postremum sæculum, quo tot lites antea incognitæ infeliciter natæ sunt.

[d] in Apolog. pro justificatione ex sola fide, pag. 291.

Zanchius;[e] "Et juxta hanc significationem" (justum scilicet faciendi) "Patres, atque imprimis Augustinus, verbum justificandi interpretati sunt: ut justificari illis nil aliud fuerit, quàm ex injusto justum fieri, per gratiam Dei, propter Christum. Legatur, præter alia loca, tom. 2. epist. 105. ad Sixtum;[f] item tom. 7. de Gratiâ Christi contra Pelag. et Cælest. lib. 1.[g] item, de

[e] in c. 2 ad Eph., v 4. [eo de Justif., Thesi 13, t. 6, p. 84

‡ [nunc, ep 194. § 7

[f] [§ 31 Istam quippe gratiam, p. 243 f, vide et § 9 f, § 14.]

man of all praise for justice, and ascribes the whole to the grace of God, yet he refers grace to the sanctification whereby we are regenerated by the Spirit to newness of life." thus he.

Kemnitz;[a] "We raise no controversy with the Fathers, although for the most part they take the word 'to justify' to mean that renewal whereby works of justice are worked in us by the Spirit, &c." and;[b] "And indeed I am not ignorant that the Fathers often use the word 'to justify' in this sense" (viz., that of making just); "but the question is of the idiom of languages." What is this that I hear? Think you, reader, that the Fathers, those most shining lights of the Church of Christ, were so rude and unskilled in the commonest things and words in Scripture, and those, too, such as most pertain to the business of salvation, as even to be ignorant of the proper power and meaning according to the mind of the Holy Ghost, Who speaks in the Bible, of the word 'to be justified'? And again,[c] "The Fathers, indeed, although for the most part they follow the analogy of the Latin composition in the word 'to justify,' &c."

Beza;[d] "I allow that the Fathers sometimes have not distinguished these two benefits" (of justification and sanctification) "so accurately as they ought, viz., because before the Pelagians this question of justice arising from works, was not agitated in the Church, &c." But this assertion is most rash; nay, altogether false. For this question of which we are now treating, was never known in the Church, either before or since the Pelagians, till this last century, in which so many controversies before unknown have unhappily sprung up.

Zanchius;[e] "And the Fathers (and especially S. Augustine) have interpreted the word 'to justify' in this sense" (viz., that of making just), "so that with them to be justified was nothing else than from unjust to be made just through the grace of God for Christ's sake. Read (besides other passages), in vol. 2, Epist. 105, ad Sixtum,[f] also, in vol. 7, de Gratia Christi contra Pelag. and Cælest. lib. 1;[g] also de Peccatorum Meritis et

peccatorum meritis et remissione lib. 1.[a] item Tom. 3. de Spiritu et Litera cap. 28.[b] etc."

M. Bucerus;[c] "Nos ultrò diximus, nos agnoscere, et hunc" (scilicet Augustinum) "et alios S. Patres, vocem et rem justificationis ad hunc modum non uno in loco explicare. etc."[d]

Paræus[e] respondens Bellarmino multa Patrum testimonia pro justitiâ inhærente adferenti, inquit, "De hoc cum adversario hìc non litigabo. Fateor in Patrum libris, quos habemus, nonnulla legi, quæ ejus sententiæ favere videantur, et cætera," ubi inaniter et falsò jactat, multa etiam legi in Patribus, quæ contrà faciant.

Chamierus;[f] "Constat, justificandi vocabulum alias usurpatum ad etymologiam grammaticam, alias, ad usum illum forensem. Augustinus, * sed et Veteres reliqui, aut sæpe aut etiam sæpius hæserunt grammaticæ, eoque sensu usi sunt vocabulo, etc."[g] Idem agnoscit, De sanctificatione,[h] et proinde;[i] "Justificationem maluimus cum Paulo ad Romanos et ad Galatas, priorem illam partem appellare: alteram autem sanctificationem, etc. Quamquam, si cui aliter sedeat animo, protestamur nolle λογομαχεῖν, etc."

Supervacaneum est in re adeò manifestâ plures nominare.

2. Imò, multi etiam doctissimi Protestantes hanc ipsam sententiam sequuti sunt, aut saltem eam non omninò improbârunt. Lutherus ipse, qui primus sinceram de justificatione doctrinam è tenebris Pontif[iciis] eruisse, à suis sectatoribus creditur, duas disertè justificationis partes recenset,[k] ut legere est in Actis Colloquii Aldeburgensis Lipsiæ excusis, Anno 1570.[l] Verba Lutheri sunt; "Hæ sunt duæ partes justificationis; prior est gratia per Christum revelata, quòd per ipsum habeamus placatum Deum, ut peccatum amplius non possit † nos accusare, sed conscientia, fiduciâ misericordiæ Dei, sit reducta

[a] [§ 11, Nempe legimus.]
[b] [§ 48.]
[c] in Colloq. altero Ratisb. [Disputata Ratisbonæ in altero Colloquio, anno xlvi], p. 285, [et pp. 195, 273.]
[d] videatur idem [Bucerus] in præfatis in Enarrationem Epist. Pauli ad Rom., cap. 8, p. 12, [f.] 13.
[e] [Contra Bellarm.] ad cap. 8, l[ib.] 2. de Justif., p. 477.
[f] [Panstrat. Cathol.] de Justif., lib. 21, cap. 7, n. ult. [n. 12.]
* [p. 74.]
[g] et eodem libro, [l. 21], c. 19, n. 7.
[h] lib. 10, cap. 1, n. 6. in fine [supra citat., l. 2. c. 4, § 8.]
[i] n. 7.
[k] in Psalmum 51, tomo [ed.] Jenensi quarto Latino. pag. 386.
[l] pag. 241 et 374.
† [*Ed. Forb.* poterit.]

Remissione, lib. 1,[a] also in vol. 3, de Spiritu et Litera, cap. 28.[b]"

Martin Bucer;[c] "We of our own accord have said, that we allow that both he" (S. Augustine) "and the other Holy Fathers thus explain the word and thing of justification in more than one place."[d]

Paræus,[e] replying to Bellarmine who had brought forward many testimonies from the Fathers for inherent justice, says, "I will not here contend with the adversary on this point; for I allow that in those works of the Fathers which we have, some things may be read which seem to favour his opinion, et cetera," where he foolishly and falsely boasts that many things which make for the contrary opinion are also found in the Fathers.

Chamier;[f] "It is certain that the word 'to justify' is used sometimes according to the grammatical etymology, sometimes according to that forensic use. S. Augustine, as well as the other ancients, has often, or even generally, held by the derivation, and used the word in that sense."[g] He acknowledges the same in his treatise de Sanctificatione,[h] and therefore,[i] "We have preferred (with S. Paul in his Epistles to the Romans and Galatians) to call that first part, justification; but the other, sanctification: . . . although if any one likes otherwise, we protest that we wish not to fight about words."

In so manifest a matter, it were superfluous to name more.

2. Nay, many very learned Protestants have followed this opinion, or at least have not altogether disapproved of it. Even Luther himself, who is believed by his followers to have been the first who drew the pure doctrine of justification from Popish darkness, expressly reckons two parts of justification,[k] as may be read in the Acts of the Conference of Altenburg, printed at Leipsic, A.D. 1570.[l] The words of Luther are, "These are the two parts of justification; the first is grace revealed by Christ, in that by Him we have God appeased, so that sin can no longer accuse us, but our conscience is, through trust in the mercy of God, brought back to security: the

in securitatem: posterior est donatio Spiritûs Sancti cum donis suis, qui illuminat † contra inquinamenta carnis et spiritûs etc." Hoc dictum Lutheri cùm Theologi Electoris D. Augusti Ducis Saxoniæ opponerent Colloquutoribus adversæ partis, dictum hi negare non potuerunt, neque etiam quicquam ad illud solidè respondere: videantur Acta.[a] Lutherus quidem hac in sententiâ, ut et in multis aliis, non diu perstitit, sed quod vis veritatis illi extorsit, dicimus.

3. In Apologiâ Confessionis Augustanæ, cujus author fuit Melanchthon, sæpe legimus, justificari fide in Scripturâ, non tantùm significare justos pronunciari, sed et "ex injustis justos effici seu regenerari."[b]

4. Joh. Brentius, magni inter suos nominis theologus, cum Augustino, justificationis vocabulo, in ipso justificationis negotio, renovationem etiam intelligi semper sensit, atque etiam eâ de re ad Philippum Melanchthonem scripsit: Responsionem Philippi admodum frigidam, unâ cum Appendice Lutheri hyperbolicâ, lege in Philippi Consiliis Theologicis.[c] Idem Brentius * in Apologiâ Confessionis Wirtembergensis[d] sic scribit, citante Joh. Gerhardo;[e] "Cùm homo credit in Christum, duplici ratione justificatur: Una, juxta alterum ac Hebræum significatum justificationis, quòd absolvitur à peccatis et consequitur remissionem peccatorum, ac imputatur ei justitia Christi, etc. Altera ratio est juxta alterum et Latinum significatum justificationis, quòd cùm credimus in Christum, donamur Spiritu Sancto qui renovat nos et efficit in nobis opera justitiæ, etc. Quæ justitia et obedientia, etsi fit in homine per Spiritum Sanctum, tamen in hac carne† non est perfecta, ideoque semper respiciendum est ad priorem illam justificationem, quâ condonantur nobis peccata gratis per fidem propter Christum." "Hæc omnia Brentius; quem absit," inquit Gerhardus, "ut propterea Pontificii

† [*Ed.* 1ma suis illuminantis.]

[a] loco citato, [p. 374.]

[b] pag. 43, 55, 57, 90, 91, 92, [in 4to art. c. Quod fides in Christum justificet § Sed nonnulli, p. 61, f.]

[c] parte 1, p. 245, 246. * [p. 75.]

[d] de Justif., pag. 287, [operum t. 8, p. 251, 2.]

[e] L[oc. Th[eol.], tom. 3, cap. de Justif., per fidem, [§ 245,] pag. 1529, [p. 734.]

† [*Edd. Forb.* hac vita.]

other is the gift of the Holy Ghost, with His gifts Who illuminates us against the defilements of the flesh and the spirit." When this saying of Luther's was opposed by the divines of the Elector Augustus, Duke of Saxony, to the Collocutors of the opposite side, they could not deny that he had said it, nor even oppose any thing solid to it. See the Acts.[a] Luther, indeed, in this opinion, as in many others, did not abide any long time; but we mention it to show what the force of truth extorted from him.

3. In the Apology for the Confession of Augsburg, of which Melanchthon was the author, we often read that to be justified by faith means in Scripture not only to be pronounced just, but also from unjust to be made just, or to be regenerated.[b]

4. John Brentius, a divine of great name among his party, always held with S. Augustine, that by the word 'to justify' in the very process of justification, renewal also is to be understood; and he also wrote on this point to Philip Melanchthon. Read the exceedingly cold answer of the latter, together with the hyperbolical appendix of Luther in Melanchthon's Consilia Theologica.[c] The same Brentius, in the Apology for the Confession of Wirtemburg,[d] thus writes, as cited by John Gerhard;[e] "When a man believes in Christ, he is justified in a twofold manner: one, which is according to the Hebrew signification of the word 'justification,' in that he is absolved from sins, and obtains forgiveness of sins, and the justice of Christ is imputed to him. . . . The other manner is according to the second signification of the word 'justification,' which is the Latin one, in that when we believe in Christ, we are gifted with the Holy Ghost, to renew us and produce in us the works of justice . . . . which justice and obedience, although it is worked in man by the Holy Ghost," yet, "in this life is not perfect, and therefore we must always look back to that first justification, whereby our sins are pardoned gratis by faith on account of Christ." "So far Brentius, whom, God forbid," says Gerhard, "that we should suspect to be

erroris de justificatione reum suspicari velimus, quòd termino justificationis in latiori significatione, Latinam vocis compositionem sequutus, utatur, etc." Et M. Chemnicius;[a] "Sæpè etiam à nostris" (Brentium aliosque etiam Lutheri sequaces intelligens) "monstratum est discrimen illud significationum verbi justificare, quomodo juxta analogiam fidei, et perpetuam Scripturæ sententiam, rectè, piè et dextrè intelligi et admitti possit † illa etiam significatio, si cum Patribus accipiatur juxta morem Latinæ compositionis. etc."

[a] in Examine [Concilii Trident.] etc, loco de Justif., supra [in] n. 1. citato pag. scilicet 129. [partis 1. § Patribus enim]
† [*Ed. Forb* poterit]

5. Joh. Spangenbergius in suâ Margaritâ Theologiæ, in quâ se Melanchthonis doctrinam et verba potissimum sequi profitetur,[b] disertè affirmat, justificationem tria membra complecti; remissionem peccatorum, acceptationem ad vitam æternam, et donationem Spiritûs Sancti.

[b] de Justifi[catione § Quid complectitur justificatio] pag. 19, [p. 33.]

6. Joh. Æpinus, Ecclesiastes Hamburgensis, "et magnæ apud suos auctoritatis,"[d] justificationem definit remissione peccatorum, et regeneratione seu sanctificatione,[c] citante G. Cassandro.[d]

[c] [fol. 21. f.]
[d] Consult. art. 4. de Justif., [p. 919.]

7. M. Bucerus;[e] "Nunquam ita justificandi verbo utitur" D. Paulus, "quin eo non minus hanc veræ justitiæ communicationem, quàm principium illud et caput totius salutis, peccatorum condonationem, dicere videatur. Cap. 3." ad Romanos[f] "cùm manifestatam dixisset tempore revelati Evangelii * justitiam, hoc est, in vitâ credentium tam planè exhibitam, ut mundus jam agnosceret, hos solos justitiæ veræ compotes esse: cùmque secundò dixisset,[g] Christum venisse, ut orbi ἐνδείξιν, id est, certam omnibus divinæ justitiæ ostensionem inferret, subjecit; 'ut sit ipse justus, et justificans" [eum qui est] "ex fide Jesu Christi.' Hîc indubiè verbo justificandi eam justitiam simul complexus est, quam Deus Spiritu suo in credentibus Christo operatur, ac vult testimonium esse ejus, quòd his peccata jam remisit,† interque eos habet,‡ quos decre-

[e] in Prefatione in Enarrationem Epist. Pauli ad Rom., cap. 8, pag. 12, [m.]
[f] [v. 21.]
* [p. 76.]
[g] [c. 3, ad Rom., v. 26.]
† [*Ed. 2a Forb.*, remiserit.]
‡ [*Ed. 2 Forb.*, habeat.]

guilty of the Popish error about justification, because he uses the term 'justification' in a wide sense following the Latin composition of the word." M. Kemnitz also;[a] "This difference of the meanings of the word 'to justify' has been often shown, even by those of our party," (alluding to Brentius and others, who also are followers of Luther) "how even this signification" of the word 'to justify,' viz., "if with the Fathers we interpret it according to its Latin composition, may be rightly, piously, and properly understood and admitted, according to the analogy of the faith and the perpetual consent of Scripture."

5. John Spangenbergius in his Margarita Theologiæ (in which he professes to follow most especially the doctrine and words of Melanchthon) expressly affirms,[b] that justification comprises three parts—forgiveness of sins, acceptation to life eternal, and the gift of the Holy Ghost.

6. John Æpinus, an ecclesiastic of Hamburgh, and "of great authority among his own party,"[d] defines justification by forgiveness of sins, and regeneration or sanctification,[c] as he is cited by George Cassander.[d]

7. M. Bucer;[e] "S. Paul never so uses the word 'to justify' as not to appear to mean this communication of true justice no less than that beginning and head of our whole salvation, the pardon of our sins. And in chapter 3" of the Epistle to the Romans,[f] "when he had said that justice is manifested in the time of the revealed Gospel, that is, so plainly shown in the life of believers, that the world may now recognise that they alone are possessed of true justice; and when, secondly, he had said[g] that Christ came in order to give to the world a sure shewing or declaration of divine justice to all men, he adds, 'that He might be just, and the justifier of him which believeth in Christ Jesus.' Here, doubtless, in the word 'to justify,' he has at the same time embraced that justice which God by His Spirit works in those who believe in Christ, and which He would have to be His testimony that He has already forgiven their sins, and accounts them among those whom He has decreed to justify, that is, to

vit justificare, id est, habere inter justos, non tantùm condonando illis quod peccârint, sed etiam reddendo imagini Filii sui conformes. Ad hunc modum Apostolus de nostri justificatione ubique loquitur, nunquam non complectens illam nostræ salutis summam, quam precatus est Philippensibus;[a] 'Istud oro,' inquit, 'ut dilectio vestra, etc.' Sic ergo cùm Paulus loqui soleat, et justificationis voce, remissionem peccatorum primùm quidem exprimere, simul tamen semper significare etiam illam justitiæ communicationem quam Deus eodem in nobis Spiritu, quo de veniâ peccatorum certos reddit, juxta operatur, et illius σφράγιν esse statuit, plerique Sanctorum Patrum, spectantes nimirum [id†] quod in justificatione sese magis profert, δικαιοῦσθαι, id est, justificari, justos fieri intellexerunt."

8. "In Colloquio Ratisb[onæ habito] a[nno] [Domini] 1541 inter Collocutores utriusque partis Articulus de justificatione" sic "conciliatus est, et ut conciliatus" Carolo 5. "Imperatori per Collocutores exhibitus;[b] 'Id quod tamen nulli obtingit" scilicet ut remissionem peccatorum accipiat, "nisi etiam simul infundatur charitas sanans voluntatem, ut voluntas sanata, sicut ait [D.] Augustinus, incipiat implere legem. Fides ergo viva est, quæ et apprehendit misericordiam in Christo, ac credit, justitiam quæ est in Christo sibi gratis imputari, et quæ simul pollicitationem Spiritûs Sancti et charitatem accipit, etc. [c] Etsi autem is qui justificatur, justitiam accipit et habet per Christum, etiam inhærentem, sicut dicit Apostolus,[d] 'Abluti estis, sanctificati estis, justificati estis, etc.' [e]" Hanc conciliationem Bucerus in actis Colloquii alterius Ratisbonensis anno [15]46. vehementer urget,[e] et ad eam subinde provocat. In hac eâdem explicatione profitetur Cassander,[f] nihil se videre, quod etiam gratiæ Dei studiosissimus desiderare potuit.†

9. * Idem Bucerus in Colloquio hoc altero

[a] c. 1. [ad Phil.] v. 9, 10, 11.

† [*Ed.* 2a]

[b] [Acta Ratisbonensia, c. 5. de justificatione hominis § Firma itaque. inter Opp. Melanchth. t. 4, p. 724.]

[c] [§ 5.]

[d] [1 ad Cor., c. 6, v. 11.]

[e] [Disputata Ratisbonæ in altero Colloquio, anno xlvi], pag. 45, etc.

[f] in Consult., art 4. [s. f. p. 919.]

† [*Ed.* 2a possit.]

* [p. 77.]

account among the just not only by pardoning them wherein they have sinned, but also by rendering them conformable to the image of His Son. After this manner the Apostle everywhere speaks of our justification, never failing to include in it that perfection of our salvation which he prays for to the Philippians,[a] 'This I pray, that your love may abound yet more and more in knowledge, &c.' Since, therefore, S. Paul was wont to speak thus, and by the word 'to justify,' to express in the first place forgiveness of sins, but along with this always to signify that communication of justice also which God equally works in us by the same Spirit by Whom He makes us certain of the pardon of our sins, and Whom He has appointed to be the seal of it, most of the Holy Fathers, looking namely, at what most shows itself in justification, have understood 'to be justified' as meaning 'to be made just.'"

8. "In the first Conference of Ratisbon, A.D. 1541, the article of justification" was "thus agreed upon between the Collocutors of the two parties; and having been agreed on," was "presented by them to the Emperor Charles 5,[b] . . . 'Which, however'" (*i. e.*, to obtain forgiveness of sins), "'happens to no one, unless also love, which heals the will, be at the same time infused, so that the will having been healed (as S. Augustine says) begins to fulfil the law. It is therefore living faith which apprehends the mercy in Christ, and believes that the justice which is in Christ is imputed gratis to itself, and which at the same time receives the promise of the Holy Ghost and love; &c. [c] But although he who is justified receives justice, and through Christ has it, even inherent, as the Apostle says, 'Ye are washed, ye are sanctified, ye are justified,'[d] &c.'[e]" Bucer, in the Acts of the second Conference of Ratisbon, A.D. 1546,[e] warmly urges this conciliation, and frequently appeals to it. Cassander[f] professes that he sees nothing which even he who is most zealous for the grace of God could desire to be added to this explanation.

9. The same Bucer in this second Conference of

[a] [Disputata Ratisb. in altero Coll., anno xlvi], pag. 286.

[b] pag. 213, 218, etc.

Ratisbonensi sic scribit;[a] "Hinc declaravimus, id non controverti inter nos, An S. Patres per 'justificari' in Paulo, intellexerint, hominem donari inhærente justitiâ; et, An hæc necessario insit justificatis; sed, An hæc inchoata justitia illud sit, quod hac voce 'justificari' in Apostolo primùm significatur, quoque ratio nostræ justificationis coram Deo primùm constat. etc." Eodem planè modo hîc agit quo suprà in hoc eodem Colloquio, disputatione de solâ fide justificante, ubi[b] concessit Collocutoribus alterius partis, "Nos justitiam Christi etiam spe et charitate modo quodam apprehendere et complecti; fide tamen solâ nos justificari, quia fide primùm Christi justitiam apprehendimus, etc." Sed quod libro primo illâ de quæstione disserens dixi, nunc huic quæstioni applicando, repetitum volo. An, quia peccatorum remissio id est, quod Apostolus primùm, cùm in voce justificationis intellexit, tum in ratione ejusdem collocavit, ut loquitur ille, idcirco donationem inhærentis justitiæ Apostolus nec in voce justificationis intellexit, nec in ratione ejusdem omninò collocavit? Certè, non quia aliquid prius aut principalius est in ordine aliquo, ideò quod necessariò consequitur aut comitatur, ex eo ordine protinus excluditur. Romanenses ipsi problematicè inter se disputant, "An magis propriè et principaliter, quasique ex naturâ rei, infusio gratiæ, seu interna renovatio et legis obedientia, ad veram justitiam pertineat, quàm remissio peccatorum; quia illa sine hac esse potest; et illa propriè includit largitionem vitæ æternæ et novam formam; altera verò evasionem supplicii et veteris peccati abolitionem, etc. An contrà, æquè ad justitiam spectet remissio peccatorum, quia reputatur apud Deum pro justitiâ, dum removendo prohibens æquè ad vitam ducit æternam, ac vera obedientia, estque in statu naturæ jam reparatæ (in quâ sine peccatis non vivitur) prorsus necessaria justitiæ pars,

Ratisbon[a] thus writes; "We have hence declared that the point of controversy between us is not, whether the holy Fathers by the word 'to be justified' in S. Paul have understood man's being gifted with inherent justice, nor whether this is necessarily present in the justified, but whether this inchoate justice be what is principally signified by this word 'to be justified' in the Apostle, and that in which the essence of our justification before God principally consists." He here acts in exactly the same manner as above in the disputation on faith alone justifying, in the same Conference, where[b] he granted to the Collocutors of the opposite party, that "in a certain manner, we apprehend and embrace the justice of Christ by hope and love also, yet that we are justified by faith alone, because it is by faith that we first apprehend the justice of Christ." But what I have said in the first book, when discussing that question, I wish now to repeat with reference to this one. Whether because the forgiveness of sins is what the Apostle has principally both understood in the word 'justification,' and placed in the essence of it (as Bucer expresses it), it therefore follows that the Apostle has neither understood in the word 'justification,' nor in any way joined in its essence the gift of inherent justice? Certainly, that something is first or principally in some order, does not exclude altogether from the same order what necessarily follows or accompanies it. Even Romanists problematically dispute among themselves, "Whether the infusion of grace, or internal renewal and obedience to the law, pertains to true justice more properly and principally, and as if from the nature of the thing, than forgiveness of sins, because the former can be without the latter, and because the former properly includes the free gift of eternal life and the new form, while the latter includes escape from punishment and the abolition of the old sin, &c.: Or whether, on the other hand, forgiveness of sins equally pertains to justice, because it is reputed before God for justice, when by removing the prohibiting obstacle, it equally with true obedience leads to eternal life, and is an altogether necessary part of justice in the

etc." Hæc omnia Stapletoni verba sunt, qui hanc quæstionem ut scholasticam tantùm, necdum in Ecclesiâ definitam, rejicit.[a] Augustinus,[b] "justitiam nostram in hac vitâ potius peccatorum remissione constare, quàm perfectione virtutum," disertè asserit. Quâ de re postea dicemus.

[a] de Justif., lib. 5, cap. 8. circa finem [§ Rursum] [b] lib. 19. de Civit. Dei, cap. 27, [t. 7, p. 571.] * [p. 78.] [c] loc. citat. in Genes. pag. 162.

10. * M. Borrhaus, sæpe nobis anteà in hoc argumento laudatus;[c] "In imputatione," inquit, "quâ Christus credentibus adscribitur ac imputatur pro justitiâ, pariter et meritum sanguinis ejus, et Spiritus Sacer vi meritorum nobis donatus includitur; atque ita Christum tum à merito tum à satisfactione et impetratâ remissione peccatorum, et à dono Spiritûs justitiæ, nostram justitiam fatebimur esse. Atque hoc si facimus, in justificatione nostri totum Christum ad salutem nobis propositum, non unam aliquam ejus partem considerabimus, etc." idem;[d] "In justificatione igitur nostri Christus consideratur, qui in nobis spiret et vivat, nimirum per Spiritum suum à nobis indutus: de quo indumento Apostolus,[e] 'Christum induistis.'" Idem[f] concilians diversas, si non adversas, Protestantium sententias hac de re, sic inquit; "Qui dicunt, nos justificari uno merito, satisfactione et obedientiâ Christi, sine respectu justitiæ in nobis inhærentis, hi in justificatione nostri Christum, quatenus à satisfactione pro culpâ nostra justitia est, considerant. Nam intelligunt, hac parte contra peccatum, mortem, infernum, et contra Authorem peccati et mortis, Satanam, in pugnâ ac luctâ condemnantis nos legis solùm se consistere posse. Porrò, cùm lex Dei requirat plenam obedientiam his verbis præceptam, 'Ama Dominum Deum tuum toto corde tuo, et alterum ut teipsum;' et illam obedientiam in nobis non reperit, damnandi nos sanè rebellionis jus haberet, nisi satisfactionis pretium quo nos redimeremur, et perfecta absolutaque justitia, quam ut nostram severo

[d] pag. 169.

[e] [c 3, ad Gal. v. 27] [f] p. 171.

state of nature now repaired, in which we cannot live without sins." All these are the words of Stapleton, who rejects this question as a merely scholastic one, and one not yet defined by the Church.[a] S. Augustine[b] expressly asserts, that "our justice in this life consists rather in the forgiveness of sins than in the perfection of virtues." Of which thing we shall hereafter treat.

10. M. Borrhaus, whom we have already often quoted in this discussion;[c] "In the imputation," he says, "by which Christ is reckoned and imputed for justice to believers, there is equally included the merit of His Blood, and the Holy Ghost given to us by the virtue of His merits. And thus we shall allow that Christ is our justice, as well from His merit, His satisfaction, and the forgiveness of our sins obtained by Him, as from the gift of the Spirit of justice. And if we do this, we shall consider in our justification the whole Christ proposed to us for salvation, not some one part of Him, &c." the same writer says;[d] "In our justification, therefore, Christ is considered, Who breathes and lives in us, viz., having been put on by us through His Spirit;" of which putting on the Apostle says, 'Ye have put on Christ.'[e]" the same writer,[f] reconciling the diverse, if not adverse, opinions of Protestants on this matter thus writes; "They who say that we are justified only by the merit, satisfaction, and obedience of Christ without reference to justice inherent in us, they in our justification consider Christ in so far as He is our justice from having satisfied for our fault. For they know that it is by this part only," [that is, by the satisfaction made by Christ] "that they can withstand sin, death, hell, and the author of sin and death, Satan, in the fight and struggle with the law condemning us. Moreover, since the law of God requires the full obedience commanded in these words, 'Love the Lord thy God with all thy heart, and thy neighbour as thyself,' and finds not this obedience in us, it would certainly have the right of condemning us for rebellion, did there not occur a price of satisfaction, whereby we might be redeemed, and a perfect and complete justice, which we might interpose, as if our own

legis judicio objiceremus, occurreret. Hoc pretium, hæc justitia absoluta Christus est, etc." [a] pag. 172. "Hactenus," inquit,[a] "de eâ parte quâ per fidem, Christum nostram justitiam à merito, satisfactione et remissione peccatorum agnoscimus, quam Dei judicio contra legis accusationem et condemnationem objiciamus, meminimus. Hanc partem præcipuè tractant hi, qui justificationem definiunt, 'nostri in gratiam Dei receptionem, per fidem meriti et obedientiæ Christi.' At verò † [*Ed. Forb.* poterit.] cùm Christus non possit † nostra justitia à merito agnosci sine Spiritu Sancto, neque meritum ejus aliis prosit quàm iis qui fide illud apprehenderint, et hæc non solùm meritum, satisfactionem et obedientiam Christi, sed" et "hunc etiam eâ parte quâ nostra justitia est à donis vitæ et justitiæ communicatis respiciat, nos in justificatione nostri, non partem Christi, sed hunc totum, quatenus ex * [p. 79.] omni * parte nostra justitia est, tractare elaboramus, etc." et paulò infrà; "Ut igitur B. Paulus in justificatione nostri, cùm ait, 'Quos justificat, [b] [c. 8. ad Rom., v. 30.] eos glorificabit,' [b] comprehendit omnia quæ ad reconciliandos nos Deo Patri, et ad renovationem nostri aptam assequendæ gloriæ pertinent, ut sunt fides, justitia, Christus, et donum justitiæ à Christo exhibitum, quo regeneremur ad implendam justificationem quam lex requirit; ita etiam nos omnia in hac causâ, quæ [in] recuperatione justitiæ et innocentiæ continentur, complecti volumus. Hæc autem cùm traduntur, non nova, sed confessa omnibus, et veteribus et nostris sacrarum literarum professoribus, qui quidem verè et rectè docuerunt, traduntur: nisi fortassis quædam distinctiùs dicuntur à nobis, quam vulgò dicuntur in hoc justificationis negotio; sed in re ipsà abesse dissensionem, nequaquam dubitamus. Etenim omnes in impiorum justificatione hæc comprehendi monent; Christum justitiam nostram; remissionem peccatorum morte illius nobis partam; Spiritum Sanctum vi imputatæ et

between us and the severe judgment of the law: this price, this perfect justice, is Christ, &c." "Thus far,' he says,[a] "we have made mention of that part wherein by faith we acknowledge Christ to be our justice, from His merit, His satisfaction, and the forgiveness of our sins, which we can interpose before God, between us and the law's accusation and condemnation. This part chiefly is treated of by those who define justification to be our reception into the grace of God, through faith of the merit and obedience of Christ. But truly, since Christ could not be acknowledged to be our justice from His merit, without the Holy Ghost, nor His merit profit any but those who have apprehended it through faith, and this [*i. e.* faith] apprehends not only the merit, satisfaction, and obedience of Christ, but Himself, in that part also in which He is our justice from the gifts of life and justice communicated to us, we labour to discuss in our justification not a part of Christ, but Him entire, in so far as He is in every way our justice." and, a little after; "As therefore the Blessed Paul, when he says, 'Whom He justifies them He will glorify,'[b] includes in our justification all things which pertain to the reconciling us to God the Father, and to our renewal, so as to be fitted for the attaining of glory, among which are faith, justice, Christ and the gift of justice bestowed by Christ, whereby we may be regenerated to fulfil the justification which the law requires; so we also would wish to embrace in this definition all things which concur in the recovering of justice and innocence. But when these things are taught, nothing new is taught, but things allowed by all, both the Ancients and also by Protestant teachers of Holy Scripture, those at least who have taught truly and rightly; unless, perhaps, we say some things more distinctly than is usual in this matter of justification; but we do not question that in reality there is no difference: for all teach that in the justification of the sinner, these three things are comprehended: Christ our justice; the forgiveness of sins acquired to us by His death; the Holy Ghost given to us by the virtue of

ascriptæ justitiæ Christi nobis donatum; quo freti et peccatorum gratiam nobis fieri per fidem credamus, et renovationem nostri, Deum et proximum puro amore diligendo, meditemur, etc." et infrà; "Sed dices, Charitatem quidem in justificatione non excludi, sed neminem illam pro justitiâ habere. Pro justitiâ quidem satisfaciente et meriti, non habent, etc. sed pro justitiâ obedientiæ, merito sanguinis Jesu † natâ, quâ conformentur animi credentium divinæ voluntati, charitatem habendam illi concedunt, etc." et infrà; "Hoc modo, in justificationis causâ, justitiâ Dei explicatâ, graves controversiæ componuntur, dum alii merito Christi justificari nos sine respectu alterius rei; alii in nobis justitiam versari volunt, quam divinam naturam atque vim esse contendunt. Utrique rectè sentire intelligentur, si perpendatur quæ sit illa justitia quam fide ad justificandos nos amplectimur. Nam si in Christo nostrâ justitiâ, eam partem spectemus, quâ meruit morte suâ reconciliationem nostri cum Deo Patre; in eâ parte et eâ solâ, nullâ aliâ in re, justitiam meriti et satisfactionis pro peccato reponemus. Sin vero Christum nostram justitiam consideremus, quatenus nobis in justificatione nostri, suum Spiritum impertit, quo ad novam justitiam et vitam innovemur, planè justitiam, quæ non humana, sed divina vis sit, qualis est Spiritus Sanctus, nobis communicari, confirmabimus: Alteri * igitur, qui meritum spectant, Christum, quatenus est piacularis justitia et reconcilians nobis Deum, considerant: alteri verò, qui donatum Spiritum merito et beneficio mortis et resurrectionis Christi perpendunt, Christum justitiam esse intelligunt, quatenus nos reconciliatos Patri regenerat, et novos homines fingit atque format." et [a] justificationem sic definit: "Est gratuita imputatio justitiæ quâ nos Deus in filios adoptatos, per fidem à Spiritu Sancto sub Evangelii administrationem

† [*Ed. Fo. b.* sanguinis Christi.]

* [p. 80.]

[a] pag. 180.

Christ's justice imputed and ascribed to us; trusting to which, let us believe that forgiveness of our sins is bestowed on us by faith, and let us forward our renewal by loving God and our neighbour with pure love, &c." and afterwards; "But you will say, 'that love indeed is not excluded in justification, yet no one accounts it for justice:' and indeed, it is not accounted for satisfying justice and the justice of merit, &c., but it is allowed that love is to be accounted for the justice of obedience springing from the merit of the Blood of Christ, by which [obedience] the minds of believers are conformed to the divine will, &c." and afterwards; "The justice of God being thus explained in the process of our justification, great controversies are set at rest, since some maintain that we are justified by the merit of Christ without reference to any thing else; others, that justice abides in us, which they contend to be the divine nature and power. Both will be seen to think aright, if it be considered what that justice is which we by faith embrace to justify us. For if in Christ, Who is our justice, we consider that part by which He by His death merited our reconciliation with God the Father, we shall place the justice of merit and satisfaction for sin in that part, and in that alone, and in no other thing; but if we consider Christ our justice in so far as He imparts to us in our justification His Spirit, whereby we are renewed to new justice and life, we certainly shall affirm that a justice is communicated to us, which is not a human but a divine power, such as is the Holy Ghost. The one party, therefore, who look at the merit, consider Christ in so far as He is an expiatory justice, and one who reconciles God to us; while the others, who weigh the gift of the Spirit by the merit and benefit of the death and resurrection of Christ, mean that Christ is justice in so far as He regenerates us when reconciled to the Father, and fashions and forms us to be new men." And [a] he thus defines justification: "It is the gratuitous imputation of justice, whereby God renders us—having been adopted into sonship by faith excited by the Holy Ghost under the ministration of the Gospel, our sins having been forgiven

excitatam, remissis sanguinis Jesu Christi beneficio peccatis, justos reddit ad cœlestis regni hæreditatem possidendam, etc." "[a] Forma," inquit, "justificationis nostræ est, ipsa divina justitia, quâ justi et probi formamur: Hæc Christus Jesus est, qui partim à condonatione peccatorum, partim à renovatione et instauratione ad integritatem vitio primi Adami amissam, justitia nostra habetur, eo ut novo et cælesti Adamo, à nobis induto; de quo Apostolus,[b] 'Christum induistis,' Induistis, inquam, tanquam formam, hoc est, justitiam, sapientiam et vitam Dei, etc." Eadem legere est apud illum in lib. 3. Regum c. 9 ad verba, 'Et feceris omnia etc.' [c] "Dicat," inquit, "aliquis, 'Si res ita habet, ergo et merito Christi, et condonatione peccatorum, et Spiritu Sancto dicimur justificari.' Ita sanè; De merito enim et obedientiâ Christi legimus,[d] etc. Demum autem, de Spiritu justificatore hæc legimus, 'Sed justificati estis per nomen Domini Jesu, et per Spiritum Dei nostri.'[e] etc." Tot hujus Theologi in Academiâ Basiliensi quondam professoris celeberrimi[f] dicta huc adscribere minimè piguit; nemo enim Protestantium disertiùs aut copiosiùs hanc sententiam adstruit et confirmat, licèt in multis aliis dogmatibus hodie controversis communi errore sæpè abripiatur cum aliis gregalibus suis.

11. Claudius Alberius Triuncurianus, Philosophiæ quondam professor in Academiâ Lausaniensi, et "in Aristotele," ut de eo loquitur Zanchius,[g] "optimè versatus," sed nec in rebus etiam theologicis malè versatus, ut ex illius scriptis apparet, et idcirco Th. Bezæ et Abrah. Musculo Theologis in Colloquio Montisbelgardensi cum Theologis Lutheranis habito anno 1586 adjunctus, acerrimè defendit, sanctificationem sive renovationem nostri (quam ille insolenter qualitatem patibilem nuncupare solebat)

[a] pag. 181.

[b] [c. 3, ad Gal., v. 27.]

[c] [in lib. 3. Regum c. 9, v. 4.] pag. 6?1, [m.]

[d] [c. 5, ad Rom. v. 19.]

[e] [1 ad Cor. c. 6, v. 11.]

[f] Vide vitas Theologorum Germanorum, [qui superiore seculo ecclesiam Christi propagarunt] pag. 399, et seq

[g] Epist. lib. 1, p. 346.

through the benefit of the Blood of Jesus Chrst,—just to possess the heavenly kingdom, &c." "The form," he says,[a] "of our justification is the divine justice itself, whereby we are formed to be just and honest. Jesus Christ is this [justice], Who, partly from the pardon of our sins, partly from our renewal and restoration to that perfectness which was lost through the sin of the first Adam, is accounted our justice, as being the new and heavenly Adam Whom we have put on; of Whom the Apostle says, 'Ye have put on Christ,' [b] ye have put on, I say, as a form, *i. e.* justice, wisdom, and life of God, &c." The same things may be read in his commentary on the words, "And if thou wilt do according to all things, &c."[c] "Some one," he says, "will say, 'If the thing be thus, then we are said to be justified by the merit of Christ, and by the pardon of sins, and by the Holy Ghost.' Even so; for we read concerning the merit and obedience of Christ,[d] &c. but, lastly, we find these things concerning the Spirit as our justifier, 'But ye have been justified through the name of the Lord Jesus, and through the Spirit of our God,' [e] &c." I have most willingly transcribed so much from this divine, who was formerly a very celebrated professor in the University of Basle,[f] for no Protestant has more expressly or more copiously built up and confirmed this opinion, though in many other doctrines of those now-a-days controverted, he has often been carried away in a common error with the rest of his party.

11. Claude Aubery of Tonnerre, formerly Professor of Philosophy at the University of Lausanne, and "admirably versed in Aristotle," as Zanchius[g] testifies of him, but not ill versed in theological matters either, as appears from his writings, and who therefore was joined to Theodore Beza and Abraham Musculus, the theologians, in the Conference of Montbeliard, held with the Lutheran theologians A.D. 1586, most strenuously maintained that our sanctification or renewal (which he was wont to call by the unusual epithet of a patible quality) is the other

justificationis nostræ partem alteram esse,[a] * errare tamen eos qui dicunt, justificationem esse causam, et quasi arborem, sanctificationem autem esse effectum et quasi fructum, contendit.[b] Hic (quod obiter te monitum velim lector) ille Anonymus scriptor fuit,[c] cujus tractatum hac ipsâ de re scriptum Beza[d] refutare conatus est, sed quàm solidè id præstiterit, judicet lector eruditus et æquus. Damnata quidem fuit hæc Alberii atque aliorum quorundam ὁμοψήφων sc[ilicet] Jo. Bovii et Jo. Merulæ, verbi Ministrorum Lausannæ, sententia, sicut et aliæ quædam aliorum de Prædestinatione etiam verissimæ sententiæ, in Synodo quadam per Dominos Bernates, ex quibusdam Helveticarum Ecclesiarum, et tribus Genevensis Ecclesiæ, ex quibus Beza præcipuus fuit, Pastoribus, Bernæ collecta anno 1588, et theses de justificatione et sanctificatione ab illis perscriptæ, quibus dissentientes subscribere coacti fuerunt.[e] Sed hoc mirandum non est. Nihil enim ferè aliud in plerisque utriusque partis Synodis hoc tristissimo sæculo coactis quæsitum et actum, quis non videat, qui oculos habet ad videndum, quàm ut veteres ac veriores sententiæ opprimerentur et damnarentur, et novæ ac recens in Ecclesiam invectæ (majori parte eorum qui Synodis istis interfuerunt, meliorem, ut plerumque evenit, vincente,) omni vi stabilirentur, et in Ecclesiâ ac Scholis solæ dominarentur? Ita ut veterem illam Gregorii Nazianzeni querimoniam de sui temporis Synodis,[f] de plerisque, etiam omnibus, nostri sæculi Synodis renovare et repetere jure merito possimus. Sed Deus, in cujus solius manibus situm est Ecclesiæ suæ nunc afflictissimæ malis mederi, omnium hominum † cùm Ecclesiastici, tum politici ordinis, corda ad meliora quàm hactenus secuti sunt consilia flectat, ‡ et saniores nobis pro immensâ suâ clementiâ concedere dignetur Synodos, quàm quas miserrima hæc ætas magno suo malo vidit et experta

[a] Vide Orat[iones] illius Apodicticas Lausannæ excus. A. 1587. Orat 2. pag. 86, 87, et seq.

* [p 81.]

[b] pag. 96, 97.

[c] Vide Polanum in cap. 9. Danielis, pag. 185.

[d] in Apologiâ pro justif. ex sola fide, etc. [Apologia pro justificatione per unius Christi viva fide apprehensi justitiam gratis imputatam adversus anonymi scriptoris tractatum, clam nuper ab Ant. quodam Lescalio editum.]

[e] Vide Bezæ Apol. [pro Justif. ex sola fide,] pag. 263, 264, etc. et Jacobi Coveti Apologiam de Justif. pag. 141, etc.

[f] Epist 42[?] ad Procopium [Ep. 130, olim 55. t. 2 p. 110, C.]

† [*ita Ed.* 2a: *Ed.* 1ma, mederi, omnium hominum malis.]

‡ [*ita* W. *et Ed.* 2a: *Ed* 1ma flectati.]

part of our justification,[a] but contends,[b] that those err who say that justification is the cause, and as it were the tree, while sanctification is the effect, and as it were the fruit. He (I may mention in passing) was the anonymous writer[c] whose treatise on this subject Beza[d] endeavoured to refute, but how solidly he has performed this the learned and candid reader may judge. This opinion, indeed, of Aubery and some others of the same opinion with him, viz., Jo. Bovius and Jo. Merula, ministers of the word at Lausanne, was condemned (along with some opinions of others about Predestination, which also were most true) in a Synod assembled at Berne, A.D. 1588, by the Lords of Berne, consisting of some pastors of the Helvetian churches, and three of that of Geneva, of whom Beza was the chief, and Theses about justification and sanctification were drawn up by them, to which the dissentients were compelled to subscribe.[e] But this is not to be wondered at; for who that has eyes to see does not see, that in most of the synods assembled by either party in this most deplorable age, scarcely anything else is attempted or done than to oppress and condemn the older and truer opinions, and that (the majority of those who were present at these synods, overcoming, as generally happens, the better part,) those opinions that are new and recently introduced into the church should be established with all violence, and made to dominate exclusively in the church and the schools; so that that old complaint of S. Gregory Nazianzen[f] of the Synods of his time, might with good reason be renewed and repeated of most or rather of all those of our age. But may God, Who Alone is able to cure the evils of His now most afflicted Church, bend the hearts of all men, as well of the Ecclesiastical as of the Political order, to better counsels than they have hitherto followed, and grant us, through His boundless mercy, sounder Synods than those which this most wretched age to its great loss has seen and experienced. In Him let us hope, even against

est. In illo speremus, etiam contra spem, ipse aliquando, Ecclesiæ suæ misertus, faciet.

12. Extat in fine Dialogorum Seb. Castellionis de prædestinatione, etc.[a] tractatus cujusdam Anonymi, (sed revera Castellionis ipsius, ut ex præfatione constat,) * de Justificatione in quo fusè hæc eadem sententia probatur, et ad rationes quæ contrà opponi solent, licèt non semper satis solidè respondetur.

13. Joh[annes] Himmelius Theologus Lutheranus ineptus, in ineptâ illâ suâ farragine, quam Calvino-papismum inscripsit,[b] hæc citat verba Zuinglii;[c] "Sanctificatio spiritûs est vera sanctificatio, quæ sola ad justificationem sufficiat." et hæc Joachimi Curæi;[d] "Sumus justi primùm imputatione propter obedientiam Filii" Dei "derivantis in se pœnam pro peccatis generis humani: . . . sed altera pars justificationis est sanctificatio." Nominat etiam Philippum Melanchthonem, qui in narratione Colloquii Marpurg. anno 1529 habiti, recitat de Zuinglio et ejus sociis, quod "incommodè loquuti fuerint et scripserint de hominis justificatione coram Deo; et doctrinam de fide non satis inculcârint; sed ita de justificatione docuerint, quasi' sanctificatio et bona 'opera, quæ fidem sequuntur, sint justificatio † hominis.'[e] Sed sive bonâ sive malâ fide hæc recitat ille, illius certè judicio nihil omnino tribuendum est, qui hominum doctorum et piorum sententiam, Scripturis et Patrum doctrinæ maximè consentaneam, erroris, immò, ut putat ille, Papisticæ hæreseos accusare et damnare haud veretur. Sed hic solennis est multorum contentiosorum hujus sæculi Scriptorum mos, multa quæ ipsimet nunquam ritè expenderunt, aut à præceptoribus suis non acceperunt, confestim ut falsa, immò et impia, damnare in viris etiam doctissimis et optimis, quos sæpiusculè à rigidis et pertinacibus Zelotis dissentire ipsa cogit veritas. Homine enim imperito nunquam quicquam injustius.

[a] Goudæ Excus. 1613.

* [p. 82.]

[b] [Concordia concors Papæ-Calvinistica opposita concordiæ Luthero-Calvinisticæ J. A. Coppensteinii.] c. 7, p. 60.

[c] in Epist. ad Principes Germaniæ [in comitiis Augustanis congregatis: Operum t. 2, p. 547, facie altera.]

[d] in Exeg. [esi perspicua et ferme integra controversiæ de sacra cœna.] pag. 36, 37.

† [*Ep. Melanchth.* justitia.]

[e] [Ep. Melanchth. ad Elect. Sax. § Quarto: Apud Hospinian. Hist. Sacrament. t. 2, p. 80, verso.]

hope, He will at length have mercy on His Church, and will do it.

12. At the end of Sebastian Castellio's Dialogues on predestination, &c.,[a] there is an anonymous treatise (but in truth it is by Castellio himself, as appears from the preface) of justification, in which this same opinion is proved at much length, and the reasons which are wont to be urged against it are answered, though not always very solidly.

13. John Himmel, a silly Lutheran divine, in that silly farrago of his which he has called Calvino-Papismus,[b] cites these words of Zuinglius ; [c] "The sanctification of the spirit is true sanctification, [without external sanctification (provided it is not contemned)], which alone suffices to justification." and these of Joachim Curæus ; [d] "We are just in the first place by imputation on account of the obedience of the Son" of God, "Who transfers on Himself the punishment of the human race for their sins ; . . . but the other part of justification is sanctification." He also names Philip Melanchthon, who in the narration of the Conference held at Marpurg, A.D. 1529, says of Zuinglius and his followers, that "they had spoken and written incorrectly of man's justification before God, and had not enough enforced the doctrine of faith ; but had so taught concerning justification as if" sanctification and the good "works which follow faith are the justice of man." [e] But whether he [Himmel] recites these things with good or with bad faith, certainly no weight whatever is to be attached to his opinion who is not afraid to accuse and condemn as error, nay, as he thinks, as popish heresy, an opinion which is held by learned and pious men, and which is altogether agreeable to Scripture and the teaching of the Fathers, But this is the wonted mode of many contentious writers of this age, to condemn straightway as false, nay as impious, many things which they themselves have never rightly examined, or have not received from their teachers, in men even the most learned and the most holy, whom very often truth itself forces to dissent from rigid and pertinacious zealots ; for never is there anything more unjust than an ignorant man.

14. Fieldus Anglus, magni nominis inter suos Theol[ogus],[a] disertè affirmat, ‘ In primâ justificatione peccatoris, præter remissionem peccatorum præteritorum, et receptionem in Dei gratiam, etiam includi donationem Spiritûs Sancti, seu † sanctificantis et renovantis gratiæ, quâ apti seu habiles ad peccata in posterum vitanda, et opera justitiæ præstanda reddimur ; ’ atque hac de re inter omnes utriusque partis Theologos convenire, etiam ad Colloquium Ratisbonense anno 1541 (de quo supra dictum) provocat. Hoc etiam, et non alio sensu intelligendum, quod Protestantes communiter urgent, verbum justificandi * in negotio justificationis nostræ coram Deo, esse verbum forense.[b] Idem etiam [c] asserit, ‘ nos formaliter justificari per remissionem peccatorum, gratiosam Dei acceptationem, et donationem justitiæ’’ inhærentis.

15. R. Montacutius in libro quem contra quendam Romanensem, controversiarum hodiernarum abbreviatorem, edidit anno 1624,[d] affirmavit, justificationem peccatoris “ primario in peccatorum remissione, et secundario in gratiæ infusione positam esse.” [e] Idem tamen in libro contra Puritanos edito anno 1625 et inscripto, Appello Cæsarem, propter illorum clamores, de justificatione tantùm latè, non autem strictè acceptâ, hoc sese intellexisse asseverat ; [f] Sed quàm constanter viderit ipse.

Vide etiam Franciscum Whitæum.[g]

16. Archiepiscopus Spalatensis [h] asserit, “ tum Scripturas, tum Patres docere, utroque modo justitiam dari, sc[ilicet] tum imputativè, tum inhæsivè, et utroque modo peccata nostra aboleri, et per ipsorum tectionem, seu non imputationem, etc.” quod volunt Protestantes communiter (ubi tamen nota, dicta quædam Patrum [i] perperam ab illo videri intelligi de imputatione justitiæ Christi nobis per modum causæ formalis : quasi

[a] in Append. ad lib. 3. de Ecclesia [‘On the Church’] Edit. ult. [3tia] a[nno] 1628 cap. 11 de justif. [‘Of Justification’] pag. 290, 291.

† [*Fieldus habet* et.]

* [p. 83.]

[b] Vide notam ad oram pag. 291.

[c] in fine cap. illius, [p. 324.]

[d] [A gagg for a new Gospel? No: a new gagg for an old goose . . . or an answer to a late abridger of controversies.] in Art. 18. de justificatione per solam fidem, etc. [That only faith justifieth, &c.]

[e] Vide pag. 141 et 143.

[f] pag. 172 et seq.

[g] in Explan. Fidei Orthod. [The Orthodox faith and way to the Church explained and justified] pag. 8 et 9.

[h] de Rep. Eccles. lib. 7, cap. 11, n. 217, etc. [-218.]

[i] ut Augustini de Gratia Christi contra Pelag. cap. 47. [§ 52 Si ut dixi consenserit t. 10, p. 251. B.] de Spir. et Lit. cap. 9. [§ 15 Hanc ignorant ; Sicut autem p. 92. E. G., cap. 11. (*male* 12) § 18. Quæ ideo justitia Dei p. 94. G.] et Epistola 85. ad Consentium. [*nunc* Ep. 120. § 19, Sicut autem hæc cum]

14. Field, an English divine of great name among his countrymen,[a] expressly affirms that 'in the first justification of the sinner, besides the remission of sins past, and the acceptation into the favour of God, there is also included the grant of the gift of the Holy Spirit, or † of sanctifying and renewing grace, whereby we may be framed to the declining of sin and the doing of the works of righteousness:' and he appeals to the Conference of Ratisbon, A.D. 1541, (of which we have spoken above) to show that on this subject all the divines of both sides are agreed. And also [he asserts] that in this sense and in no other are we to understand what Protestants commonly urge [viz.] that the word 'to justify' in the affair of our justification before God, is a forensic word.[b] He also[c] asserts that 'we are formally justified by the remission of sins, the gracious acceptation of God, and the grant of the gift of" inherent "righteousness."

15. Richard Montague, in the book which he published against a Romanist abridger of modern controversies A.D. 1624,[d] has affirmed, that the justification of the sinner "consisteth in forgiveness of sins primarily and grace infused secondarily."[e] The same divine, however, in his book against the Puritans, published A.D. 1625, and entitled Appello Cæsarem, asserts, in consequence of their clamours, that he had meant this of justification only when taken in a wide sense, but not when taken strictly.[f] But how consistently, let him look to it himself.

See also Francis White.[g]

16. The Archbishop of Spalatro[h] asserts, that "both Scriptures and the Fathers teach, that justice is given in both ways, viz., both imputatively and inhesively; and that our sins are abolished in both ways, [viz.] both by the covering or non-imputation of them," as the Protestants in general hold (where, however, note, that some passages of the Fathers[i] seem to be wrongly understood by him, of the imputation of Christ's justice to us in the way of the formal cause; as if that justice were, so to speak,

nobis illa sit veluti commodata à Christo, ut illâ tanquam veste induti placeamus Deo Patri: neque enim unquam S. Augustinus imputationem justitiæ Christi nobis hunc in modum intellexit, etc.) "atque etiam per veram deletionem," seu "emundationem et dilutionem maculæ" peccati, "ita ut nihil ipsius in animâ maneat;" [a] proinde utrique parti missis illis "quæ," ut loquitur ille, "sunt pura quædam Metaphysicalia, ad salutem nihil necessaria," [b] studium pacis vehementer suadet et commendat. Quædam maximè probamus, quædam minus.

[a] [§ 221.]

[b] [§ 222.]

17. G. Cassander; [c] "De ipsâ," inquit, "justitiâ, quâ justificamur, magna hactenus certamina extiterunt: Aliis in solâ Christi justitiâ nobis imputatâ, Aliis in justitiâ novæ vitæ nobis communicatâ, justificationis * formam ponentibus; etiam postea à doctissimis viris observatum sit, ex Apostolicâ doctrinâ et Patrum traditione, utramque justitiam in justificationis ratione conjungi debere, etc." et paulo post, multò explicatius; [d] "Verùm hîc rursum necesse est, ut ii qui Protestantes vocantur reliquis Catholicis in eo consentiant, qui dicunt, hanc justificationem, seu justitiam, quâ justificamur, non in solâ remissione peccatorum, sed etiam in renovatione interiore hominis esse positam, etc." quæ lege apud Authorem ipsum, et veritatis et concordiæ Ecclesiasticæ amantissimum: ubi etiam vide quomodo vir hic eruditissimus (ut hoc obiter dicam) intelligat juxta Scripturas et Patres, Christi justitiam nobis imputari; "Et quidem," inquit,[e] "de justitiâ, id est, merito et satisfactione Christi, nobis imputatâ, hoc est, nobis ac si propria esset attributa, Scripturæ satis apertè loquuntur; per eam enim justitiam, id est, meritum et intercessionem sanguinis Christi, peccata nobis remittuntur, id est, non imputantur, etc." Vide sequentia, "Et hoc quidem extra controversiam est etc." Hoc observatum volo, propter nuperum

[c] in Consult. art. 4, pag. 917. [§ Hæc de fide qua.]

* [p. 84.]

[d] [p. 917.]

[e] [p. 917.]

lent to us by Christ, in order that being clothed with it as with a garment we might please God the Father; for S. Augustine has never understood the imputation of Christ's justice to us after this manner,) "and also by true blotting out," or "purifying and washing out of the stain" of sin, "so that nothing of it remain in the soul." [a] Therefore to both parties he very much exhorts and recommends the endeavour of peace, those things being put aside "which," as he says, "are purely metaphysical, in no ways necessary to salvation." [b] Some of these remarks we very much approve of, some less.

17. G. Cassander; [c] "Concerning the justice itself by which we are justified," he says, "there have hitherto arisen great controversies; some placing the form of justification solely in the justice of Christ imputed to us, others in the justice of the new life, which [justice] is communicated to us; even since it has been observed by very learned men, from the Apostolic teaching and the tradition of the Fathers, that both kinds of justice ought to be joined in the essence of justification." and a little after, having explained it in many words; [d] "But here again it is necessary, that those who are called Protestants agree in this with the other Catholics, who say that this justification, or justice, by which we are justified, does not consist solely in the forgiveness of sins, but also in the inner renewal of the man, &c." read what follows in the Author himself, a man most wishful both for truth and for the peace of the Church: where see also how this most learned man (to say this in passing) understands, agreeably to Scripture and the Fathers, that Christ's justice is imputed to us; "And truly," he says, [e] "the Scriptures speak openly enough of the justice (*i. e.* the merit and satisfaction of Christ) imputed to us (that is, attributed to us as if it were our own), for by that justice (*i. e.* the merit and intercession of the blood of Christ) our sins are forgiven (*i. e.* are not imputed) &c." See what follows, "And this indeed is incontrovertible, &c." This I wish to be observed on

quendam Scriptorem, qui inter alios Romanenses existimantes, justitiam Christi per modum etiam causæ formalis nostræ justificationis nobis imputari, Cassandrum etiam recenset, hoc loco citato. Sed manum de tabulâ.

CAPUT VI.

Quo objectionibus quibusdam occurritur; et hæc disquisitio concluditur.

1. QUOD objicitur, juxta hanc sententiam duas formales justificationis nostræ causas statui, quod absurdum videtur: Respondemus solidè (missis vanis Bellarmini aliorumque Romanensium effugiis ad Concilii Tridentini,[a] unicam tantùm esse causam formalem justificationis nostræ, justitiam scilicet nobis infusam, falsò, neque etiam constanter satis pronunciantis, authoritatem statuminandam et sartam tectam conservandam excogitatis;) respondemus, inquam, justificationem esse ens unum aggregatione et ex duobus compositum, * [p. 85.] quæ necessariâ conjunctione et coordinatione unum tantùm sunt; proinde nihil esse absurdi, si in rebus etiam diversis illius essentiam constituamus. Suarez, Jesuita non ignobilis, multum sudans et miserè sese torquens in explicandâ et defendendâ unicâ illâ à Concilio Tridentino causâ formali justificationis definitâ;[b] "Ad primum inconveniens," inquit, "concedo, intervenire in justificatione impii duos effectus gratiæ quasi partiales; unum positivum et alium privativum, etc. ex utroque autem coalescit integra justitia et sanctitas, à quâ homo habet, ut sit et nominetur simpliciter justus et sanctus. Neque est inconveniens, in unâ justificatione includi plures gratias quasi partiales, cùm ipsa justitia integra in quadam collectione consistat; et quot sunt virtutes, ex quibus consurgit, tot sunt gratiæ positivæ partiales, etc."

[a] can. 7.

[b] de [divina] Gratia l. 7. cap. 11. n. 24.

account of a recent writer who, among other Romanists, who think that Christ's justice is imputed to us in the way of even the formal cause of our justification, reckons Cassander also, citing this very passage. But let us conclude.

CHAP. VI.

Some objections are obviated, and this enquiry finished.

1. AS to what is objected, that, according to this opinion, there are two formal causes of our justification, which seems absurd: we justly answer—having set aside the vain evasions of Bellarmine and other Romanists, devised to maintain and preserve inviolate the authority of the Council of Trent, which has falsely and even inconsistently declared,[a] that there is but one formal cause of our justification, viz., the justice infused into us—we answer, I say, that justification is an entity, one by aggregation, and compounded of two, which by necessary conjunction and co-ordination are one only: wherefore that there is nothing absurd if we place its essence in things even diverse. Suarez, an illustrious Jesuit, labouring much and miserably twisting himself in explaining and defending the definition of the Council of Trent, that there is but one formal cause of justification, says,[b] "As to the first objection, I grant that there intervene in the justification of the sinner two, so to speak, partial effects of grace, one positive and the other privative, &c, but from both there coalesces that complete justice and holiness from which a man has it that he is and is called simply just and holy. Nor is it an objection that in one justification several, as it were, partial graces are included, since the complete justice consists in a certain assemblage; and there are as many positive partial graces as there are virtues from which it springs." These words

Verba hæc multò meliùs responsioni nostræ firmandæ accommodari possunt.

Sed multi, etiam rigidiores Protestantes, duas statuunt justificationis nostræ partes, (ac proinde causam justificationis formalem duplicem,) remissionem peccatorum et justitiæ Christi imputationem; et diversos his partibus effectus attribuunt; ut ex illorum scriptis constat. Vide Bezam, Zanchium, Polanum, Synopsin purioris Theologiæ [a] aliosque plurimos.

Protestantes alii, qui remissionem peccatorum et imputationem justitiæ, immò imputationem etiam justitiæ Christi, id est, quam Christus suâ obedientiâ nobis acquisivit, (nam de imputatione justitiæ Christi, An scilicet et quatenus admittenda sit, inter Protestantes ipsos contenditur, ut suprà hac de re diximus: vide præter alios tunc citatos Vorstium; [b] ubi "Licèt," inquit, "alii imputationem justitiæ Christi, hoc est, morte et passione Christi comparatæ, ab hac peccatorum remissione, tanquam rem diversam, interdum distinguant, tamen plerique doctiores" (Evangelici) "id non faciunt; et qui faciunt, impropriè loquuntur, quatenus unà cum formali causâ, proximam efficientem, seu meritoriam, conjungunt.[c]") non re sed tantùm τῷ λόγῳ differre existimant, ratione scilicet terminorum à quo et ad quem, ut Chamierus,[d] Paræus,[e] Vorstius, Joh. Gerardus,[f] aliique plurimi, licèt in illis hoc argumentum retorqueri non potest,† ut in alios; falsò tamen * justificationem solâ peccatorum remissione seu imputatione justitiæ, definiunt, sicut abundè demonstratum est.

Fides justificans juxta plerorumque Protestantium sententiam, notitiam et assensum in intellectu, et simul fiduciam in voluntate includit; unde eam non esse habitum unum numero simplicem absolutè, sed aggregatione tantùm, confiteri coguntur. Vide præter alios Synopsin purioris Theologiæ.[g]

[a] Disp. [33.] de Justif., pag. 436, thes. 8.

[b] Antibellarm. [in] tom. 4. [Bellarm.] pag. 608.

[c] Vide etiam pag. 611, etc.

[d] [Panstratia Catholica.] de Justif. lib. 21, cap. 15, n. 21.

[e] [c. Bell. de Justif. l. 2, c. 2, § Quod regerit in Calvinum, p. 387.]

[f] L[oc.] Theol. tom. 3. de Justif. [§ 197–199.] pag. 1415, 1416. [p 678–680]

† [*Ed.* 2[a] possit]

* [p. 86.]

[g] Disp. [31.] de Fide, thes. 16.

might much better be accommodated to strengthen our answer.

But many even of the more rigid Protestants hold that there are two parts of our justification (and therefore a double formal cause of justification), forgiveness of sins and the imputation of the justice of Christ; and attribute different effects to these parts; as is known from their writings: see Beza, Zanchius, Polanus, the Synopsis purioris theologiæ,[a] and many others.

Other Protestants, who think that forgiveness of sins and the imputation of justice,—nay, the imputation even of the justice of Christ, *i. e.* of that which Christ has acquired for us by His obedience (for, as we have said above on this subject, there is a contention among Protestants themselves about the imputation of Christ's justice, viz., whether it is to be admitted, and how far; see, besides the others then quoted, Vorstius,[b] where he says, "Although some sometimes distinguish the imputation of Christ's justice, *i. e.* of that which is acquired to us by Christ's death and passion, from this forgiveness of sins, as a diverse thing, yet the greater part of those" Protestants "who are learned do not do so; and those who do, speak improperly, inasmuch as they conjoin along with the formal cause the immediate efficient or meritorious cause." [c])—differ not in reality but only in name, viz., as expressing the terminuses *from which* and *to which*, as Chamier,[d] Paræus,[e] Vorstius, John Gerhard,[f] and many others; although this argument cannot be retorted on them as on the others, yet, as we have abundantly shown, they falsely define justification by the mere forgiveness of sins or imputation of justice.

Justifying faith, according to the opinion of most Protestants, includes knowledge and assent in the intellect, and at the same time trust in the will; whence they are forced to allow that it is a habit, not one in number and absolutely simple, but only one by aggregation: see besides others the Synopsis purioris theologiæ.[g]

Formam peccati originalis Protestantes permulti, (ut de Romanensibus nihil dicam,) constituunt in imputatione primi peccati Adami, et in justitiæ originalis carentiâ, atque etiam in positivâ quadam pravâ inclinatione vel proclivitate ad omne malum; quæ tria multùm inter se differunt.

Formalem rationem sacramenti Protestantes omnes doctiores cum Romanensibus constituunt non solùm in significando, sed etiam in sanctificando, instrumentaliter scilicet: at significare et sanctificare res sunt diversorum prædicamentorum; illa Relationis, hæc Actionis.

Protestantes, qui communiter Christum secundùm utramque naturam Mediatorem esse contendunt, consequenter docent et docere coguntur, formalem rationem Mediationis illius non tantùm in merendo, sed etiam in donando Spiritum Sanctum etc. positam esse; quæ tamen actiones sunt toto genere differentes, sed necessariò juxta illorum sententiam conjunctæ ad munus Mediatorium perficiendum.

2. Quod objicitur, Scripturam justificationem à sanctificatione aliquando distinguere:[a] Resp[ondeo] 1. cum A. Vegâ,[b] An propter unum aut alterum locum in quibus justificatio à sanctificatione distinguitur, contra communem Scripturæ sensum omnibus ferè in locis, et Patrum consensum, verbum et rationem totam justificationis ad solam peccatorum remissionem restringere æquum est? 2. Sed singulos, age, qui objiciuntur, locos paucis excutiamus.

[a] Rom. 6, 22, 1 Cor. 1, 30, et rursus c. 6, v. 11. Apocal. ult. [c. 22.] vers. 11.

[b] de justif., lib. 15, cap. 5. [p. 683. §Cur autem vis.]

Rom. 6. 22. "Nunc autem liberati à peccato, servi autem facti Deo;" hæc, inquiunt, est justificatio nostra; "habetis fructum vestrum in sanctificationem;" hæc sanctificatio nostra est, dicente Apostolo justificationis fructus. Sic vir quidam alioqui doctissimus, locum hunc Apostoli intelligit tractatu quodam de justificatione; sic et cum illo alii: Sed næ omnes hi malè locum

Very many Protestants, to say nothing of Romanists, make the form of original sin to consist in the imputation of the first sin of Adam, and in the being destitute of original justice and in a certain positive depraved inclination or tendency to all evil: which three things differ much from each other.

The formal cause of a sacrament all the more learned Protestants, along with Romanists, place not only in signifying, but also in sanctifying, viz. instrumentally; but to signify and to sanctify are things of different predicates; the former of relation, the latter of action.

Protestants who in general hold that Christ was Mediator as to both of His natures, consequently teach and are forced to teach, that the formal cause of His mediation is placed not only in meriting for us, but also in giving the Holy Ghost, &c., which, however, are actions differing altogether in kind, but which, according to their opinion, must necessarily be conjoined to the perfecting of His Mediatorial office.

2. As to what is objected, that Scripture sometimes distinguishes justification from sanctification,[a] I answer, 1. with A. Vega,[b] Is it just to confine the word and whole essence of justification to the forgiveness of sins alone, on account of one or two passages where justification is distinguished from sanctification, contrary to the whole tenour of Scripture in almost all places, and to the unvarying teaching of the Fathers? 2. But, come, let us in few words sift each of the passages which are brought against us.

Rom. c. 6, v. 22, " But now being freed from sin and become the servants of God;" this they say is our justification: " Ye have your fruit unto sanctification;" this, they say, is our sanctification, the Apostle calling it the fruit of justification. Thus a certain man, in other respects most learned, interprets this passage of the Apostle in a certain treatise on justification; thus others also with him. But truly they

intelligunt: Nam liberatio à peccato hoc loco non significat liberationem à solo peccati reatu, in quâ illi totam justificationis rationem constituunt; * sed liberationem etiam à dominio peccati, cui Romani antea serviebant; (sicut clarissimè patet ex versibus præcedentibus 19. et 20. et verbis immediatè sequentibus, "servi autem facti Deo," [a] seu, "mancipati Deo," vel, ut prius dixit, "servi facti justitiæ [b];") Et, "Habetis fructum vestrum in sanctificationem," Hebraismus est, id est, ipsam sanctificationem sive sanctimoniam, vitæque munditiam, ejusque continuationem et incrementum, velut fructum ex illâ servitute Dei et justitiæ, capitis seu habetis.

* [p. 87.]

[a] v. 22.

[b] [v. 18.]

Ad 1. Cor. 1. vers. 30. ubi "Christus" dicitur esse "nobis factus à Deo, etc. et justitia et sanctificatio:" Resp[ondemus], Apostolum vel rem eandem diversis ibi justitiæ et sanctificationis verbis significare (quod S[acri] scriptores sæpe sine tautologiâ facere consueverunt, ut neminem latet) ad rem ipsam pleniùs et disertiùs exprimendam: Vel, si distinctæ significantur res, quemadmodum quidam veteres (ut recentiorum interpretationes silentio prætercam) intelligunt justitiæ nomine remissionem peccatorum, et per sanctificationem id quod communiter sic appellatur, (ut fortè Chrysostomus,[c] neque enim ille satis plenè et clarè hanc in sententiam loquitur; Theodoreti certè, sectatoris magni Chrysostomi,[d] et Theophylacti,[e] Chrysostomi abbreviatoris, et Œcumenii [f] verba non sunt satis expressa; Bernardi expressissima: [g]) illud tamen tantùm inde colligi potest, hoc loco justitiæ verbo non totum justificationis nostræ beneficium intelligi, sed nomen totius, præcipuæ ejusdem parti, alterâ non exclusâ sed disertè expressâ, κατ' ἐξοχὴν tribui; quod non raró aliis etiam in rebus in Scripturâ fieri solet.

[c] [in loc. II. 5, § 3 t. 10, p. 36 D.]

[d] in locum, [t. 3 p. 174.]

[e] [in locum.]

[f] [in locum.]

[g] Serm. 22 in Cantica [§ 6, vol. 1, p 1336 C.] et sæpe repetita.

Ad locum tertium, 1. Cor. 6. 11. Respondemus, vel ut suprà, rem eandem diversis ablutio-

all misinterpret the passage: for the being freed from sin in this passage does not mean merely the being freed from the liability to punishment for sin, in which they put the whole essence of justification, but also the being freed from the dominion of sin, to which the Romans were formerly servants; (as most clearly appears from the preceding verses, 19 and 20, and the words immediately following, "But having become servants of God,"[a] or, "bondmen of God," or, as he before[b] said, "having become servants to justice;") and the words, "Ye have your fruit unto sanctification," contain a Hebraism, *i. e.*, as the fruit of that servitude to God and to justice ye receive or have sanctification itself (or sanctity and purity of life) and its continuation and increase.

To 1 Cor, c. 1, v. 30, where Christ is said to be "made to us by God . . . justice and sanctification," I answer; that the Apostle there either signifies the same thing by the different words of justice and sanctification, in order to express the thing itself more fully and clearly, which the sacred writers, as every one knows, are wont often to do without any tautology: or, if distinct things are signified, as some of the ancients hold (to pass over in silence the interpretations of moderns) understanding by the word justice, forgiveness of sins, and by sanctification that which is commonly so called—as S. Chrysostom[c] perhaps, for neither does he fully and clearly support this interpretation; certainly the words of Theodoret,[d] the great follower of S. Chrysostom, of Theophylact,[e] the abbreviator of S. Chrysostom, and of Œcumenius,[f] are not express: those of S. Bernard[g] are quite express—yet this only can thence be gathered, that in this passage by the word 'justice' we are not to understand the whole benefit of our justification, but that the name of the whole is attributed κατ' ἐξοχὴν to its principal part, the other being not excluded but expressly mentioned; which is not unfrequently done by Scripture in other matters also.

To the third passage, 1 Cor. c. 6, v. 11, I answer, either as above, that the same thing is signified and ex-

nis, sanctificationis, et justificationis verbis ad majorem emphasin et beneficii per Christum accepti amplificationem significari et efferri; quemadmodum et suprà[a] ex ipsis Protestantibus, Zanchio et Bullingero, observavimus: Vel, si distinguenda sunt ista, distinctionem tantùm † partium et totius admittendam esse; ut sensus sit, 'Abluti estis,' id est, ab his omnibus vitiorum sordibus abluti atque mundati estis baptismo, per quem omnia vobis peccata remissa sunt; "At ne," inquit Estius,[b] "in solâ ablutione, id est, peccatorum remissione consistere putaretur justitia Christiana, addit alterum gradum" vel partem, "'Sed sanctificati estis,' id est, puritatem consequuti, ita ut jam verè et coram Deo sancti sitis;" denique * summam beneficii accepti uno verbo quod utramque includit partem exprimendo,‡ "Sed justificati estis;" et subjungit Apostolus, 'In nomine Domini nostri[c] Jesu Christi,' id est, per meritum ejus, 'et in Spiritu Dei nostri,' id est, [virtute †] Spiritûs Sancti à Deo nostro procedentis et nobis per Christum communicati.

Ad locum Apocalypseos 22. 11. Resp[ondemus], "Qui justus est," non significare, qui per remissionem peccatorum tantùm justificatus est, sed, "qui nemini nocet, sed unicuique reddit quod suum est," ut rectè notat[d] Fr. Ribera; 'Justificetur adhuc,' id est, sic † agendo pergat et proficiat; 'et qui sanctus est,' id est, purus et sine sordibus, 'sanctificetur adhuc,' id est, sic pergat, etc. Nam Apostolus hoc loco justum opponit τῷ ἀδικοῦντι, id est, ei qui injustè agit, vel alterum injuriâ afficit, et sanctum τῷ ῥυπῶντι, id est, sordescenti, vel qui in sordibus est, nulli scilicet nisi sibi ipsi nocens; ut clarissimè patet ex textu, et ut, præter Riberam aliosque multos, agnoscit Piscator:[e] ita ut turpiter erret Paræus quando[f] inquit, "'Qui justus est justificetur adhuc,' id est, in justificatione † fidei perseveret: de infusione enim vel de incremento habitualis jus-

[a] [l. 2.] cap. 4, n. 7.
† [*Ed.* 1ma tantam.]
[b] in locum.
* [p. 88.]
‡ [*forte* exprimens.]
[c] [ita Latinus interpres.]
† [*ita* *Ed.* 2a.]
[d] in locum.
† [*Edd.* hic]
[e] in locum. [p. 825, col. 2.]
[f] lib. 2, de Justificatione contra Bellarm. cap. 3 [§ Denique locus] pag 398, 399.
† [*Edd. Forb.* justitiæ.]

pressed by the divers words of washing, sanctification, and justification, for greater emphasis and to magnify the benefit received through Christ; as we have above [a] observed from Protestants themselves, Zanchius and Bullinger: or, if these are to be distinguished, that a distinction of the parts and the whole is alone to be admitted, so that the meaning may be, 'ye have been washed,' *i. e.* from all these defilements of sins ye have been washed and cleansed in Baptism, by which all your sins have been forgiven; "But lest," says Estius,[b] "Christian justice should be thought to consist in washing merely, *i. e.*, in forgiveness of sins, he adds the other degree" or part, "'but ye have been sanctified, *i. e.*, ye have obtained purity, so as to be now truly and before God holy:" lastly, expressing the sum of the benefit received in one word which includes both parts, the Apostle adds, 'But ye have been justified'; and subjoins, "in the name of our [c] Lord Jesus Christ;" *i. e.*, through His merit, "and in the Spirit of our God," *i. e.* the Holy Ghost proceeding from our God, and communicated to us through Christ.

To Rev. c. 22, v. 11, I answer: 'He that is just' does not mean him who is justified by forgiveness of sins merely, but him "who hurts no one, but renders to every one his due," as Francis Ribera[d] rightly remarks; "let him be still more justified," *i. e.*, let him by thus acting go on and advance; "and he that is holy," *i. e.*, pure and without pollutions, "let him be sanctified still more," *i. e.*, let him so proceed. For the Apostle here opposes "him that is just" to τῷ ἀδικοῦντι, which means, 'him who acts unjustly,' or who injures another; and 'him that is holy' to τῷ ῥυπῶντι, which means, 'him who is defiled,' or who is in pollutions, *i. e.*, hurting no one save himself; as is most evident from the text, and as (besides Ribera and many others) Piscator[e] acknowledges: so that Paræus shamefully errs when he says,[f] "'He that is just, let him be justified still more,' *i. e.*, let him persevere in the justification of faith; for it cannot be understood of the infusion or the increase of habitual justice without a manifest

titiæ non potest intelligi sine manifestâ ταυτολογίᾳ membri sequentis, 'Qui sanctus est, sanctificetur adhuc.' etc." hæc ille, sed malè.

3. Quod ex cap. 4. ad Romanos [v. 6–8.] frequentissimè objicitur, Apostolum ex Davide justificationem, seu τὸν μακαρισμὸν, id est, beatitudinem, vel beatificationem peccatoris, in solâ remissione peccatorum collocare: Næ illud magni momenti non est. Nam et illi Protestantes qui justificationem non solâ peccatorum remissione, sed etiam imputatione justitiæ Christi constare contendunt, negant, verbis his quæ Apostolus ex Davide [citat], totam justificationis rationem plenè exprimi. Beza;[a] "Qu[æst.] Atqui David collocat beatificationem in peccatorum remissione; Cur igitur adjicis etiam Christi impletionis legis imputationem? R[espons.] Quid si tibi," inquit, "objiciam illa, 'Beati qui sunt mundo corde,' 'Beati qui sunt inculpati in viâ,' et cætera ejusmodi, An hinc colligeris excludi peccatorum remissionem? Nequaquam opinor. Sic interdum nomine justificationis * intelligitur etiam sanctificatio; quoniam hæc duo prorsus cohærent. Quidni igitur illud quoque responderim, unius peccatorum remissionis interdum mentionem fieri, non ut excludantur aliæ beatificationis partes, sed quòd tacitè cum illâ comprehendantur? etc." sic ille. Videatur et Synopsis Theol. purioris.[b]

Sic et nos respondemus, non sequi ex verbis Davidis ab Apostolo citatis, beatitudinem seu justitiam hominis in solâ peccatorum remissione seu justitiæ imputatione consistere, cùm alibi idem Psalmista 'beatos' pronunciet 'immaculatos in viâ, qui ambulant in lege Dei,'[c] quique 'custodiunt judicium, et faciunt justitiam,'[d] [et,[e] 'qui non ambulat in consilio impiorum et in viâ peccatorum non stetit'] et hoc ipso Psalmo[f] post verba ab Apostolo citata, 'Beatus homo, cui

[a] in Quæst[ionum] et Resp[onsionum] Christianarum libello. Opp. t. 1, p. 676, f.]

* [p. 89.]

[b] disp. de Justif. th. 8. [? 10.]

[c] [Ps.] 11[9]. v. 1

[d] Ps. 106 v. 3

[e] [illegible]

[f] [Ps.] 32

tautology of the following clause, 'he that is holy, let him be sanctified still more.'" Thus he, but he is wrong.

3. As to what is very frequently objected from Romans c. 4, v. 6-8, that the Apostle, following David, places the justification, or the blessedness or beatification of the sinner, solely in the forgiveness of sins; truly it is of no great weight. For those Protestants also, who contend that justification consists not in the forgiveness of sins alone, but also in the imputation of the justice of Christ, deny that the whole substance of justification is fully expressed by those words which the Apostle quotes from David. Beza says,[a] "*Question,* But David places blessedness in the forgiveness of sins, why therefore do you add also . . . the imputation of Christ's fulfilment of the law? *Answer,* But what if I object to you these passages, 'Blessed are the pure in heart,' 'Blessed are the undefiled in the way,' and others of like sort, wouldst thou thence gather that forgiveness of sins is excluded? by no means I presume. In the same way by the word justification, sanctification even is sometimes meant; since these two entirely cohere. Why then may I not answer this also; that mention is sometimes made of the forgiveness of sins only, not in order to exclude the other parts of blessedness, but because they are tacitly comprehended with it?" Thus he: see also the Synopsis purioris theologiæ.[b]

So also I answer, that it does not follow from the words of David which the Apostle quotes, that the blessedness or justice of a man consists solely in the forgiveness of sins or imputation of justice, since in other places the same Psalmist pronounces blessed those that are undefiled in the way and walk in the law of the Lord,[c] those that alway keep judgment and do justice,[d] and him who walketh not in the counsel of the ungodly, nor standeth in the way of sinners;[e] and in this very Psalm,[f] after the words quoted by the Apostle, "Blessed is the man unto whom

non imputat Deus iniquitatem,' addat David, 'Nec in spiritu ejus dolus est,' id est, homo recti cordis est, ut dicitur ultimis illius Psalmi verbis,[a] etc.

Itaque nomine remissionis peccatorum, tota hominis sanctificatio seu renovatio comprehensa debet intelligi: nam propter arctissimam utriusque partis conjunctionem, quia nunquam fit remissio peccatorum sine internâ mentis sanctificatione, una alteram sæpe synecdochicῶs complectitur, et remissio quidem peccatorum κατ' ἐξοχὴν sæpè, cùm in Scripturâ tum in Patribus, nominatur; 'Hic est omnis fructus, ut auferatur peccatum,'[b] 'Ecce agnus Dei, qui tollit peccata mundi,'[c] 'Hic servabit populum suum à peccatis eorum,'[d] Sic et 2 [ad] Cor. 5. 10. et in compluribus aliis Scripturæ locis; Bernardus;[e] "'Factus est nobis sapientia, justitia, etc.' Sapientia," inquit, "in prædicatione, justitia in absolutione peccatorum;" et;[f] "'Delicta juventutis meæ, et ignorantias meas ne memineris,'[g] et justus sum;" et;[h] "Sufficit mihi ad omnem justitiam solum habere propitium, cui soli peccavi;"[i] et paulò post;[k] "Non peccare, Dei justitia est, hominis justitia, indulgentia Dei;" et rursus; "Justitia Dei est non peccare, justitia hominis est non imputari peccatum;" et;[l] "Ubi reconciliatio, ibi remissio peccatorum: et quid ipsa, nisi justificatio?" † secutus clarissima Augustini verba,[m] * "Ipsa quoque nostra justitia, quamvis vera sit, propter veri boni finem, ad quem refertur, tamen tanta est in hac vitâ, ut potius peccatorum remissione constet, quàm perfectione virtutum, etc." quibus verbis hæc duo sanctissimus et doctissimus ille pater docet; 1. Justitiam nostram constare, id est, justos nos esse, cùm remissione peccatorum, tùm perfectione virtutum, qualis scilicet statui hujus vitæ

[a] [v. 11.]
[b] Isaiæ c. 27. v. 9.
[c] c. 1 Joan. v. 29.
[d] c. 1 Mat. v. 21.
[e] Serm. 22 in Cantica [§ 6, p. 1336 B.]
[f] infra [§ 8, p. 1337. C.]
[g] [Ps. 25, v. 7.]
[h] Serm. 23, in Cantica [§ 15. p. 1344, E.]
[i] [Ps. 51, v. 4.]
[k] [ibid F.]
[l] Epist. 190. ad Innocent. Papam. [*nunc* Tract. de error. Abælardi c. 7, § 20 vol 1, p. 655, A.]
† [*Ed.* 1ma *addit* κατ' ἐξοχὴν justificationis verbum, cùm in Script. tum in Patrum scriptis remissioni peccatorum sæpius tribui. *Ed.* 2da Ecce pius Bernardus sentit, κατ' ἐξοχὴν justificationis verbum, cùm in Scriptura tum in Patrum Scriptis remissioni peccatorum sæpius tribui.]
[m] lib. 19, de Civit. Dei cap. 27, [t. 7 p. 571
* [p. 90.]

the Lord imputeth no sin," David adds, "And in his spirit there is no guile," *i. e.* who is a man upright in heart, as is said in the last words of this Psalm.[a]

Therefore the whole sanctification or renewal of man ought to be understood as comprehended in the expression forgiveness of sins. For on account of the most close connexion of both parts (since forgiveness of sins is never conferred without internal sanctification of the soul) the one often embraces the other by synecdoche; and indeed, it is often, both in Scripture and the Fathers, called forgiveness of sins, this being the principal part; 'This is all the fruit, that [his] sin be taken away;'[b] 'Behold the Lamb of God which taketh away the sins of the world;'[c] 'He shall save His people from their sins;'[d] so also 2 Cor. c. 5, v. 10, and many other passages of Scripture. S. Bernard;[e] "'He is made to us,'" he says, "'wisdom, justice, &c.,' wisdom in preaching, justice in the forgiveness of sins;" and;[f] "'The sins of my youth and my ignorances remember Thou not,'[g] and I am just;" and;[h] "It sufficeth me instead of all justice, to have but Him propitious against Whom alone I have sinned;"[i] and a little after;[k] "It is God's justice not to sin, man's justice is the indulgence of God;" and again; "God's justice it is not to sin, man's justice is, that sin be not imputed;" and;[l] "Where there is reconciliation, there is forgiveness of sins; and what is this [*i. e.* forgiveness] save justification?" in this following these very clear words of S. Augustine,[m] "Our justice also, although it be true, because of the end to which it is referred, viz., the true Good, yet in this life is such as to consist rather in the forgiveness of sins, than in the perfection of virtues." in which words this most holy and learned Father teaches these two things; 1, that our justice consists (that is, that we are just,) both in the forgiveness of sins and in the perfection of virtues, such perfection, namely, as befits the state

convenit: 2. Sed longè remissionem peccatorum perfectioni virtutum præferendam.

Prius illud sensisse Augustinum hoc loco, ut et plurimis in aliis, ingenuè agnoscit Chamierus;[a] "Non excludi virtutes, nos agnoscimus; qui scimus, et alias testati sumus, Augustinum uno justificationis nomine utramque partem comprehendere, id est, tum quam nos propriè justificationem dicimus, tum sanctificationem. Et hactenus non ψευδολογεῖ Jesuita,[b] etc." Sed malè Paræus;[c] "Glossa," inquit ille, "adversarii de justitiâ divisâ in remissionem peccatorum et perfectionem virtutis, haud dubiè est falsa, etc. Manifestum enim est, Augustinum remissionem peccatorum et perfectionem virtutis, non ut partes unius justitiæ componere, sed ut res disparatas opponere, etc." sed major Augustini verbis vis vix à quoquam inferri potuit.

Posterius, Bellarminus ipse fateri cogitur;[d] "Illud, 'potius,'" inquit, "hoc loco non excludit perfectionem virtutum, sed præponit remissionem peccati; ut sensus sit, justitiam nostram, quæ partim in remissione peccati, partim in perfectione virtutum sita est, magis illâ quàm hac constare, etc." et quidem duplici assignatâ ratione cur id dicat Augustinus;[e] "Una; Quia peccata in Baptismo perfectè delentur et purgantur, ut nihil omnino remaneat, quod habeat rationem culpæ; virtutes autem infusæ, ita suo quodam modo perfectæ sunt, ut quotidie magis ac magis perfici debeant: Altera; quoniam remissio peccati, semel facta, non eget novâ infusione virtutum; At virtus semel infusa, eget quotidie novâ remissione peccati, non lethalis, quod cum justitiâ simul esse non potest, sed venialis. etc." Eadem legere est apud Leon. Coquæum, in suo Commentario ad locum Augustini citatum, ex Bellarmino verbatim exscripta. Videtur tamen Bellarminus[f] sibi contradicere, quando sic inquit;

[a] de Justif. lib. 21, c. 19, n. 7, 8.

[b] [Bellarminus.]

[c] de Justif. l. 2, c. 13. [§ Defensio: Glossa.] p. 540, 541.

[d] de Justif. lib. 2. c. 13, sect. Respondeo: [Illud.]

[e] sect. Cur autem.

[f] Ho eodem lib. 2. d Justif. cap. 6, s Primum

of this life. 2. But that forgiveness of sins is much to be preferred to the perfection of virtues.

That S. Augustine here, as in very many other passages, holds the first of these, is candidly acknowledged by Chamier;[a] "That the virtues are not excluded, we allow, for we know and have testified elsewhere, that S. Augustine in the one word 'justification,' comprehends both parts, that is, both what we properly call justification, and also sanctification: and so far the Jesuit[b] lies not." But Paræus[c] incorrectly says, "The adversary's gloss about justice divided into forgiveness of sins, and perfection of virtue is without doubt false . . . for it is manifest that S. Augustine does not compound forgiveness of sins and perfection of virtue as parts of the same justice, but opposes them as different things." but the words of S. Augustine could scarcely be more violently wrested by any one.

The latter of the above propositions Bellarmine himself is forced to admit;[d] "But this word 'rather,'" he says, "in this place does not exclude the perfection of virtues, but gives the first place to forgiveness of sins, so that the meaning is, that our justice which is placed partly in the forgiveness of sins, partly in the perfection of virtues, consists more in the forgiveness of sins than in the perfection of virtues." and indeed he assigns two reasons why S. Augustine says this;[e] "1. Because sins are perfectly blotted out and purged in baptism, so that nothing at all remains which has the nature of a fault; but infused virtues are perfect after a way of their own, so that they ought daily to be more and more perfected: 2. Because forgiveness of sin once granted needs not a new infusion of virtues; but virtue once infused needs daily a new forgiveness of sin, not of deadly sin, which could not co-exist with justice, but of venial sin." The same things may be read in Leo Coquæus, in his Commentary on the passage of S. Augustine just cited, copied word for word from Bellarmine. Yet Bellarmine seems to contradict himself when[f] he thus

a Rom. [c.] 4 ult. [v. 25. * [p. 91.] "Hîc[a] Apostolus nomen * justificationis tribuit potius renovationi internæ, quàm remissioni peccatorum, ac per hoc docet, justificationem non modò non constare solâ remissione peccatorum, sed neque præcipuè eâ constare etc." Mentem B. Augustini hoc in loco optimè vir doctissimus et optimus Ludovicus Vives in Commentario[b] sic expressit; "Ut potius etc." "Magnâ enim ex parte," inquit ille, "sumus boni, non quòd bene vivimus, sed quòd commissorum scelerum nobis fit à Deo gratia." Joh[annes] Hesselius;[c] "Hujus vitæ justitia præcipuè (ut ait Augustinus[d]) in remissione peccatorum consistit." Vide eundem in Explicatione Symboli Apostolici;[e] "Hac ergo," scilicet remissione peccatorum, "tanquam præcipuâ expressâ, subintellexerunt Apostoli, etc." vide locum.

b [August. de Civit. Dei Ed. 1596, t. 2 p. 531]

c Super Mat. [c.] 6, v. 12.

d de Civit. Dei lib. 19, c. 27.

e p. 37.

4. Quod ultimo, multis et Scripturæ et Patrum testimoniis coacervatis objicitur, inhærentem nostram justitiam in hac vitâ imperfectam esse, et multis permixtam peccatis, ac proinde divinum judicium sustinere non posse, nec nos per illam formaliter justos in Dei judicio censeri;

Res[pondemus], 1. Loca quæ contra adducuntur, ferè omnia ad justitiam actualem, seu operum nostrorum, potius spectare, quàm ad justitiam à Deo donatam seu habitualem, quæ non opus est nostrum, sed Dei opus (licèt in nobis receptum) qui simul peccata remittit, et dona fidei, spei et charitatis infundit: unde et infantes nuper baptizati, verè coram Deo justi sunt, licèt nihil operis fecerint; idcirco nos hanc disputationem de imperfectione justitiæ nostræ in sequentia rejicere, ubi de justitiâ operum, Deo juvante, pluribus disseremus.

2. Quod si etiam imperfectio illa, quæ in ipsis donis Spiritûs Sancti nobis in justificatione communicatis inest, quamdiu nos hîc vivimus, et illa in nobis augeri possunt, atque etiam debent, propriè peccatum est (Augustinus enim certè vitium

speaks, "The Apostle here[a] applies the name of justification rather to internal renewal than to forgiveness of sins, and thereby teaches that justification not only does not consist solely in the forgiveness of sins, but that it does not even consist principally in it." That most learned and excellent man Ludovicus Vives, in his Commentary,[b] has very well expressed thus S. Augustine's meaning in this passage, "So that [it consists] rather, &c." "For," he says, "we are in a great measure good, not because we live well, but because pardon of the crimes we have committed is granted us by God." John Hessel[c]; "The justice of this life consists principally (as S. Augustine says[d]) in the forgiveness of sins." See the same writer in his Explicatio Symboli Apostolici[e]; "This, therefore," (the forgiveness of sins), "as being that which is the principal being expressed, the Apostles have understood, &c." See the passage.

4. Lastly, as to what is objected from many testimonies gathered together from Scripture and the Fathers, that our inherent justice in this life is imperfect and intermixed with many sins, and therefore cannot endure the divine judgment, nor we be by it deemed formally just in the judgment of God, I answer;

1st. That almost all the passages which are brought to support this objection relate to actual justice (*i. e.* that of our works,) rather than to the justice given us by God (*i. e.* that which is habitual,) which is not our work, but the work of God, (though received in us) Who at the same time forgives our sins and infuses the gifts of faith, hope, and love: whence also newly-baptized infants are truly just before God, although they have done no work: wherefore we will postpone this discussion about the imperfection of our justice till a following book, where with God's help we will discuss at length the question concerning the justice of works.

2ndly. But even if that imperfection, which the very gifts of the Holy Ghost communicated to us in justification have, as long as we live here, and as long as these gifts can, nay, ought to be increased in us, be properly sin (for certainly S. Augustine does not shrink from

et peccatum non veretur appellare;[a] "Plenissima" charitas, "quæ jam non possit augeri, quamdiu hîc homo vivit, est in nemine; quamdiu autem augeri potest, profectò illud quod minus est quàm debet, ex vitio est, ex quo vitio non est [justus in terrâ,] qui faciat bonum et non peccet;" et;[b] "Peccatum," inquit, "est, cùm vel non est charitas quæ esse debet, vel minor [est] quam debet, etc." Sed an largo tantùm modo peccatum appellet, ut Romanenses communiter, atque etiam Protestantes quidam doctissimi volunt, aliis etiam ad suam sententiam confirmandam ex ipso Augustino locis prolatis; An verò etiam propriè, ut alii sentiunt, alias[c] dicemus) sententia * quam nos astruximus nihil inde læditur, qui cum donatione justitiæ semper remissionem peccatorum conjunximus: Atque non per illam solam, sed etiam per hanc, immò per hanc potiùs, ut jam dixit Augustinus, formaliter nos justos coram Deo nominari et esse contendimus.

5. Multa sunt de quibus etiam inter Romanenses ipsos de causâ formali justificationis nostræ disputatur; ut, An per habitus virtutum infusos justificemur, ut volunt permulti,[d] vel, An perpetua Dei motio et operatio in nobis sit illud quo justificamur, An denique horum neutrum præcisè, sed ipsa mentis et voluntatis rectitudo ex utrisque resultans sit formalis nostra justitia: Atque etiam, An justitia, quâ formaliter justificamur, sola habitualis sit, An actualis, id est, opera verè justa? atque etiam quædam alia, de quibus videantur Stapletonus,[e] Bellarminus,[f] Suarez, Vasquez, aliique id genus scriptores plurimi, viri certè doctissimi, sed in dogmatibus fidei, quæ simplicitatis plena sunt eamque maximè amant, discutiendis, sæpe nimio plus subtiles, ne dicam an audaces sunt. Proinde illis aliisque omnibus ab instituti ratione alienis missis, huic libro hunc terminum ponentes, ad alia inter partes controversa transeamus. Deus veritatis et pacis cœptis adspiret.

[a] Epist. 29 ad Hieron. [*nunc* Ep. 167 § 15.]

[b] lib. de perfect. justitiæ [hominis] cap. [6 ratiocinat.] 15 [§ 15 p. 172 F.]

[c] [*infra* lib. 4 cap. 5 § 11.]

* [p. 92.]

[d] [*vide supra* lib. 1 c. 4 § 4]

[e] de Justificatione lib. 5 c. 8 [§ Non multum.]

[f] de Justif. lib. 2, c. 15 et 16.

calling it fault and sin ;[a] "All-perfect love, which can no more be increased, is in no one so long as he lives here; but so long as it can be increased, certainly that which is less than it ought to be, is of sin, from which sin there is no [one just," *i. e.* guiltless, "upon earth] who does good and sins not;" and; [b] "It is sin," he says, "either when love is not, which ought to be, or when it is less than it ought to be." But whether he calls it sin in a wide sense merely, as all Romanists and even some very learned Protestants maintain, bringing also other passages from S. Augustine himself to confirm their opinion, or whether he does so even properly, as others hold, we will elsewhere[c] examine;) the opinion which we have supported is not thereby injured, since we have always joined forgiveness of sins with the donation of justice, and contended that we are and are called formally just before God, not by the latter only but by the former also, nay, by it principally, as S. Augustine has already said.

5. There are many things concerning the formal cause of justification about which Romanists themselves dispute, as, whether we are justified by the infused habits of virtues,[d] as very many maintain, or, whether the perpetual motion and operation of God in us be that by which we are justified, or finally, whether neither of these precisely, but the uprightness of the mind and will resulting from both of them, be our formal justice: And also, whether the justice by which we are formally justified be solely habitual, or, whether it be actual, *i. e.*, works truly just? and also some other things, about which see Stapleton,[e] Bellarmine,[f] Suarez, Vasquez, and many other writers of the same sort; men certainly most learned, but often far too subtle, not to say too audacious, in discussing the doctrines of the faith which are full of simplicity, and love it above all things. Wherefore dismissing these things and all others foreign to the plan of our design, here ending this book, let us pass on to the other things that are controverted between the dissentient parties. And may the God of truth and peace look favourably on the attempt.

* [p. 93.]

* LIBER TERTIUS

de Justificatione;

Quo lites de incertitudine, mutabilitate, et inæqualitate justitiæ considerantur.

CAPUT PRIMUM.

Quo de certitudine et incertitudine gratiæ seu justitiæ præsentis agitur.

1. UTINAM plerique utriusque litigantium partis "magis satagerent per bona opera suam vocationem et electionem certam" et firmam "facere," sicut monet B. Petrus,[a] quàm de certitudine utriusque mensurâ et gradu ad fovendum triste schisma hodiernum nimis anxiè et contentiosè disputarent. Sed hoc infelici sæculo, rixarum et contentionum admodum feraci, veræ verò pietatis et justitiæ sterili, plerique magis amant inaniter et inutiliter altercari, quàm utiliter et fructuosè operari.

2. Mart. Eisengrenius, Academiæ Ingolstadiensis quondam Procancellarius,[b] (de cujus tamen hac de re sententiâ, multo mitiori, ut judicant Protestantes, quàm multorum aliorum gregalium, mox plura) affirmat, "ex hoc unico articulo, * quamvis minutus à plerisque reputari queat, universum Papatum et Lutheranismum dependere." M. Lutherus;[c] "Etiamsi," inquit, "nihil prætere peccatum fuisset in doctrinâ Pontificiâ quàm

[a] 2 [Ep. Pet.] c. 1. v. 10.
[b] in vestibulo libri sui [tractatus] Apologet[icus] pro [vero ac germano intellectu canonis xiii. sess. 6 S. Œcumenici] Conc[ilii] Trid[entini] de certitudine gratiæ [p. 2] Colon. 1569.
* [p. 94.]
[c] in cap. 41 Gen. v. 32 ut ab Chemnicio Exam. citatur p. 165, vide opp. Lutheri t. 6, p. 553, ed. Wittemb. 1580 § Hæc certitudo et.]

BOOK THIRD

of Justification :

Of the Controversies about the uncertainty, changeableness, and inequality of Justice,

CHAP. I.

Of the certainty and uncertainty of grace or present justice.

1. WOULD that most of the litigants on both sides would "give diligence to make through good works their calling and election sure," as the Blessed Peter admonishes,[a] rather than dispute too anxiously and contentiously about the certainty, measure, and degree of each, to the fostering of the present lamentable schism. But in this unhappy age which is exceeding fruitful in quarrels and contentions, but barren of true piety and justice, the more part love vain and useless altercations more than useful and fruitful work.

2. Martin Eisengrenius, formerly Vice-Chancellor of the University of Ingolstadt,[b] (of whose opinion, however, which on this matter is much milder, as Protestants judge, than that of many others of his party, we will say more by and bye) affirms that on this one article, though it may be thought by many to be a minute one, the whole of Romanism and Lutheranism hangs. Martin Luther[c] says, "Although there were no other error in the popish

quòd docuerunt, nos debere vagari et fluctuare ambigentes et dubios de remissione peccatorum, gratiâ et salute nostrâ, justas tamen haberemus causas, cur ab Ecclesiâ infideli nos sejungeremus, etc." Vide Chemnicium [a] aliosque ferè utriusque partis innumeros. Sed nos omnia, seposito omni partium studio, tanquam in Dei ipsius conspectu paucis discutiamus.

[a] in Exam. decr. Concil. Trid. de Fide Justif. [cap. An vera fides justificans sit vel fiducia vel dubitatio de remissione peccatorum.] pag. 165. [§ Hæc observatio.]

3. Nunc non quæritur de certitudine finalis perseverantiæ, ac proinde non de certitudine electionis nostræ, (quâ de re infrà,) sed de certitudine gratiæ seu justitiæ præsentis; permulti enim Protestantes, ut postea dicemus, illâ negatâ, hanc tamen constanter tuentur.

4. Neque quæritur, An poterit † homo fidelis certò, immò certitudine fidei, statuere sibi remissa esse peccata sua, si modo eidem certò atque eâdem prædictâ certitudine constet de verâ et seriâ suâ pœnitentiâ. Quis enim sanæ mentis hoc neget? Vide Bellarminum; [b] 'Non enim hypotheticè sed absolutè, hodie inter plerosque utriusque partis de certitudine justitiæ controversia, magnâ contentione disputatur,' ut inquit ille ibidem.

† [*W. interlin.* potest: *W. in marg. et Ed.* 2ª possit.]

[b] de Justif. lib. 3, cap. 2, sect. Porro statum quæstionis, etc.

5. Neque etiam quæritur, An omnis omnino propria et peculiaris applicatio, quâ quis fidelis ita apprehendat generales verbi divini promissiones, ut sibi etiam certò confidat vel speret remissa esse peccata, illicita sit. Neque enim Romanenses ipsi negant,[c] certam fiduciam in Deo collocandam esse, et certò confidendum, post actam legitimè pœnitentiam et Sacramentum Baptismi vel absolutionis ritè perceptum, remissa esse peccata, etc. ut proinde malè Chamierus [d] affirmet, Bellarminum videri sibi impugnare cùm omnem applicationem propriam, tum etiam certitudinem ejus applicationis; cui adjungit Costerum: negare autem plerosque alios Romanenses tantùm applicationis certitudinem, non autem omnem omnino applicationem peculiarem. Quod

[c] vide Bell. loc. cit. sect. Deinde, etc.

[d] Panstratia Cathol. t. 3.] de fide lib 13. [c. 1, n. 15, 17.]

doctrine, save that they taught that we ought to wander and fluctuate, uncertain and doubtful about the forgiveness of our sins, and our being in the state of grace and salvation, yet we should have had just cause for separating ourselves from that unbelieving Church :" see Chemnicius [a] and others of both the parties, almost numberless. But let us, having laid aside all party spirit, discuss in a few words all these things as in the presence of God Himself.

3. We are not now enquiring about the certainty of final perseverance, and therefore not of the certainty of our election, (of which subject hereafter) but of the certainty of grace or present justice; for, (as we shall hereafter show) very many Protestants who deny the former do constantly maintain the latter.

4. Nor are we enquiring whether a believer can certainly, nay with the certainty of faith, determine with himself that his sins have been forgiven, if only he be assured certainly, and with the same aforesaid certainty, of his true and unfeigned penitence. For who in his senses would deny this? See Bellarmine: [b] For 'the controversy about the certainty of justice is now-a-days disputed (and with great contention) between most of the litigants of both sides, not hypothetically but absolutely,' as that writer there remarks.

5. Nor again do we enquire, whether every proper and particular application whatsoever, whereby any believer so lays hold of the general promises of the word of God, as even certainly to trust or hope that his sins have been forgiven, be unlawful. For Romanists themselves do not deny [c] that sure confidence is to be placed in God, or that after penitence legitimately performed and the sacrament of Baptism or of absolution validly received, we are confident with certainty that our sins have been forgiven. So that therefore Chamier [d] wrongly affirms, that Bellarmine seems to him to deny as well every individual application, as also the certainty of such application; to whom he adds Costerus; but that most other Romanists deny merely the certainty of the application, but not every particular application

[a] c. 8, [lib.] primi de Justif.

* [p. 95.]

enim scribit, "Bellarminum[a] negare prorsus, fidei justificantis objectum, esse specialem misericordiam, etc." id totum ad applicationis certitudinem spectat: disputatio * enim tota est, non de applicatione, sed de applicationis certitudine, ejusdemque mensurâ et gradu.

6. Communior Romanensium hac de re sententia negat certitudinem fidei divinæ, justo de suâ justificatione, citra speciale revelationis privilegium; libenter tamen admittit ex vivæ fidei sensu, seu charitatis et bonorum operum experimento, certitudinem aliquam minoris et inferioris gradûs oriri, quæ conjecturalis et probabilis nominari potest, et quæ, licèt non omnem formidinem pellat, tamen tollit † omnem anxietatem et hæsitationem, et ipsam etiam dubitationem, si dubitatio sumatur pro merâ animi fluctuatione sine ullo assensu, quæ sola apud Philosophos nomen dubitationis propriè obtinet. Ideoque quando de aliquâ aliqui Romanenses dubitatione loquuntur, non aliud intelligere,‡ quàm quandam formidinem quæ in omni assensu, etiam certo, qui non sit infallibilis aut evidens reperitur, et latè dubitatio vocatur; vide Bellarminum[b] aliosque plurimos. Negant igitur, quia docent, fideles non habere certitudinem fidei de suâ justificatione, inde † sequi, jubere se fideles semper dubitare, et anxiè hæsitare de suâ cum Deo reconciliatione, (quemadmodum Rigidiores Protestantes illis impingunt,) quia "datur aliquid medium inter hæc extrema, scilicet certitudo quædam moralis ex parte intellectûs, et spes ac fiducia ex parte voluntatis," ut loquitur Bellarminus[c] præter alios innumeros. Rectè Remonstrantes in suâ nuperâ Apologiâ[d] (licet[e] profiteantur, se 'dubitationem Pontificiam' de salute propriâ, 'et conscientiarum carnificinam,' ita cæterorum Rigidiorum Protestantium more loquentes, minimè asserere) de re aliâ loquentes: "Inter dubitationem et divinam assertionem,

† [*Ed.* 2a tollat.]

‡ [*Ed.* 2a intelligunt.]

[b] l[ibro] cit. [lib. 3.] c. 11, sect. Tertia sententia, etc.

† [*Ed.* 1ma inde igitur.]

[c] loco citato. [lib. 3, c. 11, § Tertia sententia.]

[d] [Apologia] pag. 7.

[e] ejusdem [cap. 18.] pag. 215.

whatever: For as to what he says, that "Bellarmine[a] altogether denies that the object of justifying faith is special mercy," that relates entirely to the certainty of the application; for the whole dispute is not about the application, but about the certainty of the application and its measure and degree.

6. The more common opinion of Romanists on this matter denies to the just man the certainty of divine faith about his justification, unless he have a special privilege of revelation; but it willingly admits that from a sense of living faith or the experience of love and good works, a certainty of a lesser and lower degree arises, which may be called conjectural and probable, and which, though it does not drive away all fear, yet removes all anxiety and hesitation, and even doubtfulness itself, if doubtfulness be taken for an utter fluctuation of the mind without any assent, which alone properly obtains among Philosophers the name of 'doubtfulness;' and that therefore whenever any Romanists speak of some doubtfulness, they only mean that fear which is found in every assent, even though certain, if it be not infallible or evident, and which is loosely called doubtfulness: see Bellarmine[b] and many others. They therefore deny that, because they teach that believers have not the certainty of faith about their justification, it thence follows, that they bid them to be always doubting and anxiously hesitating about their reconciliation with God, (as the more rigid Protestants accuse them of doing,) because "between these extremes there is a medium, viz., a moral certainty on the part of the intellect, and hope and confidence on the part of the will," as Bellarmine[c] says, besides numberless others. The Remonstrants[d] (although[e] they profess that they by no means teach "the Popish uncertainty and the racking of consciences" about individual salvation; speaking thus after the manner of the other more rigid Protestants) rightly say, when speaking about another thing, "Human certainty is mediate between doubt and divine assertion, which human cer-

humana certitudo media est, quæ etsi formidinem contrarii" (cum dubitatione scilicet conjunctam) "excludat, infallibilitatem tamen divinam non includit; rationibus nititur, sed quæ à divinis oraculis differunt; etc."

7. Progrediuntur quidam alii Romanenses ulterius, et certitudinem aliquam aliam, minorem quidem certitudine fidei divinæ, Conjecturali tamen majorem, quam certitudinem Moralem appellendam censent, admittunt: "affirmant enim posse, immò etiam solere, præsertim homines" spirituales et "perfectos," (scilicet secundum statum viæ,) "ad eam" certitudinem seu "securitatem venire, ut nullam habeant de suâ justificatione formidinem, planè ad eum modum" (verba Bellarmini[a] * aliorumque plurimorum) "quo credimus sine ullâ hæsitatione et formidine deceptionis, Romam fuisse et esse, Cæsarem in Italiâ aliquando regnasse, etc.' Dominicus à Soto ab hac sententiâ non abhorruit,[b] neque etiam Gregorius à Valentia;[c] neque Carthusianus,[d] referente Suarezio.[e] sed Andreas Vega disertè tuetur,[f] cujus verba exhibeo numero sequente.

8. "Maturè tamen," inquit Vega,[g] "omnibus hinc inde pensatis, probabilius profectò esse crediderim, posse aliquos viros spirituales tantoperè in exercitiis spiritalibus et in familiaritate divinâ proficere, ut absque ullâ temeritate possint certò et absque ullâ hæsitatione credere, se invenisse gratiam et remissionem peccatorum suorum apud Deum. etc." Hanc sententiam suam multis egregiis argumentis ibidem confirmat; Verba argumenti 9. quo utitur dignissima putavi adscriptu; "[h] Familiaritas item et eximius amor, quem Cantica Canticorum indicant Deum habere in Ecclesiam, atque ei nonnunquam ostendere, exigunt revera ut aliqui sint semper viri spiritales in Ecclesiâ, quibuscum Deus sic familiariter loquatur, quique certi sint et nihil dubitent de ipsius in eos amore etc. [i] Illa insuper quies et securitas, quâ plerique migrant de hac vitâ, illud

[a] de Justif. lib. 3. cap. 11, sect. Altera sententia.
* [p. 96.]
[b] in Apol. contra Cathar. cap. 2. [§ In hac autem explicatione p. 240, col. 2.]
[c] [Commentariorum Theologicorum in summæ S. Thomæ] disp. 8, q. 4. punct. 4. [§ Quarto neminem] tom. 2.
[d] in 1. Sent. d. 17, q. 5, et 10.
[e] de [divina] Gratiâ lib. 9, c. 11, n. 1.
[f] de Justif. lib. 9. c. 46
[g] [p. 313.]
[h] [p. 316.]
[i] [Argum. 10.]

tainty, though it excludes the fear," (viz., that fear which is joined to doubt) "of the contrary, yet does not include divine infallibility; it is based upon reasons, but such reasons as differ from the oracles of God."

7. Some other Romanists go further, and admit another certainty, less indeed than that of divine faith, but greater than conjectural certainty, and which they think ought to be called moral certainty: for "they affirm that men, especially those who are" spiritual and "perfect," (viz. according to the measure of this state of pilgrimage,) "can, nay even are wont, to arrive at such a" certainty and "security, as to have no fear about their justification, exactly in the same way" (these are the words of Bellarmine [a] and of very many others) "in which we believe without any hesitation or fear of deception," that Rome did and does exist, "that Cæsar formerly ruled in Italy, &c." Dominicus à Soto was not averse to this opinion,[b] nor Gregory à Valentia either,[c] nor Carthusianus,[d] as Suarez relates.[e] But Andreas Vega expressly maintains it,[f] whose words I give in the following number.

8. All these things, however," says Vega,[g] "having been maturely considered in every point of view, I am certainly inclined to believe that it is more probable, that some spiritual men are able to make such progress in spiritual exercises and in familiarity with God, that without any rashness they may certainly and without any hesitation believe that they have found grace and forgiveness of their sins in the sight of God." This opinion of his he there confirms by many most excellent arguments; the words of his 9th argument, I have thought most worthy of being subjoined;[h] "Also, the familiarity and exceeding great love which the Song of Songs indicates that God bears to the Church, and sometimes shows to her, require in truth that there be always some spiritual men in the Church, with whom God may speak thus familiarly, and who are certain and in nothing doubtful of His love towards them; . . . Moreover,[i] that peace and security wherewith many depart from this life, that ardent desire with which love,

ardens desiderium, quo charitas, cùm perfecta fuerit, clamat, 'Cupio dissolvi et esse cum Christo:'[a] illa lætitia, quâ permulti exultant, dum intelligentes sibi propinquum esse diem mortis, dicunt cum Davide,[b] 'Lætatus sum in his, quæ dicta sunt mihi, In domum Domini ibimus:' Alacritas etiam et admiranda constantia martyrum, et despicientia omnium tormentorum, quam præ se ferebant, quid aliud sunt, quàm testimonia apertissima certitudinis moralis, quam habebant de suâ justitiâ et gratiâ apud Deum? etc. Unde et Ambrosius in expositione illius versiculi,[c] 'Memor fui judiciorum tuorum à seculo, Domine,' etc. Idemque de Hilario, Martino, et Paulino, aliorumque sanctorum exemplis doctè et eleganter ostendit Episcopus Catharinus etc." quæ apud ipsum Authorem legantur, multa enim sunt et observatione dignissima. Hæc demum subjungit verba suis argumentis; "Licèt hæc argumenta," inquit,[d] "non extorqueant certitudinem fidei, certè non plenè multis ex illis satisfit, nisi concedamus, possibilem * esse justis aliquam certitudinem de suâ gratiâ, alienam ab omni metu et formidine, etc." Idem etiam ad suam sententiam roborandam multa adducit Patrum testimonia: ut alios mittamus, Augustini,[e] et Bernardi imprimis.[f]

9. Hanc sententiam, licèt Bellarminus[g] non probet, ut nec Vasquez,[h] neque etiam alii rigidiores Romanenses, alii tamen illius etiam partis viri doctissimi probabilem esse putant, et problematicè defendi posse; ut Ruardus Tapperus,[i] cujus verba quia prolixa sunt, ne graveri, quæso lector, apud ipsum Authorem legere;[k] Pererius[l] sibi etiam Tapperi judicium de hac et Vegæ sententiam † probari asserit. Thomas à Jesu, recens scriptor Romanæ partis;[m] "Ex his," inquit, "constat, valdè esse probabile, eos qui ad hanc ineffabilem unionem singulari Dei beneficio fue-

[a] c. 1. ad Phil. [v. 23.]
[b] Ps. [121. *al.*] 122, v. 1.
[c] Ps. [118. *al.*] 119, [v. 52, sermo 7, § 15–17.]
[d] [p. 317.]
* [p. 97.]
[e] de Bono [*nunc* Dono] perseverantiæ cap. 2 [§ 4.] Sicut ergo sanctus etc. [t. 10, 824, D.]
[f] Serm. 69. in Cantica [§ 1, p. 1507, B.] Quod si quis, etc. Et rursus ibidem [§ 6, p. 1509, C.] Si sensero aperiri mihi etc. Et serm. 37. in Cantica [§ 5, p. 1403, A.] Ideo spes non confundit, etc., et Epist. 107. [§ 6, p. 113, C.] At vero si superna, etc.
[g] lib. sæpe citato [l. 3,] cap. 11, sect. De qua etiam sententia, etc.
[h] in 1am 2æ tom. 2, disp. 200, cap 8. [etc.]
[i] [Explicatio articulorum viginti.] Art. 9, de fide et spe, etc.
[k] pag. 79 et 80, tom. 2.
[l] Disp. 9, in cap. 8, ad Rom. [§ 40–42.]
† [*Ed.* sententia.]
[m] de Oratione Divina [Orationis Divinæ methodus natura et gradus.] (Excus. Antverp. 1623) lib. 4, cap. 12.

when it has become perfect, cries, 'I desire to be dissolved and to be with Christ;'[a] that joy wherewith very many exult when, feeling that the day of their death is at hand, they say with David, 'I rejoiced at the things which were said to me, We will go into the house of the Lord;'[b] the alacrity, moreover, and admirable constancy of the martyrs and the despite of all torments which they carried about with them, what else are they but very evident proofs of the moral certainty which they had of their justice and favour with God? Whence also S. Ambrose in his exposition of that verse,[c] 'I remembered Thy everlasting judgments, O Lord,' [says,] &c.; and Bishop Catharinus has learnedly and elegantly shown the same of S. Hilary, S. Martin, and S. Paulinus, and by the examples of other saints, &c.," the rest should be read in the author himself, for they are long and most worthy of note. These words finally he subjoins to his arguments; "Although these arguments," he says,[d] "do not compel a belief in the certainty of faith, certainly many of them are not fully satisfied unless we grant, that it is possible for the just to have some certainty of their grace foreign to all fear and terror," He also adduces many proofs from the Fathers to confirm his opinion; to omit others, from S. Augustine,[e] and especially from S. Bernard.[f]

9. Though Bellarmine[g] disapproves of this opinion, as does Vasquez also,[h] and indeed others of the more rigid Romanists; yet others of the same party, men moreover who are very learned, think that it is probable, and may be maintained problematically; as Ruardus Tapper,[i] whose words, since they are prolix, be not reluctant, I pray you, reader, to peruse in the author himself;[k] Pererius[l] declares that he approves of the judgment of Tapper and the opinion of Vega in this matter; Thomas à Jesu, a recent writer of the Roman party,[m] says, "From these it is evident that it is very probable, that those who have been advanced

rint sublimati, reddi de suâ gratiâ et acceptatione securos, etc."

10. Idem Vega concedit, hanc certitudinem moralem à fide divinâ, bonâ ex parte profluere;[a] "Quamvis autem," inquit, "fides infusa neque inclinet nos ad assentiendum, neque faciat nos certos, neque moveatur à Spiritu Sancto ut ullum coefficiat nobiscum immediatè assensum, nisi eorum quæ ante ipsius concursum, prius saltem naturâ, constat nobis esse à Deo revelata, vel ex eis deducta; tamen mediatè ad certitudinem moralem de nostrâ justitiâ concurrit, et ei debent bonam partem perfecti suæ certitudinis moralis. Nisi enim per fidem assentirentur illi majoribus illis propositionibus de fide, Facienti quod in se est, Deus non denegat gratiam, Convertens se ad Deum ex toto corde, invenit et obtinet gratiam ipsius, etc. nunquam illi certitudinem aliquam haberent de suâ gratiâ. etc." et "per fidem hoc," (quod scilicet † in gratiâ simus,) "sciri posse," ait, "Concilium Tridentinum non negare, sed tantùm negare, sciri hoc posse certitudine fidei."[b] Immò propter Ecclesiæ pacem, hanc certitudinem hac * ratione certitudinem fidei appellari posse admittit:[c] "Quare rectè dixit Joannes Bachonis,† hanc certitudinem [non esse certitudinem fidei, sed esse certitudinem] consequentem fidem. Quòd si hoc putas esse satis, ut vocetur Certitudo fidei, non admodum repugnabo, sed ut pax sit, et omnes in unum conveniamus, dabo quod vis, et me volens victusque remittam."

In eandem sententiam Tapperus;[d] "Quæ," inquit, "certitudo" (scilicet Moralis) "quamvis multò sit inferior certitudine fidei, quia tamen à sententiis Scripturæ pendet, ideo fides, quæ est virtus infusa, mediatè ad illam inclinat, et si accedat confidens voluntas, illa magis firmare potest assensum, sed non adeò ut liceret pro ejus veritate, quòd scilicet in gratiâ sit, mortem su-

[a] lib. 9, cap. 47. [p. 321.]

† *Ed.* 1ma si.]

[b] lib. eodem cap. 8. [p. 216.]

* [p. 98.]

[c] cap. 47. [p. 322.]

† [*Ed. Forb.* Baconus]

[d] Art. 9. prædicto: [Explicatio articulorum viginti.] de Fide et Spe. [§ Quamvis necessarium sit t. 2, p. 80, col. 2.]

to this ineffable union by the singular bounty of God, are rendered secure of their grace and acceptation."

10. The same Vega grants that this moral certainty flows in great measure from divine faith; [a] "But although," he says, "infused faith neither inclines us to assent, nor makes us certain, nor is moved by the Holy Ghost to produce immediately any assent along with us, except of those things of which before its coming, (before in nature at least) we were certain that they are revealed by God, or deduced from things which are revealed; yet mediately it concurs to the moral certainty about our justice, and the perfect owe to it a great part of their moral certainty. For unless they through faith assented to those fundamental propositions about the faith, God does not deny grace to him who does what is in his power; He who turns himself to God with all his heart, finds and obtains His grace, &c. they would never have any certainty about their own grace, &c." and he says that "the Council of Trent does not deny that this," (viz., whether we are in grace) "may be known by faith, but only denies that it can be known with the certainty of faith;" [b] nay, he admits that, for the sake of the peace of the Church, this certainty may in this sense be called the certainty of faith,[c] "Wherefore John Bacon has rightly said that this certainty is not the certainty of faith but a certainty consequent on faith. But if you think that this is reason enough to call it the certainty of faith, I will not very greatly object, but that there may be peace, and that we all may agree together, I will grant what you wish and give myself up a willing captive."

Tapper is in favour of the same opinion; [d] "Which (*i. e.* moral) certainty," he says, "though it is very much inferior to the certainty of faith, yet because it depends on declarations of Scripture, therefore the faith which is an infused virtue, mediately inclines the mind to it, and if a confident will be added, this can still more confirm the assent, but not to such a degree as to make it lawful to undergo death for the truth of it, (to wit, that one is in grace)

bire, in quo est differentia ab assensu fidei, etc." Hanc Tapperi sententiam diximus Benedictum Pererium [a] probare.

11. M. Eisengrenius (de quo in libri vestibulo; [b] "Hæc," inquit, "est Sacri Concilii" (Tridentini scil.) "doctrina et sententia, prout Ecclesia Catholica et universi Christiani doctores nunquam aliter docuerint, † tales homines si legitimè ac strenuè sese exerceant in bonis ac piis operibus, et jam justificati indies magis ac magis justificari satagant, etc. tunc demum illos pro certo statuere et indubitatam fiduciam concipere posse, sibi remissa peccata, seque in gratiâ Dei constitutos, etc." Immò affirmat,[c] 'eum qui suam rectè examinabit conscientiam, peccatorum remissionem et gratiam Dei non solùm sperare, verùm etiam credere posse ac debere, eo sensu quo verbum Credo communiter solet intelligi, etc. et eâ certitudine quâ credit, bis duo esse quatuor, etc. Item, totum esse majus qualibet sui parte. Item, quâ credit ea quæ oculis suis vidit et manibus suis contrectavit, etc." Liber hic approbatus fuit à Collegii Theologici Ingolstadii Decano, ut patet ex fine libri; in Indice tamen librorum prohibitorum atro stigmate notatur, et libris prohibitis accensetur.

12. Progrediuntur adhuc etiam ulterius alii Romanenses, et hominem fidelem vel posse vel etiam debere Certitudinem fidei divinæ, sine peculiari revelatione, habere de propriâ gratiâ et justitiâ affirmant. Pro hac sententiâ citatur communiter inter veteres Scholasticos, Alexander Alensis,[d] sed multùm renitente A. Vegâ [e] aliisque, et Johannes Baconus Carmelita,[f] * qui disertè quidem non dicit, cuiquam esse certam suam gratiam certitudine fidei, sed tantùm certitudine consequente fidem; quod quomodo exponi possit Vega super monstravit; Sed quàm rectè, viderint Carmelitæ, aliique qui sententiæ huic favent.

13. Author Enchiridii Coloniensis; [g] "Non

[a] loc. cit.

[b] in Tract. Apologet. de Certitudine gratiæ pro can. 13, sess. 6. Concil. Trid. [p. 63.]

† [*Ed. Forb.* 2[a] docuerunt.]

[c] [p. 162.]

[d] [Univers. Theol. Summa.] parte 3, q. 61, membro 6. art. 3. [t. 2, p 488, 489.]

[e] lib. 9. [de justificat.] cap. 36. [§ Quod vero p. 282.]

[f] in lib. 3. Sent. dist. 30, q. 1.

* [p. 99.]

[g] in Tr. de Justif pag. 139, Edit. Paris, 1550.

in which consists its difference from the assent of faith." We have said that Benedict Pererius[a] approves of this opinion of Tapper.

11. M. Eisengrenius (of whom we made mention in the beginning of this book); [b] "This," he says, "is the doctrine and opinion of the Holy Council" (of Trent) "as the Catholic Church and all Christian doctors have ever taught, that such men if they exercise themselves lawfully and strenuously in good and pious works, and if when already justified they give heed to be daily justified more and more, . . . then at length they may hold it as certain, and conceive an undoubting trust, that their sins are forgiven, and that they themselves are in the grace of God, &c." Nay, he affirms,[c] that 'he who will rightly examine his conscience, can and ought not only to hope that he has received forgiveness of his sins and the grace of God, but also to believe it, in that sense in which the word 'to believe' is wont commonly to be understood, &c., and with that certainty wherewith he believes that twice two are four, &c.; also, that the whole is greater than any of its parts; also, with which he believes what he has seen with his eyes, and handled with his hands, &c." This treatise, as appears from the end of the book, was approved of by the Dean of the Theological Faculty of Ingoldstadt; yet it is noted with a black mark in the Index librorum prohibitorum, and reckoned among the prohibited books.

12. Other Romanists go still farther and affirm that a believer either can, or even ought, to have the certainty of divine faith concerning his own grace and justice, without any peculiar divine revelation. For this opinion, of the early Schoolmen Alexander Alensis[d] is commonly cited, (but A. Vega[e] and others strenuously deny it) and also John Bacon the Carmelite,[f] who indeed does not expressly say that each one is certain of his own grace with the certainty of faith, but merely with a certainty consequent on faith, which how it can be understood Vega as cited above has shown; but how rightly, let the Carmelites and others who favour this opinion, consider.

13. The author of the Enchiridion Coloniense; [g] "We

jubemus, ut perpetuò de justificatione et acceptatione suâ dubitent homines, etc. Fatemur enim verum esse, ad justificationem hominis omnino requiri, ut homo certò credat, non tantùm generaliter, quòd propter Christum verò pœnitentibus remittantur peccata, sed et quòd ipsimet homini credenti remissa sint propter Christum per fidem, etc." Multa in hanc sententiam ibidem legere est;[a] consulat diligens Lector Authorem ipsum. Bellarmino proinde[b] "liber is" hac in re ut et "in multis aliis censurâ Ecclesiasticâ dignus esse videtur; certè," inquit, "in modo loquendi doctrinam Melanchthonis et Buceri valdè redolet." Sed multò modestior fuit Georgius Cassander;[c] "Quòd verò additur in Confessione" scil. Augustanâ,[d] "'Cùm credunt, se in gratiam recipi et peccata remitti propter Christum,' meritò ut impium rejici non debet, cùm eruditissimorum virorum, ex iis qui Catholici nomen retinent, sententiæ et scriptis consentiat, ut patet in Enchiridione Christianæ Religionis in Concilio Provinciali Coloniensi anno 1536 edito; qui liber ab omnibus eruditioribus Theologis etiam per Italiam et Galliam summopere fuit collaudatus, ut qui summam sententiæ Veterum de Christianâ Religione (ex quorum scriptis quasi conformatus est) pulcherrimè referat:" deinde verba à nobis allegata recitat. Idem tamen Cassander hoc eodem loco,[e] hujus authoris (ut et aliorum quorundam Romanensium proximè citandorum et non Protestantium tantùm) sententiam improbat, quòd scilicet hanc certitudinem fidei, naturâ ipsam justificationem et remissionem peccatorum præcedere dicat, "Nam," inquit, 'donum est Spiritûs Sancti quod justificatis infunditur, quo de remissione peccatorum et gratuitâ Dei Patris erga se benevolentiâ certi redduntur.'

14. Authores Antididagmatis Coloniensis[f] idem insinuare videntur; dicunt enim, nos justifi-

[a] et p. præced. 138 et p. 140 et 141.
[b] de Justif. l. 3, cap. 3. [§ Altera sententia.]
[c] in suâ Consultatione art. 4, de Justif. [p. 913.]
[d] [Art. 4, de Justificatione.]
[e] [p. 914.]
[f] Titulo de Justif. [fol. 13, § Utitur autem, et, § Eodem modo.]

do not bid men always to be doubtful of their justification and acceptation . . . for we confess that it is true, that to the justification of a man it is altogether necessary that the man should certainly believe, not merely in general that the truly penitent are forgiven their sins on account of Christ, but also that on account of Christ, through faith, his own sins are forgiven to himself in particular as a believer, &c." Much on this opinion may there be read;[a] let the diligent reader consult the author himself. To Bellarmine therefore[b] "this book," on this as "on many other subjects, seems worthy of Ecclesiastical censure; certainly," he says, "in the mode of speaking it savours strongly of the doctrine of Melanchthon and Bucer." But George Cassander was much more moderate;[c] "As to what is added in the Confession" of Augsburg,[d] "'When they believe that they are received into grace and their sins forgiven on account of Christ,' certainly it ought not to be rejected as impious, since it agrees with the opinions and writings of very learned men among those who retain the name of Catholics, as appears from the Enchiridion Christianæ Religionis, published in the provincial Council of Cologne in the year 1536, which book was exceedingly praised by all the more learned theologians, even throughout Italy and France, because it excellently states the sum of the opinion of the Ancients, (from whose writings it is as it were made up) concerning the Christian religion;" he then recites the words which we have cited. The same Cassander, however, in this same place,[e] disapproves of the opinion of this author, as of some other Romanists also (who will be quoted forthwith) and not Protestants only, viz., because he [the author of the Enchiridion] says that this certainty of faith, in nature precedes justification and forgiveness of sins; "for," says Cassander, "it is the gift of the Holy Ghost, which is infused into the justified, whereby they are rendered certain of the forgiveness of their sins, and the gratuitous benevolence of God the Father towards them."

14. The authors of the Antididagma Coloniense[f] seem to insinuate the same, for they say, that "we are justified by

cari "per fidem quâ absque dubitatione firmiter confidimus, nobis, qui veram peccatorum pœnitentiam habemus, peccata nostra propter Christum esse * dimissa, et de eo oportere intrinsecus per fidem, Spiritûs Sancti testimonio testificatos nos esse [. . .] et justitiâ inhærenti, tanquam quodam experimento, certificari, nobis remissionem peccatorum esse factam." [a]

15. Authores libelli Ratisbonæ Imperatori oblati anno 1541; [b] "Docendum est, ut qui verè pœnitent, semper fide certissimâ statuant, se propter Mediatorem Christum Deo placere, etc."

Claudius Guilliandus Bellijocensis [c] dicit, "certos nos posse esse de nostrâ salute, non ex nobis, neque ex naturâ nostrâ, aut ex operibus vel prosperis vitæ successibus, sed per fidem verbo et promissionibus Dei innixam; qui dicit,[d] 'Omnis qui audit vocem Filii Dei et credit in eum, habet vitam æternam.'" Hæc verba citat Vega; [e] sed in Editione Paris. 1548 ex recognitione Authoris, hæc omissa sunt, neque absque suspicione aliqua, quandoquidem in Indice librorum prohibitorum vetatur Collatio hujus Authoris etc. nisi expurgetur.

16. In hanc sententiam citari possent quædam ex Jacobo Fero, præsertim in commentario loci Joannis,[f] 'Et alium Paracletum dabit vobis.' [g] Sed de mente Feri multùm inter se Dominicus à Soto et Michael Medina contendunt, ut legere est apud Sixtum Senensem.[h] Vide etiam Ferum in verba Joannis,[i] 'Tui erant, et mihi eos dedisti,'[k] et eundem Sixtum Senensem.[l]

Jo. Baptista Folengius, professione Benedictinus (ut Ferus Franciscanus) vir insigni pietate ac charitate præditus, et "de emendatione Ecclesiæ et scissurâ tollendâ seriò cogitans," (sic eum, nec immeritò, laudante Jac. Aug. Thuano [m] ab hac sententiâ alienus non fuit, aut saltem non fuisse videtur, in Comment[ario] 1[mæ] Epistolæ

* [p. 100.]

[a] Vide Vegam, lib. 9, c. 7.

[b] [liber a Cæsare propositus ad rationem concordiæ ineundam in controversiis religionis.] Art. 5, de ustif., hominis [n. 6; apud Goldasti Collect. Constit. Imperial, t. 2, p. 187.]

[c] in Collatione suâ in Pauli Epistolas, in secundâ conciliatione ultimi [4ti] capitis 2 ad Timoth. [p. 331, verso, 332. Ed. Paris, 1543. § Quod hîc Paulustam.]

[d] [c. 5, Joan. v. 24?]

[e] [de justif. lib. 9, c. 7.]

[f] c. 14. [Joan. v. 16]

[g] [§ Sed etiam ob id, etc.]

[h] Bibliotheca Sacra lib. 6, annot. 210.

[i] c. 17, Joan. [v. 6.]

[k] [Proinde noli primum.]

[l] Ubi supra annot. 215.

[m] Histor. lib. 23. [p. 709.]

faith, whereby without any doubting we firmly trust, that to us who have true penitence for our sins, they are on account of Christ forgiven, and that this ought to be witnessed to us by the testimony of the Holy Ghost from within, by faith . . . and to be certified by inherent justice as by a kind of [internal] experience that we have received forgiveness of sins." [a]

15. The authors of the libellus presented to the Emperor at Ratisbon, A.D. 1541 ; [b] "It is to be taught, that they who are truly penitent, always hold with a most certain faith that they are pleasing to God on account of Christ the Mediator, &c."

Claudius Guilliandus of Beaujeu [c] says, that 'we can be certain of our salvation, not from ourselves, nor from our nature, nor from works, nor from prosperous successes in life, but by faith grounded on the word and promises of God, Who says, 'Every one who hears the voice of the Son of God and believes in Him, hath everlasting life.' " [d] These words are cited by Vega : [e] but in the Paris edition of 1548, revised by the author, they are omitted, and not without some suspicion, since the Collatio of this author is forbidden in the Index librorum prohibitorum, unless it be expurgated.

16. Some things may be cited for this opinion from Jacobus Ferus, especially in his commentary on that passage,[f] "And He will give you another Comforter." [g] But Dominicus à Soto and Michæl Medina contend much about the meaning of Ferus, as may be read in Sixtus Senensis.[h] See also Ferus on the words,[i] 'Thine they were, and Thou gavest them Me ;' [k] and the same Sixtus Senensis.[l]

John Baptista Folengius, by profession a Benedictine (as Ferus was a Franciscan), a man endowed with extraordinary piety and charity, and " one who seriously thought of the reformation of the church and the putting an end to the schism," (for thus Thuanus [m] praises him, and not undeservedly) was not, or seems not to have been, averse to this opinion, in his Commentary on the words, 'This is the

Joannis cap. 5. ad verba, 'Hæc est victoria, etc. fides nostra,' et, 'Hæc scribo vobis ut sciatis quoniam vitam habetis æternam, etc.' "Nollem," inquit, "(sic me servet Deus) quæ huc usque de certitudine habendâ in fidei causâ diximus, cuiquam scandalo esse atque admirationi. Diximus, quæ nos quotidie experimur: ut alii hac in re afficiantur, nec quæro, nec scribo. Ad hæc, quî verbum illud '*scimus*' tam frequens apud Joannem unquam intelligere potero? etc." Adisis * authorem ipsum istic atque alibi compluribus in scriptorum suorum locis.

* [p 101.]

Florentius Volusenus, Scotus Catholico-Romanus;[a] "Omnes quicunque legitimè Christiani sunt, debent certò persuadere sibi, se gratos et esse et perpetuò fore Deo Patri, propter eum quem amplectuntur, Christum, etc." hujusque sententiæ affirmat[b] fuisse Roffensem Episcopum, et Hieronymum Hangestum Theologum Parisiensem.

[a] de animi tranquillitate pag. 384 et seq. anno 1543.

[b] ibidem.

Imò "hanc sententiam multi Catholici," teste Vegâ,[c] "ante editum decretum de justificatione, probabilem censebant Tridenti, et compluribus argumentis suadere illam conabantur."

[c] ubi supra; [lib 9, c. 7, § Atque hanc sententiam.]

17. Verùm non tantùm ante editum decretum illud, ut ait Vega, Ambrosius Catharinus cum suis fautoribus, Ant. Marinario Carmelitâ (cujus oratio ad Patres in Concilio Tridentino habita hac de re et quibusdam aliis, Dominicâ 4. in quadragesimâ 1546, publicè extat inter Acta Concilii illius, excusa Venetiis 1552[d]) immò Carmelitanis omnibus, quorum doctor Joh[annes] Baconus eam tuebatur, cum Episcopis etiam quibusdam, acerrimè contra Sotum aliosque defendit Certitudinem fidei, etiam divinæ, (quam sic neque aliter nuncupandam esse censuit, quia scilicet nititur iis quæ in Dei verbo revelata sunt et testimonio Spiritûs Sancti;[e]) et hanc privatam cujusque justi fidem æquè certam atque indubitatam esse ac fidem Catholicam, licèt non sit omninò

[d] [p. 279 seq. ed Lutet. 1667.]

[e] c. 8. ad Rom. [v. 16.]

victory . . . our faith,' and, 'These things I write unto you, that ye may know that ye have everlasting life, &c.' "I am unwilling," he says, "(so God preserve me) that those things which we have hitherto said about the certainty which should be had in the matter of faith, should be to any a scandal and a wonder. We have said what we daily experience; how others are affected in this matter I neither enquire nor describe. Besides how could I ever understand that word 'we know' which is so frequent in S. John? &c." Consult, if you choose, the author himself in this and many other places of his works.

Florence Wilson, a Scotch Roman Catholic;[a] "All, as many as are Christians in due order, ought to persuade themselves certainly that they both are and always will be acceptable to God the Father on account of Christ Whom they embrace." and he affirms[b] that Fisher Bishop of Rochester, and Hieronymus Hangestus, a Theologian of Paris, were of this opinion.

Nay, as Vega[c] witnesses, "many Catholics at Trent before the publication of the decree about justification, accounted this opinion probable, and endeavoured to inculcate it by many arguments."

17. But indeed, not only before that decree was published, as Vega says, did Ambrosius Catharinus with his followers, Antonius Marinarius the Carmelite (whose oration on this matter and some others, delivered to the Fathers in the Council of Trent on the fourth Sunday in Lent, 1546, is publickly extant among the Acts of that Council printed at Venice, 1552[d]) nay all the Carmelites, whose doctor John Bacon had defended it, together with some Bishops also, most strenuously maintain, against Sotus and others, the certainty of faith, even of divine faith (which he deemed should be called thus and no otherwise, because it is grounded on those things which are revealed in the word of God, and on the testimony of the Holy Ghost;[e] and that this private faith of each just person is equally certain and excludes all doubt as much as the Catholic faith, though it is not altogether the same

cum eâ eadem. "Atque hæc sententia utut primâ facie ardua visa fuerit ipsis Catharini fautoribus, diligenter tamen post expensis rationum momentis, admirabili spectatissimorum è præsulibus consensu fuit approbata," (ut refert fide dignissimus author Historiæ Concilii Tridentini [a]) "inclamante Soto, nimis favorabilem esse Lutheranis, aliis vicissim asserentibus, Lutherum non fuisse damnandum, si dixisset, post justificationem fidem illam sequi, sed damnari quòd dicat, eam esse fidem justificantem."

18. Sed etiam post decretum editum, "cæteris omnibus de propriâ opinione decedentibus et simpliciter auscultantibus, ut jacet, decreto Synodi," ut refert Sotus,[b] si modo fides illi hac in re habenda sit, idem Catharinus recens factus episcopus Minoriensis, * eandem sententiam animosè contra Sotum defendit, contenditque contra suam sententiam nihil pronunciasse Synodum Tridentinum; "Quod," inquit ille,[c] "ego in primo meo detexi libello, quem ad præsidentes ipsi Concilio (quorum alter, Deo gratia, summus est Pontifex Julius tertius) et ad ipsam Synodum destinavi, eos alloquens his planè verbis: Addo, quòd sæpius hoc protestati sint ambo Præsidentes, et specialiter in hac controversiâ, tum in conventu Patrum, tum verò in congregatione Theologorum : et ambos audivimus contestantes, non videri sibi quæstionem hanc discussam satis ad decisionem: Immo ipsamet S. Synodus bis declaravit, hujus rei definitionem tunc omittendam esse, et in aliud tempus servandam, sicut in Actis possit apparere; denique ipse titulus 9 capitis hoc manifestat abundè, qui sic habet; 'Contra inanem hæreticorum fiduciam,' etc." hæc ille. Sed de concertationibus Catharini et Soti super hoc argumento, lege ipsorum Apologias et Antapologias, et de ambiguâ, immo vafrâ et versutâ illius decreti Concilii Tridentini, ad quod uterque provocabat,

[a] [Paul Sarpi Hist. Concil. Trid.] lib. 2. [§ Atque cum angustiis premi viderentur.] pag. 227, Edit. Latin. Francof. 1621. [p. 163.]

[b] in Apolog. contra Cathar. cap. 2. [§ Igitur ut missum faciamus p. 139, col. 2.]

* [p. 102.]

[c] in Confirmatione Defens. Cathol. etc.

as it. "And this opinion however difficult it at first sight appeared even to the followers of Catharinus, yet after the solidity of the reasons had been diligently weighed, it was approved of" (says the most trustworthy author of the History of the Council of Trent [a]) "by a wonderful consent of the most illustrious of the prelates, Sotus reclaiming against it as being too favourable to the Lutherans, and others, on the contrary, asserting that Luther would not have been worthy of condemnation had he said that after justification this faith followed, but that he was condemned because he said that this was justifying faith.

18. But even after the publication of the decree, while "all others," as Sotus relates,[b] if only he is to be trusted in this matter, "relinquished their own opinion and simply listened to the decree of the Council as it stands," the same Catharinus, who had recently been appointed Bishop of Minori, vigorously defended this same opinion against Sotus, and contended that the Council of Trent had in no respect pronounced against his opinion; "which I unfolded," he says,[c] "in my first memorial which I presented to the presidents at the Council itself (one of whom through God's grace is the supreme Pontiff, Julius III.) and to the Council itself, addressing them in exactly these words: I add that both the Presidents have very often protested this, and specially in this controversy, as well in the convention of the Fathers, as in the congregation of the Theologians: and we have heard them both bearing witness that this question did not seem to them to be sufficiently discussed for decision. Nay, the Synod itself twice declared that the defining of this matter was to be postponed and reserved for another time, as may be seen from the Acts; lastly, the very title of the ninth chapter abundantly shows this, for it runs as follows, "Against the vain assurance of the heretics,' &c." so far he. But of the conflicts between Catharinus and Sotus on this question see their Apologies and Counter-apologies; and about the ambiguous, nay crafty and cunning wording of that decree of the Council of Trent to which each appealed, which was thus

concinnatione à Patribus illis factâ, ne partibus dissidentibus displicerent, vide Historiam Concilii Tridentini.[a]

Quinimò nuper Joannes Barnesius Anglus, Monachus Benedictinus, doctissimus ac pacis Ecclesiæ amantissimus in suo Catholico Romano pacifico manuscripto eandem sententiam defendit;[b] "Cùm," inquit, "fides sit scientia salutis, et credere sit quoddam scire, sequitur quòd quemadmodum sciens scit se scire; ita quisquis ad salutem credit, credit se credere salutari fide; ex quo efficitur, piè in Christum credentes certos esse de suâ fide justificante quâ justi sunt." hæc ille; et in Paralipomenis in SS. (hanc) certitudinem infallibilem salutis operosè probare satagit ex Patribus, ex veteribus Scholasticis, et recentioribus Theologis Romanensibus, imprimis Cajetano,[c] Antonio Marinario, Claudio Guilliando, Hieronymo ab Angestâ, et latè ex Catharino.

Atque hæc de diversis, imò adversis, Romanensium super hac re sententiis.

a [Hist. Concil. Trid.] lib. 2 [§ Locus hic monet peculiarem.] pag. 254, 255, [p. 182, 183.]

b S[ect. 5.] de justificatione [p. 68.]

c [in Rom. 8. Credo quod sum filius Dei.]

* [p. 103.]

* CAPUT II.

Quo ejusdem litis æqua consideratio ex Scripturis, Patribus, Protestantibus, aliisque viris moderatissimis, continuatur et concluditur.

1. COMMUNIOR Protestantium sententia est, posse verè fideles certâ fide et divinâ statuere, per gratiam Spiritûs sibi remissa esse peccata, etc. immò debere etiam omnes hoc de se statuere, quia ad eam certitudinem Scripturam fideles ubique hortari arbitrantur; sed malè adjicit Bellarminus[d] tanquam ex communi Protestantium qui sic sentiunt, opinione, "alioqui nec fideles nec justos futuros;" detur enim, quosdam Rigidiores

d lib. 3, cap. 3. [§ De proposita.]

expressed by these Fathers that they might not displease either of the dissentient parties, see the History of the Council.[a]

Nay, lately John Barnes, an English Benedictine, a man most learned and most desirous of the peace of the Church, in his Catholico-Romanus pacificus in manuscript, maintains [b] the same opinion; "Since," he says, "faith is the knowledge of salvation, and to believe is in a certain respect to know, it follows that, as he that knows, knows that he knows, so whoever believes to salvation, believes that he believes with saving faith; from which it follows, that they who piously believe in Christ are certain of their justifying faith whereby they are just." so far he: and in the Paralipomena to this section he laboriously endeavours to prove the infallible certainty of salvation from the Fathers, the ancient Schoolmen, and the more recent Romanist Theologians, especially Cajetan,[c] Antonius Marinarius, Claudius Guilliandus, Hieronymus ab Angesta, and at great length from Catharinus.

And so far, concerning the diverse, nay adverse, opinions of Romanists on this matter.

CHAP. II.

The equitable consideration of the same controversy from the Scriptures, Fathers, Protestants, and other very moderate men, continued and concluded.

1. THE more common opinion of Protestants is, that true believers *can* determine with a sure and divine faith that through the grace of the Spirit their sins have been forgiven, nay even that every one *ought* to determine this of himself, because they think that Scripture everywhere exhorts believers to this certainty; but Bellarmine wrongly adds [d] as if it was the universal opinion of those Protestants who thus think, that "otherwise they will be neither believers nor just;" for granted

aliquando adeò incommodè et inconsideratè loqui, haud gravatè tamen concedunt omnes, alias, quando paulò explicatius loquuntur, in multis, etiam fidelibus et justis, certitudinem hanc ἀμετάπτωτον de facto non inesse, et in quibus aliquando est, non semper inesse, sed non rarò carnis infirmitatibus interturbari, fidem enim aliquando magnam et vividam esse, aliquando modicam et languidam: ut alios silentio præteream, Remonstrantes, (qui,[a] verè fidelem pro tempore præsenti de justitiâ et salute suâ certum esse posse ac debere affirmant, et hìc Pontificiorum sententiam se improbare[b]) sic loquuntur; [c] " Neque tamen diffitemur fieri posse, ut quis, vel errore aliquo, vel contrariæ opinionis diutinâ consuetudine, vel infirmitate, vel tentatione aliquâ gravi correptus, hæsitet et vacillet inter spem metumque, qui tamen alioquin probissimus et innocentissimus est: neque id saluti ipsius ullatenus obfuturum credimus. Si quis enim sincerè ex animo Deo obediat, sive sciat et persuadeat sibi, se obedire, et in statu proinde justitiæ ac salutis versari, sive id persuadere sibi aut non possit aut non audeat, salvari tamen nihilominus poterit. Non enim scientia aut certitudo, quòd obedientiam talem præstet * quam æterna salus sequutura est, sed obedientia ipsa ad salutem necessaria est, etc." [d]

2. Multi etiam Protestantes " hac ipsâ fide, ac solâ hac fide" (ut refert Bellarminus,[e] sed non satis bonâ fide, eam sententiam omnibus Protestantibus attribuens) quam tamen semper vivam esse existimant, "homines justificari" volunt: Sed quid de hac ultimâ multorum Protestantium sententiæ parte judicandum sit, abundè dictum est libro primo, quo lectorem remitto.

3. Posse autem et debere verè fideles de præsenti gratiâ et justitiâ, fide divinâ, certos esse, non solùm Protestantes plerique docent, sed

[a] in sententia sua Synodo Dordraceno exhibita circa articulum 5. de perseverantia, etc. Thesi 7. [Scripta Histor. Remonstrantium p. 77.]

[b] vide Acta Remonstr. [Scripta Dogmatic. Remonstr. parte 2.] art. 7, pag. 186

[c] in Declaratione suæ sententiæ [circa artic. 5. de perseverantia.] pag. 195.

* [p. 104.]

[d] vide et Fr. Whitæum contra Fischerum Jesuit. [Reply to the Jesuit Fisher's Answers §] de certitudine salutis pag. 166. [Concerning the certainty of salvation] et Jo. Mayerum in cap. 2, Jacob. v. 19. pag. 30, 31, et Dounamum de fœdere gratiæ [on the Covenant of Grace.] cap. 8, pag. 102, et in Appendice pag. 218, etc.

[e] loco citato.

that some who are more rigid have sometimes spoken thus incorrectly and inconsiderately, yet they all willingly grant in other places when they speak more cautiously, that this unchangeable certainty does not actually exist in many, though they are believers and just, and that in those in whom it sometimes is, it does not always exist, but is not seldom disturbed by the infirmities of the flesh, since faith is sometimes great and vivid and sometimes little and languid: To pass over others in silence, the Remonstrants (who [a] affirm, that he who is truly a believer may and ought to be certain about his justice and salvation for the moment, and that in this matter they disapprove of the Romish opinion [b]) thus speak; [c] "We do not however deny that it is possible that a man, either through some error, or by long custom of the contrary opinion, or by weakness, or by being seized with some strong temptation, may waver and vacillate between hope and fear, who nevertheless is most upright and most innocent; and we believe that that will not at all hinder his salvation. For if any one sincerely from the heart obey God, whether he knows and persuades himself that he obeys Him, and is therefore abiding in the state of justice and salvation, or whether he either cannot or dare not persuade himself of it, yet nevertheless he will be able to be saved. For it is not the knowledge or certainty that he performs such an obedience which will be followed by eternal salvation, but the obedience itself is necessary to salvation." [d]

2. Many Protestants also maintain (as Bellarmine [e] relates, but not with sufficient good faith, since he attributes this opinion to all Protestants) that "by this faith and this faith solely," (which, however, they always account to be living,) "men are justified:" but what is to be thought of this last part of the opinion of many Protestants, has been abundantly shown in the first book, to which I refer the reader.

3. But not only most Protestants, but also some Romanists, as has been amply shown in the preceding chapter, teach that the true believers can, and ought to be

etiam nonnulli Romanenses ut capite præcedente fusè ostensum est. "Alteri verò," inquit Historia Concilii Tridentini,[a] "certitudinis patroni, ab adversariis" (Soto aliisque) "coacti animi sui sensum disertè exprimere, utrum crederent, hominem posse certitudinem gratiæ habere, aut verò etiam hominem putarent ad id credendum teneri; et utrum fides ea divina esset an humana; tandem professi sunt, quandoquidem fides ea exhibeatur testimonio Spiritûs Sancti, non posse eam relinqui hominis libertati, cùm unusquisque teneatur credere revelationibus divinis, ac proinde fidem illam non aliter appellandam quàm divinam. etc." Bellarminus etiam ipse [b] concedit, sententiam quam hodie communiter tuentur Romanenses, "communem" tamen † esse "ferè omnibus Theologis," non igitur esse omnium Theologorum sententiam. Horum suorum sodalium sententiam, licèt alii Romanenses erroneam esse judicent, atque etiam decreto Concilii Tridentini adversari, hæreseos tamen damnare, nec volunt nec audent; ‡ [c] in Protestantibus tamen hæresin esse volunt. Utinam illi se adeò æquos Protestantibus, ut suis præberent! certè sic candorem suum et charitatem magis probarent Deo et omnibus piis, et quòd eos προσωπολήπτας arguerent, minus hodie haberent Protestantes.

4. Sentientia tamen hæc plurimorum Protestantium atque nonnullorum * etiam Romanensium de certitudine fidei divinæ quoad hanc rem, ut liberè quod res est dicamus, non satis tuta esse videtur.

5. Pugnat enim primò, cum multis Scripturæ locis, ut fusè ostendunt ii qui hodiernas controversias pertractant: quos adi lector studiose. Memineris tamen, ne erres, locos quosdam communiter ab illis adduci, qui nihil ad hanc rem faciunt; verba enim illa Ecclesiastæ,[d] "Nescit homo utrum odio vel amore dignus sit, sed omnia in futurum servantur incerta," quæ argu-

[a] [Hist. Concil. Trid.] lib. 2. [Harum rationum pondus perpulit] pag. 227. [p. 162.]

[b] de Justif. lib. 3, cap. 3, sect. His erroribus, etc.

† [*Ed.* 2[a] tantùm.]

‡ [*Ed.* 1[ma] audeant.]

[c] vide Bell. loc. citat. sect. Tertia sententia, etc. aliosque plurimos.

* [p. 105.]

[d] c. 9. [v. 1, 2.]

certain with a divine faith of their present grace and justice. "But the other maintainers of certainty," says Paul Sarpi,[a] "being forced by their opponents" (Sotus and others) "to express clearly their real opinion, whether they merely believed, that a man *could* have the certainty of grace; or whether they also thought, that he was *obliged* to believe it; and whether that faith were divine or human; at length professed, that since that faith is accorded by us to the testimony of the Holy Ghost, it cannot be left to the liberty of man, since every one is obliged to believe divine revelations, and therefore that that faith is to be no otherwise called than divine." Even Bellarmine himself[b] grants, that the opinion which Romanists now commonly maintain, is nevertheless "common to *almost* all divines;" therefore it is not the opinion of all divines. Though the other Romanists judge the opinion of these their brethren to be erroneous, and even contrary to the decree of the Council of Trent, yet they neither will, nor dare condemn it as heresy:[c] yet they hold it a heresy in Protestants. Would that they were as equitable to Protestants as to those of their own party! certainly they would thus better prove their candour and charity to God and all the pious, and Protestants would have less ground than they now have to accuse them as respecters of persons.

4. Yet this opinion of most Protestants and of some Romanists also, about the certainty of divine faith as to this matter, does not seem (to speak the truth freely) altogether safe.

5. For in the first place, it is at variance with many passages of Scripture, as those who treat of the controversies of the present day amply show: these let the studious reader consult; but let him recollect, lest he be misled, that some passages are commonly adduced by them which have no reference to this matter; for these words of Ecclesiastes,[d] "Man knows not whether he be worthy of love or hatred, but all things are kept uncertain for the time to come,"

mentum palmarium plerisque Romanensibus præbere videntur, nihil ad hanc causam spectant; nam locus à multis utriusque partis viris hebraicè doctissimis multò aliter et melius ex hebræo vertitur, quàm ab Interprete Vulgato, cujus tanta apud Romanenses ex decreto Concilii Tridentini auctoritas est; et Salomonis mens non alia est eo loci, quàm ex eventis externis Dei amorem odiumve certò cognosci non posse: quod ingenuè agnoscunt etiam quidam Romanenses doctissimi, Arias Montanus aliique, quos nihil necesse est commemorare. Unde Alphonsus à Castro, cùm in primis editionibus operis adversus Hæreses[a] ex hoc loco firmissimum argumentum duci posse putasset, ultimâ tamen errorem revocavit, et hunc Salomonis sensum candidè agnovit esse; "Nemo aliquid horum" (sitne electus an non) "scire potest ex consideratione rerum externarum, sive prosperæ sint sive adversæ, quia hæc omnia possunt justo perinde ac peccatori contingere;" et paulò post; "Rejecto primo illo testimonio, propterea quod dubium est, et non convenit inter omnes de sensu illius, oportet ut aliunde capiamus testimonia." Florentius Volusenus;[b] Locum Salomonis[c] "referendum arbitror ad casus hujus vitæ: quòd præsenti fortunæ non sit confidendum, eo quòd nesciamus quid superventura pariat dies. Certè, absolutè accipi vix potest: eo quòd nemo nostrûm non novit, aut saltem noscere debet, se esse odio dignum. etc."

Verba etiam illa (quæ tam solitè† imò jactanter à Bellarmino[d] aliisque urgentur) Ecclesiastici[e] juxta veterem versionem, "De propitiato peccato noli esse sine metu, etc." nihil probant: aliter enim græcè se habent verba, et authoris sententia alia planè est.[f]

Fortè etiam quidam alii qui citantur loci parum habent * roboris, firmiter tamen id probant multi alii, quos, qui judicio valet, lector facilè discernere possit.

[a] lib. 7, Titulo *Gratia* Hæresi 3, [§ Sed jam opus esse p. 536 Operum.]

[b] de Animi tranquillitate pag. 388.

[c] Eccles. c. 9, v. 1, 2.

† [*Ed* 2ª solicitè.]

[d] [de justif. l. 3, c. 4, § Tertius locus.]

[e] Ecclesiastici c. 5. [v. 5.]

[f] vide Jansenium in locum, et Hist. Concil. Trid. lib. 2. [§ Ad rationes ab altera parte allatas respondent] pag. 227, 228. [p. 163.]

* [p. 106.]

which seem to most Romanists to afford a conclusive argument, relate in no ways to this matter; for by many of both parties, and those too men much skilled in the Hebrew language, the passage is far otherwise and much better translated from the original, than it is by the vulgate translator, whose authority is so great with Romanists, in consequence of the decree of the Council of Trent: and the meaning of Solomon in that passage is only that God's love and hatred cannot certainly be known from external events; as some very learned Romanists also ingenuously acknowledge, Arias Montanus and others, whom there is no necessity to mention. Whence Alphonsus à Castro, who in the first editions of his work Adversus Hæreses [a] had thought that a very strong argument might be drawn from this passage, has in the last retracted this mistake, and candidly acknowledged that the meaning of Solomon is this: "No one can know ought of these things" (viz. whether he is elected or not) "from the consideration of external events whether they are prosperous or adverse, since all these things may happen alike to the just and to the sinner." and a little after; 'Having rejected this first proof, because it is doubtful, and because all are not agreed about its meaning, we must take proofs from other passages." Florence Wilson; [b] The passage from Solomon [c] "is, I think, to be referred to the chances of this life, that we are not to trust to our present fortune, inasmuch as we know not what the morrow will bring forth; certainly, it can scarce be taken absolutely; since there is none of us who does not know, or at least ought to know, that he is worthy of hatred."

Those words moreover (which are so commonly, nay, boastingly, urged by Bellarmine [d] and others), "Be not without fear about sin forgiven," [e] as they are rendered in the old version, prove nothing; for in the Greek it is different, and the meaning of the author is evidently different.[f]

Perhaps some other passages also of those which are cited are not very conclusive, but it is firmly proved by many others, which the reader of sound judgment can easily discern.

De locis Scripturæ qui contrà objiciuntur legantur controversiarum tractatores et doctissimi Scripturarum interpretes.

" 'Testimonium Spiritûs,' " quod affirmat Apostolus,[a] ' testimonium reddere spiritui nostro, quòd simus filii Dei,' (quo loco maximè nituntur omnes qui contrariam sententiam tuentur) " est quidem per se certissimum, et sine ullâ dubitatione credendum, utpote à Spiritu Sancto, qui est Spiritus veritatis, proveniens: nobis tamen istud testimonium non est certitudine fidei † compertum, esse à Spiritu Sancto," neque enim Spiritus id testatur per verbum aliquod expressum seu per revelationem, " sed tantùm id probabilibus conjecturis et signis, vel summùm, certitudine quadam morali nobis est cognitum. Ejusmodi autem testimonium Spiritûs Sancti, quo persuadetur viris justis ipsos esse in gratiâ Dei, pro majori minorive profectu in vitâ spirituali, et in studio cultuque virtutum, magis minusve clarum datur à Spiritu Sancto, qui novit optimè omnia moderari, et suavissimè et accommodatissimè, pro cujusque" (ut sic loquamur) " merito atque utilitate, in tempore atque opportunè disponere ac dispensare. Aliquando enim Spiritus Sanctus testimonium suum probabiliter tantùm facit notum homini, aliquando certum facit certitudine humanâ et morali: aliquando etiam" (licèt rarissimè) " certitudine fidei divinæ, per specialem aliquam, videlicet ipsius, revelationem," ut rectè et solidè respondet Pererius;[b] videantur et alii in eundem locum.

6. Plurima apud Patres legere est, quæ huic sententiæ repugnant, de quibus alii, sed ipsi inprimis Patres consulantur: neque ullus ex iis locus afferri potest, qui certitudinem fidei cuiquam citra specialem revelationem efficaciter suadere possit, etsi plurimos admodum consolatorios præsertim in Cypriano, Ambrosio, Bernardo facilè invenias.

[a] c. 8. ad Rom. [v. 16.]

† [*Pererius habet* certò.]

[b] Disp. 8. in c. 8. ad Rom. [§ 33. p. 486.]

Of the texts of Scripture which are cited on the opposite side, see those who treat of controversies and the more learned commentators on Scripture.

" 'The witness of the Spirit,' " which the Apostle [a] affirms to 'bear witness to our spirit that we are the sons of God' (on which text all those who hold the opposite opinion chiefly rely) " is indeed most certain in itself, and to be believed without any doubting, inasmuch as it proceeds from the Holy Ghost Who is the Spirit of truth; that witness however is not discovered by us with the certainty of faith † to be from the Holy Ghost," for the Spirit witnesses it neither by any express word nor by revelation, " but it is known to us by probable conjectures merely and signs, or at the utmost by a moral certainty. But a witness of the Holy Ghost, such that by it just men are persuaded that they are in the grace of God, is given more or less clearly according to their greater or less advance in a spiritual life and in the study and cultivation of virtues, by the Holy Ghost, Who knows how to regulate all things most excellently and to dispose and dispense most pleasantly and most fittingly, seasonably and timeously according to the merit" (so to speak) " and wants of each one. For sometimes the Holy Ghost makes His witness known to a man only probably; sometimes He makes it certain with a human and moral certainty; sometimes also" (but exceeding rarely) " with the certainty of divine faith by some special revelation, viz. of Himself," as Pererius [b] rightly and solidly answers; see also others on the same passage.

6. Many things may be read in the Fathers which are at variance with this opinion, concerning which others may be consulted, but especially the Fathers themselves; nor can any passage be adduced from them which satisfactorily establishes a certainty of faith to each one without a special revelation, although many exceedingly consoling passages may easily be found, especially in S. Cyprian, S. Ambrose, and S. Bernard.

7. Pugnat cum ratione; Minor enim Syllogismi istius,

Omnes verè credentes et pœnitentiam agentes certi sunt, et quidem certitudine fidei, de peccatorum suorum remissione et gratiâ Dei;

Sed ego verè credo, etc.

Ergo, etc.

Minor, inquam, nemini fidelium quantamcunque certitudinem habeat, citra revelationem specialem (quæ non nisi paucissimis, omnibus sæculis, sapientissimo Dei consilio indulta est) æquè certa est atque Major, ut quæ expressum Dei verbum sit.† Unicuique enim fidelium in Scripturis commendatur magna solicitudo * et cura quotidie seipsum probandi, et magis magisque seriò examinandi, an verè et sicut oportet credat, resipiscat, etc. Conclusio autem partem debiliorem semper sequitur.

† [*Ed.* 2a est.]
* [p. 107.]

8. Pugnat cum communi fidelium sensu et experientiâ: Ecquis enim fidelium ausit dicere, sibi tam certò constare, se esse in gratiâ, quàm quòd Deus sit unus et trinus, vel Christus Deus et homo, etc. De fidei articulis nefas est dubitare: dubitatio enim infidelem vel hæreticum facit; mille potius mortes in eorum testimonium oppetendæ sunt. Illud autem, quòd ego vel ille in gratiâ sit, in hoc certitudinis gradu certum non est, neque etiam esse potest. Immò audacter provoco ad ipsorum acerrimorum hujus sententiæ assertorum conscientias, an hoc fidei divinæ certitudine de seipsis in particulari credere se audeant dicere, secùs nullam sibi in Dei gratiâ et regno partem in æternum optare. Audacissimè sanè M. Bucerus, vir alioqui doctissimus, et quidem omnium Protestantium nomine, illud in Colloquio Ratisbonensi secundo [a] effutiit; "Nostra," inquit, "est confessio, Christianum hominem non esse, qui non eâdem fidei certitudine credat, et Christum esse Filium Dei, et se per eum esse percepturum vitam æternam, etc."

a [Disputata Ratisbonæ in altero Colloquio anno xlvi.] pag. 463.

7. It is contrary to reason; for the certainty of the minor of this syllogism,

All who truly believe and do penitence are certain, and indeed with the certainty of faith, of the forgiveness of their sins and the grace of God,

But I truly believe &c.

Therefore &c.

to no one of the faithful, I say, (however great his certainty may be) can the certainty of the Minor be equal to that of the Major, (unless he have a special revelation, which in the all-wise counsel of God is in every age granted to but very few) inasmuch as this latter is the express word of God. For a great anxiety and care is in Scripture enjoined on each of the faithful of daily proving himself and of examining himself seriously more and more, whether he believes, repents, &c. truly and as he ought: but the conclusion always follows the weaker part.

8. It is contrary to the common sense and experience of the faithful; For has any believer ever dared to say, that he was as certain of his being himself in grace, as that God is one and three, or that Christ is God and man, &c. Of the articles of faith, it were sinful to doubt, for doubt makes an unbeliever or an heretic, a thousand deaths rather are to be encountered in bearing witness to them. But that I or any other particular individual be in grace is not certain with this degree of certainty, nor even can it be. Nay I boldly appeal to the consciences of even the most strenuous asserters of this opinion, whether they dare to say, that they believe this about themselves individually with the certainty of divine faith, and that otherwise they wish for no part for themselves in the grace and kingdom of God. Most rashly certainly has Martin Bucer, a man in other respects very learned, babbled forth, and that too in the name of all Protestants, the following in the second Conference of Ratisbon;[a] "Our confession," he says, "is that he is not a Christian man who does not believe with the same certainty of faith, that Christ is the Son of God and that he himself will through Him receive eternal life, &c."

9. Sententia etiam hæc pias mentes non tam solatur, (quod arbitrantur illi qui mordicus eam propugnant), quàm miserè sæpenumero cruciat et torquet. Quando enim hanc fidei certitudinem, quæ ex lege communi non est possibilis, in seipsis non inveniunt, neque etiam invenire possunt, nihil tamen vehementius urgere audiunt multos indoctos et imperitos animarum medicos, incredibiles inde dolores et cruciatus in optimis mentibus sæpe nascuntur, ut tristis quotidie testatur experientia.

10. Meritò igitur hæc sententia non paucis nec obscuri nominis Protestantibus aliisque improbatur, ut sequentibus numeris apparebit.

11. J. Arminius [a] hac de re sic loquitur; "Quantùm ad certitudinem salutis statuo, eum, qui credit in Jesum Christum, tam ex actione Spiritûs Sancti intus ipsum agentis, et fructibus fidei, quàm ex propriâ suâ conscientiâ et testimonio Spiritûs unà cum eâ testante, certum persuasumque posse esse, atque etiam reipsa certum esse, si cor suum se non condemnet, filium se esse Dei et in gratiâ Jesu Christi stare; quinimò cum certâ fiduciâ gratiæ Dei et misericordiæ in Christo ex hac vitâ migrare posse, et coram tribunali gratiæ comparere, citra anxium timorem * et terribilem metum; semper tamen orare debere, ut Dominus secum non ingrediatur in judicium. Sed cùm Dominus major sit corde nostro, et omnium conscius, homoque seipsum non judicet; quinimò etiam quamvis nullius sibi ipsi conscius, in hoc tamen non justificetur, sed Deus sit qui ipsum judicet, hanc certitudinem non audeo tanti facere quanti est illa certitudo quâ scimus, Deum esse, et quòd Christus sit Salvator mundi, etc."

12. Theologi Magnæ Britanniæ in Suffragio suo [b] (licèt loquantur "de perseverantiæ" fidelium "certitudine, quoad nos,"[c]) hæc habent verba, quæ non minus contra certitudinem fidei de præsenti justitiâ militant; "Prima

[a] in Declaratione sententiæ suæ etc. [Opp. p. 122.]
* [p. 108.]
[b] [Suffragium Collegiale Theologorum Magnæ Britanniæ de quinque controversis Remonstrantium articulis Synodo Dorechtanæ exhibitum anno 1619.] de quinto articulo etc. edit. Lond. 1627 p. 89. th. 3 [The Collegiat Suffrage of the Divines of Great Britaine concerning &c. being their vote or voice foregoing the joint and publique judgment of that Synod p. 148 Lond. 1629.]
[c] [p. 82 ed. Lat. 1627. p. 140 ed. 1629.]

9. This opinion, moreover, does not console pious minds (as those who tenaciously contend for it think), but rather in very many cases miserably racks and tortures them ; for when they find not in themselves, nor indeed can find, this certainty of faith, which is not possible without an extraordinary revelation, and yet hear nothing more vehemently urged by many unlearned and unskilful physicians of souls, there arise often from thence incredible griefs and torments in the most pious minds, as sad experience daily witnesses.

10. Rightly therefore is this opinion condemned by many Protestants (and those too of no obscure name) and others, as will appear in what follows.

11. Jacobus Arminius [a] thus writes concerning this subject; "As to the certainty of salvation, I say, that he who believes in Jesus Christ can be certain and persuaded (and even that, if his heart condemn him not, he actually is certain)—as well from the action of the Holy Ghost working within him and from the fruits of faith, as from his own conscience and the witness of the Spirit bearing witness together with it,—that he is a son of God and stands in the grace of Jesus Christ; nay, that he can depart from this life with a sure confidence of the grace of God and His mercy in Christ, and appear before the tribunal of grace, without anxious fear or terrible dread; yet that he ought always to pray, that the Lord enter not into judgment with him. But since the Lord is greater than our heart, and knows all things, and a man is not to judge himself, nay since even though he is conscious to himself of nothing, yet in this he is not justified, but it is God Who will judge him, [because of all this] I dare not account this certainty to be equal to that certainty wherewith we know that God is, and that Christ is the Saviour of the world."

12. The Divines of Great Britain in their Suffrage,[b] (although they speak "of the certainty which believers have of their perseverance," [c]) have these words which no less militate against the certainty of faith about present justice; "The first infirmity ariseth out of the

debilitas oritur ex ipsâ fundamentali hujus personalis fiduciæ dependentiâ, quæ infra fidei dogmaticæ certitudinem videtur subsidere; assensum quippe nostrum afficiunt fidei Catholicæ articuli ut principia immediata ac prima; Fidei autem specialis veritas non inde deducitur ut quiddam necessariò consequens, sed tantùm subjungitur per modum assumptionis. Ergo illius, quæ hanc persuasionem facit, conclusionis non potest esse firmitudo major, quàm quæ præmissarum debiliori inest; subsumptio autem illa experimentalibus nititur judiciis per privatam hominis conscientiam pensitatis; quæ cùm nonnunquam in dubium vocentur, an sint signa genuina, etc." Hæc illi, vi veritatis coacti; nam p. 91. thes. 4. hujusmodi certitudinem, veræ fidei, cui falsum subesse non potest, actum esse volunt.

13. Franciscus Whitæus, episcopus nunc Norwicensis,[a] ita scribit; "Particularis certitudo remissionis peccatorum, quam justi ex resipiscentiâ et fide obtinent, in assensûs firmitudine minimè æqualis est certitudini quam circa commune fidei objectum, viz. de articulis de creatione, Trinitate, etc. habent; quia articuli hi immediatè et totaliter in Sanctâ Scripturâ revelati sunt, sed quòd huic vel illi pœnitenti peccata sua remissa sint, illud ex argumento pendet, cujus pars una tantùm immediatè Dei verbum est, altera autem collectio ex reflexione mentis supra suum actum et diligenti ac solicitâ suarum virtutum et actionum observatione exsurgens. Unde conclusio magis minusve, secundum assumptionis conditionem, certa est." Citat in margine Bannesium,[b] cujus verba probat, * et B. Medinam: [c] brevitatis studio verba ab illo notata omitto.

Quod proximè subjungit,[d] "Certitudinem hanc fidelium de suâ præsenti justificatione vel justitiâ, à Protestantibus ad fidei certitudinem reduci, quia partim innititur propositioni seu

[a] in suo de controversiis opere contra Fisherum Jesuitam. [Reply to the Jesuit Fisher's Answers] de certitudine salutis pag. 166 [concerning the certainty of salvation.]

[b] 22. q. 6 art. 2 concl. 5. pa 235 [Haec certitudo quod ego habeam]

* [p. 109.]

[c] sup. Th. Aquin. 1a 2æ q. 112 art. 5 [p. 830 § Septima Conclusio Licet] etc.

[d] [p. 167.]

ground itself whereupon this personal confidence is built, which seems to be of lower degree, than the certitude of dogmatical faith. For the articles of the Catholique faith doe work upon our assent, as immediate and original principles; But the truth of this special faith is not enforced thence as a necessary consequent, but is added thereto by way of assumption; therefore there can be no greater certainty of that conclusion which frameth this persuasion than such as is in the weaker of the premises; but this assumption is grounded upon experimental arguments weighed and applied by a man's private conscience; which arguments or marks, since they are sometimes questioned whether or no they be true and concluding evidences, &c." Thus say they, being compelled by the force of truth; for p. 91 thes. 4 they maintain that this certainty is "an act of true faith which cannot be built on a false ground."

13. Francis White now Bishop of Norwich thus writes; [a] "The particular certainty of remission of sins which just persons attain unto upon their repentance, [obedience] and faith is not equal in the firmity of assent to that assurance which they have about the common object of faith, to wit concerning the articles of Creation, Trinity, [Incarnation, Resurrection or the like,] because these articles are immediately and totally revealed in the Holy Scripture, but that his sins in particular are remitted unto a penitent person, dependeth upon an argument, whereof one part only is immediately the word of God, and the other part is a collection arising upon reflection and observation of a man's own qualities and actions, and the conclusion is more or less certain according to the condition of the second proposition." In the margin he cites Bannesius [b] whose words he approves of, and B. Medina; [c] from a desire of brevity I omit the words he adduces.

What he immediately subjoins,[d] that "the certainty and assurance of their own particular justification which just persons attain unto is reduced by" Protestants "to certainty and assurance of faith, because one ground thereof

sententiæ immediatè divinæ, partim propositioni quæ ex eâ quæ divina est infertur et colligitur; regulam enim per quam quispiam se credere et resipiscere dignoscit, esse Dei verbum quo fidei et resipiscentiæ conditio seu qualitas explicatur," næ id frivolum est; tota enim quæstio est de certitudine applicationis regulæ, illiusque gradu, quam ille jam concessit certitudini fidei divinæ non esse æqualem; unde tantam † agnoscit "dissensionem hac de re inter quosdam doctos Romanenses, qui" etiam "post Concilium Tridentinum vixere, et Protestantes, exigui tantùm esse momenti, si modo ulla sit omnino dissensio;"[a] nominat[b] A. Vegam, Tapperum, Pererium, Eisengrenium etc. de quibus omnibus suprà.

† [*Ed.* 2ª tandem.]

[a] [p. 167.]

[b] vide marg.

14. R. Montacutius, episcopus nunc nisi fallor Cicestriensis, [in †] libro (cujus et antea mentio facta) quem 'Appello Cæsarem' illi appellare visum est,[c] acriter contendit contra Puritanos suos adversarios, Ecclesiam Anglicanam minimè docere aut tenere talem absolutam salutis certitudinem in justis, qualem de aliis fidei objectis expressè et directè per Deum revelatis habent: probat etiam illorum eruditorum Romanensium, quorum Fr. Whitæus, per quem liber approbatus, proximè meminit, sententiam:[d] denique sic Puritanos ironicè compellans, inquit, "Sed vos fortè ex meliori luto ficti homines, non tantùm omnia quæ ad præsentem justitiam spectant, æque certò cognita et perspecta habetis atque Jesum Christum in cœlis esse, sed et, etc."

† [*Ed* 2ª]

[c] cap. 11.

[d] ibidem pag. 212, 213.

15. Robertus Abbottus, episcopus nuper Sarisburiensis[e] concedit, 'vulgus fidelium, non ita certò et infallibiliter suam in particulari salutem credere, ut ab omni formidine contrarii et dubitatione liberi sint,' hac ratione additâ, "Quia conclusiones quæ ex principiis et immediatis Dei verbis ad nos ipsos de salute nostrâ derivantur, ex seipsis ignotæ sunt, et quicquid habent lucis, à principiis tantùm id habent; proindè non adeò

[e] in suâ defensione Perkinsiani Catholici Reformati contra Bishoppum de certitudine salutis [A defence of the Reformed Catholic of Mr W. Perkins against the bastard Counter-Catholick of D. Bishop, Seminary Priest] parte 1 p. 285.

is a proposition or sentence mediately divine, the other is inferred and concluded from that which is divine; for the rule by which a man discerneth himself to believe and repent is the doctrine of God's word, declaring the quality of faith and repentance;" truly it is frivolous, for the whole question is about the certainty of the application of the rule and of its degree, which he had before granted not to be equal to the certainty of divine faith: whence he finally acknowledges that "the difference between some learned Papists (who lived" even "since the Trident Council) and" Protestants "concerning this question is very small (if it be any at all.)" [a] He names [b] Andreas Vega, Tapper, Pererius, Eisengrenius, concerning all of whom see above.

14. Richard Montague, now if I mistake not Bishop of Chichester, in the before mentioned book which he has thought good to call Appello Cæsarem,[c] strenuously contends against his Puritan adversaries, that the Anglican Church by no means teaches or holds that the just have such an absolute certainty of their salvation, as they have of the other objects of faith which are expressly and directly revealed by God. He also approves [d] of the opinion of those learned Romanists, of whom Francis White, by whom Montague's book was approved, made mention as cited in the number immediately above; and finally ironically addressing the Puritans, he says, "Marry you haply, men of other making, do know all things that belong not only unto your present justification as assuredly as you know that Christ Jesus is in heaven; but are as sure &c."

15. Robert Abbot, lately Bishop of Salisbury,[e] grants that 'the common sort of faithful men do not believe their own particular salvation so fully and infallibly, as to be altogether freed from fear and doubt' of the contrary; adding thereunto this reason, "The conclusions concerning our own salvation, which are derived to ourselves from the very principles themselves and immediate words of God, because of themselves they are unknown, and have their light

† [*Ed.* 2ª apprehendi]

* [p. 110.]

firmâ fide vel assensu apprehenduntur† ut principia ipsa, hominibus fortè dubitantibus, ne in principiorum applicatione* et usu aliquid admiserint vel admittant erroris, etc.," quod quid aliud reipsa est, lector, quicquid verbo vel ille vel alii etiam contradicant, quàm certitudinem Minoris, ac proinde Conclusionis etiam, illius supra-formati syllogismi non esse æqualem certitudini Majoris, quæ fide divinâ et firmissimâ creditur, quia immediatum Dei verbum est; et communem et maximæ fidelium partis sensum id ipsum clarissimè testari.

ª in sua defensione Viæ ad veram Ecclesiam [Defence of the way to the true Church [cap, 16, n. 2 circa finem p. 136 [p. 83] et n. 4 p. 140, 141, [p. 84-86]

16. Vide etiam, lector, quia brevitati studeo, J. Whitæum (Fr[ancisci] supra nominati fratrem) [a] ubi post multa admodum perplexè et intricatè dicta, sententiam Vegæ aliorumque supra laudatorum admittere videtur, et hanc privatam fidelium de suâ salute persuasionem esse quidem effectum fidei vult, et mordicùs defendit, non tamen æquè certò et firmiter hoc fide apprehendi atque ea quæ immediatè revelata et expressè in Dei verbo scripta sunt.

ᵇ in tom. 4 [Bellarmini] p. 613 et 614.

17. Vorstius in suo Anti-Bellarmino multùm à multis Protestantibus quondam laudato[b]; "In hac autem parte," inquit, scilicet de certitudine præsentis justitiæ etc. "primùm, meritò conqueruntur Evangelici, statum quæstionis non satis fideliter ab adversariis explicari solere. Non enim absolutam ejusmodi certitudinem, qualis est in historicâ fide, sed fiducialem persuasionem cum perpetuâ illâ inquietudine et dubitatione animi pugnantem, etc. homini fideli attribuimus; licèt hanc persuasionem multò certiorem esse statuamus, quàm ut Conjecturalis tantùm aut Moralis dici debeat; quum non ex obscuris signis aut frivolis conjecturis, neque ex incertâ aliorum hominum attestatione, sed ex interiore animi nostri sensu, seu potius arcano Spiritûs, Sancti testimonio, et apertissimis gratiæ promissionibus oriatur, eoque conscientiam planè

only from the principles, are not so firmly apprehended as the principles themselves, whilst doubts haply may be cast lest there be any error committed in the application and use thereof." and what else is this, reader, however either he or others may gainsay it in words, but that the certainty of the Minor, and therefore of the Conclusion also of that syllogism which was given above, is not equal to the certainty of the Major which is believed by a divine and most firm faith because it is the immediate word of God, and that the common sense also of the greater part of the faithful most clearly testifies the same.

16. See also, reader, because I study brevity, J. Whyte (the brother of the above-named Francis) [a] where after having said many things in an extremely perplexed and intricate manner, he seems to admit the opinion of Vega and the others above-cited, and maintains and tenaciously defends that this private persuasion of believers about their own salvation is an effect of faith, but that it is not apprehended by faith as surely and firmly as those things which are immediately revealed and expressly written in the word of God.

17. Vorstius in his Anti-Bellarminus, which was formerly much praised by many Protestants; [b] "But in this part," he says, viz. concerning the certainty of present justice &c. "in the first place, the Protestants justly complain that the state of the question is not for the most part explained faithfully by their adversaries. For it is not an absolute certainty such as is in historic faith, that we attribute to the believer, but a confident persuasion which excludes that perpetual inquietude and doubtfulness of mind &c. although we hold that this persuasion is far too certain to be rightly called conjectural merely or moral, since it arises not from obscure signs or frivolous conjectures, nor from the uncertain testimony of other men, but from the internal sense of our mind, or rather from the hidden witness of the Holy Ghost and the most manifest promises of grace, and thus makes the conscience altoge-

securam efficiat, etc. Pro hac igitur sententiâ (quæ tantam propriæ justitiæ certitudinem homini fideli attribuit, quanta ad conscientiam coram Deo tranquillandam, et perpetuam dubitationem excludendam, sufficit) hæc ferè argumenta Nostri afferunt, etc." hæc ille, paulò mollius et melius quàm multi alii, sententiam Protestantium explicans.

[a] de Rep. Eccles. lib. 7 c. 11, n. 223. * [p. 111.]

18. Archiepiscopus Spalatensis;[a] * "Fides nostra est circa thesin et hypotheticè, hoc est, dari remissionem peccatorum à Deo, si quis verè pœniteat eaque agat quæ ab illo Deus requirat ut eum justificet, et in hoc neminem fidelem hæsitare debere, certò scio; sicut neque in debitâ fiduciâ debet hæsitare qui plurimum confidat sibi dimitti peccata etiam in hypothesi, à divinâ misericordiâ, ubi confidat etiam meritò, se esse verè pœnitentem; sed tamen in hypothesi et absolutè fide, posse quenquam aut debere credere sibi esse remissa peccata, non video quicquam quod cogat. Video quidem multa quæ magnam ingerant probabilitatem de præsentiâ gratiæ et justificationis; immò et moralem certitudinem per gravissimas et vehementissimas conjecturas; interim tamen non pauca quoque suppetunt ordinariè omnibus. etc." Authorem ipsum adi, curiose lector: paulò post admodum prudenter inquit; "Sinant ergo isti" (Protestantes) "nos" (Romanenses) "abjectâ hac fidei certitudine, [ex morali certitudine] consolationem sumere, et ex debito ac sancto metu cautius coram Deo ambulare; Ipsi verò modò caveant à nimiâ præsumptione, et inde se oscitantiæ non tradant, abundent in sensu suo, nec inde alteri alteros damnent, etc." et inferius; "Viderint ipsi interim, nos quoque videamus ut salvemus Pauli dictum valde consolatorium, 'Spiritus Dei testimonium reddit spiritui nostro quòd sumus filii Dei'.[b] Sed ad hoc necessaria est discretio spirituum." Hæc hujus viri in controversiis

[b] [Rom. 8, 16.]

ther secure. In support of this opinion therefore (which attributes to the believer such a certainty of his own justice as suffices to tranquillize his conscience before God and to exclude perpetual doubting) our Divines bring forward nearly the following arguments." Thus he explaining the opinion of Protestants rather more gently and orthodoxly than many others.

18. The Archbishop of Spalatro;[a] "Our faith relates to the thesis and is hypothetical, *i. e.*, that forgiveness of sins is given by God, if a man be truly penitent and perform those things which God requires from him that He may justify him; and about this, certainly no believer ought to hesitate; as neither ought he to hesitate in proper confidence even as to the hypothesis, who is very confident that his sins are forgiven by the divine mercy, where he on good grounds is confident that he is truly penitent; but yet I see nothing which can compel us to assert that any one can or ought to believe as to the hypothesis and absolutely with faith, that his sins have been forgiven. I see indeed many things which produce a great probability about the presence of grace and justification, nay even a moral certainty by most weighty and vehement conjectures; at the same time, however, not a few things also occur ordinarily to all &c." Let the curious reader consult the author himself: he says a little after very prudently; "Let these" (the Protestants) "therefore suffer us" (Romanists) "having rejected this certainty of faith, to take comfort from moral certainty, and out of a due and holy fear to walk more cautiously before God; But let them at the same time beware of too much presumption, and that they do not from thence give themselves over to carelessness; let each one be firmly persuaded in their own minds, but let them not therefore mutually condemn the other." and lower down; "Let them in the mean time see to this, let us also take care to maintain that exceeding comfortable saying of S. Paul, 'The Spirit of God beareth witness with our spirit that we are the children of God.'[b] But to this end discernment of spirits is necessary." Such was the opinion of this man who was so thoroughly versed in the pre-

hodiernis exercitatissimi, et concordiæ inter partes studiosissimi sententia fuit.

19. Sed ut hanc fortasse multis nimis molestam diatribam tandem concludamus.

1. Infirmis et pavidis conscientiis quæ cum gravi et anxiâ dubitatione sæpe luctantur, quæ etiam dubitatio, ex propriæ infirmitatis et imperfectionis justitiæ intuitu nata, virorum sanctissimorum mentes non rarò exercet, utrinque, præsertim morte imminente, ab omnibus fidelibus pastoribus occurratur; et tales sedulò admoneantur, ut hujusmodi dubitationibus dulcissimas Evangelii promissiones fortiter opponant; et fidem atque fiduciam sibi aùgeri instanter orent. Hoc Romanenses ipsi solenniter se et facere et fieri ab omnibus pastoribus jubere, protestantur, et gravissimam sibi injuriam à Rigidioribus Protestantibus fieri conqueruntur,* quando illi eis † impingunt quòd doceant et jubeant homines de Dei gratiâ et salute semper dubitare, provocant[es] ad sua ipsorum scripta et ad quotidianam praxin.[a]

2. Neque etiam illa summi gradûs certitudo seu fidei divinæ plerophoria nimis importunè urgeatur, nec à fidelibus quasi præcisè necessaria exigatur (utinam moralem illam certitudinem de quâ suprà dictum assequi possent omnes !) 1. ne pavidæ conscientiæ inde magis paveant; 2. ne timor Dei etiam filialis piorum animis excutiatur, aut saltem minuatur; et carnis securitas alatur, beneque operandi studium remittatur.[b]

Solicitè studeant omnes utriusque partis suam de præsenti justitiâ et Dei gratiâ persuasionem, quantacunque illa sit, per bona opera magis magisque certam et firmam facere, ut monet Apostolus Petrus;[c] "Quantum enim crescis in gratiam, tantum et in fiduciam dilataris," inquit Bernardus.[d]

Denique à nimis curiosâ et scrupulosâ de hujus

* [p. 112.]

† [*Ed.* 1ma quando illis]

[a] vide etiam Cassand. in Consult. art. 4 de Justif. [p. 914.]

[b] vide Cassandrum loco supra citato [p. 914.]

[c] 2 [Ep. Petri c.] 1 [v. 10 sec. vers. vulg.]

[d] serm. 3 in Cant [§ 5 vol. 1. p. 1274 * E.]

sent controversies and very desirous of concord between the parties.

19. But at length to conclude this discussion, to many perhaps very wearisome.

I. Let all faithful pastors come to the relief of weak and trembling consciences which have often to contend with grave and anxious doubt (which doubtfulness moreover not seldom oppresses the minds even of the holiest men, since it springs from the contemplation of their own weakness and the imperfectness of their justice), especially when death is at hand; and let such be sedulously admonished, to oppose strongly the exceeding comfortable promises of the Gospel to such doubts, and to pray earnestly that their faith and assurance may be increased. This the Romanists protest solemnly that they are wont both to do and to order to be done by all pastors, and they complain that the more rigid Protestants most grievously calumniate them, when they accuse them of teaching and bidding men to doubt continually of God's grace and their salvation, appealing to their own writings and to their daily conduct.[a]

II. Nor on the other hand should that certainty of the highest degree, or the full assurance of divine faith, be too importunately urged nor be exacted from the faithful as absolutely necessary (would that all could attain to that moral certainty of which we have spoken above!) 1, lest trembling consciences should thence tremble still more; 2, and lest even the filial fear of God be banished from the souls of the holy, or at least lessened in them; and the carnal security be fostered, and the desire of acting uprightly be relaxed.[b]

Let all of both sides be most anxiously studious to make through good works (as the Apostle S. Peter admonishes[c]) their persuasion (however great it may be) of their present justice and God's grace to them more and more sure and firm: for "by how much thou growest in grace, by so much," says S. Bernard,[d] "wilt thou be increased in assurance."

Lastly, let the Theologians of both parties refrain from

certitudinis gradu et mensurâ disputatione, maximè autem ab omni temerariâ et audaci cum aliorum dissentientium damnatione conjunctâ definitione, utriusque partis Theologi abstineant. Atque hæc de hac controversiâ satis sint.

CAPUT III.

Quo de certitudine prædestinationis et finalis in fide et justitiâ perseverantiæ, et simul an fides et justitia semel habita amitti possint, paucis disseritur.

1. NIHIL certius quàm certitudinem Prædestinationis sive Electionis ad gloriam, sine certitudine finalis perseverantiæ, ab homine verè fideli haberi non posse, ut omnibus constat; cùm autem de hac, absoluta certitudo hìc nec habeatur, neque etiam sine speciali revelatione haberi possit, ut jam dicturi sumus; certè necessario inde efficitur, neque etiam illius certitudinem absolutam et fidei, haberi posse.

2. Sentententia M. Buceri in Colloquio Ratisbonensi (de quâ etiam * suprà [a] nonnihil dictum) "Christianum hominem non esse qui non eâdem fidei certitudine credat, etc." aliorumque multorum et magni nominis Protestantium, sed in hac causâ plus æquo rigidorum, nec cum clarissimis Scripturæ testimoniis nec cum Patrum sententiis congruit: consulantur qui controversias hodiernas fusius tractant. Ut tamen aliquid dicamus, quid clarius illis B. Augustini; [b] "Quis ex multitudine fidelium, quamdiu in hac mortalitate vivitur, in numero prædestinatorum se esse præsumat? quia id occultari opus est in hoc loco ubi cavenda est elatio, etc." et; [c] "Ad quam vocationem etc." et; [d] ["Hanc spem tenentes etc."], et; [e] "Licèt sancti," inquit, "de suæ perseverantiæ præmio certi sint, de ipsâ tamen

* [p. 113.]
[a] [supra lib. 3, c. 2 § 8.]
[b] libr. de correptione et Gratiâ cap. 13 [§ 40 t. 10. 772 D.]
[c] de bono [*nunc*, Dono] Perseverantiæ l[iber ad Prosperum et Hilarium] 2 cap. 13 [§ 33. t. 10. 838 F.]
[d] ibid. cap. 22 [§ 62 p. 855 C.]
[e] de Civ. Dei, l. 11 c. 12 [t. 7 p. 282.]

a too curious and nice disputation about the degree and measure of this certainty, but more especially from all rash and audacious definition coupled with a condemnation of those who dissent from them. And let these things be enough concerning this controversy.

CHAP. III.

A short enquiry concerning the certainty of Predestination and final perseverance in faith and justice, and at the same time, whether faith and justice once possessed can be lost.

1. NOTHING is more certain (as is evident to all) than that a true believer cannot have a certainty of his Predestination or Election to glory, unless he have the certainty of his final perseverance; but since, as we shall presently show, there is not in this life an absolute certainty about this latter, nor indeed can there be without a special revelation, certainly it follows of necessity from thence that we cannot have a certainty absolute and of faith of the former either.

2. The opinion of Martin Bucer in the Conference of Ratisbon (of which we have already[a] said somewhat) that "he is not a Christian man who does not believe with the same certainty of faith &c.," and of many other Protestants, and those too of great name, but in this matter over rigid, agrees neither with most decisive testimonies of Scripture nor with the opinions of the fathers: consult those who treat more fully of modern controversies. But, that we may not entirely pass it over, what is more clear than the following passages from the Blessed Augustine;[b] "Who is there of the multitude of the believers who, so long as he lives in this mortal life, may presume that he is in the number of the Predestinated; because that must needs be hidden here where we must guard against being puffed up &c.;" and;[c] "To which calling &c." and;[d] ["Holding this hope &c."] and; "The holy," he says,[e] "although they are certain of the reward of their perseverance, yet

perseverantiâ suâ reperiuntur incerti; quis enim hominum se in actione profectuque justitiæ perseveraturum usque in finem sciat, nisi aliqua revelatione ab illo fiat certus, qui de hac re justo latentique judicio non omnes instruit, sed neminem fallit? etc." et in plurimis aliis Augustini locis eadem legere est: vide et Prosperum,[a] et Authorem de Vocatione Gentium,[b] et, ut alios antiquiores omittam, Bernardum;[c] "Quis potest dicere, 'Ego de electis sum'? etc. certitudinem," inquit, "utique non habemus; sed spei fiducia consolatur nos, ne dubitationis hujus anxietate penitus cruciemur. Propter hoc data sunt signa quædam et indicia manifesta salutis, ut indubitabile sit, eum esse de numero electorum, in quo ea signa permanserint. Propter hoc, inquam, 'quos præscivit Deus, et prædestinavit conformes fieri imaginis Filii sui;'[d] ut quibus certitudinem negat causâ sollicitudinis, vel fiduciam præstet gratiâ consolationis. Hoc enim est unde semper soliciti, et 'in timore et tremore humiliemur' necesse est 'sub potenti manu Dei,'[e] quoniam quales sumus, nosse possumus vel ex parte; quales autem futuri simus, id nosse penitus nobis impossibile est. Itaque 'qui stat videat ne cadat:'[f] et in eâ formâ, quæ salutis indicium est, et argumentum prædestinationis, perseveret atque proficiat. etc."[g] hunc authorem in controversiâ de justificatione Protestantes etiam rigidiores imprimis laudare solent: Quæ autem ad hæc à contrà sentientibus responderi solent, nimis frivola sunt et à Patrum mente omninò aliena, immò planè contraria; audeo provocare ad judicium cujuslibet Lectoris in quo vel uncia est judicii liberi et non affectui mancipati.

[a] in Resp. ad [capitula] ob[jectionum] Vincentia[naru]m Resp. ad [capit.] duodecimum [t. 1, p. 133.]

[b] lib. 2. c. ultimo [c. 37 inter opp. Prosperi Aquit. t. 1, p. 495.]

[c] serm. 1 in Septuagesima [§ 1 t. 1 p. 811 B.]

[d] [c. 8 ad Rom. v. 29.]

[e] [1 Ep. Petri c. 5 v. 6.]

[f] [1 ad Cor. c. 10, v. 12.]

[g] vide eundem Epist. 107 [§ 5 t. 1, 112 F.]

*3. De finali fidelium perseverantiâ plurimi etiam doctissimi Protestantes contra alios gregales suos sic statuunt, quòd verè fideles, si in timore et cum piâ solicitudine pergant salutem

* [p. 114.]

are they uncertain about their perseverance itself; for what man is there that knows that he will persevere unto the end in the performance and increase of justice, unless he be made sure by some revelation from Him, Who from a just and hidden judgment does not instruct all, but deceives none, on this matter;" and the same may be read in many other passages of S. Augustine; see also S. Prosper of Aquitaine[a] and the Author of the Treatise de Vocatione Gentium,[b] and, to omit others more ancient, S. Bernard;[c] "Who can say, 'I am of the elect'? &c. Certainty," he says, "we have not; but the assurance of hope consoles us, lest we should be altogether tortured by the anxiety of this doubtfulness. For this cause, signs and manifest tokens of salvation are given, that it might be indubitable that he in whom those signs shall have remained is in the number of the elect. For this cause, I say, 'whom God hath foreknown He hath also predestined to become conformed to the image of His Son,'[d] that to whom He denies certainty lest they lose their carefulness, to them He may at least afford confidence that they may have consolation. For this is necessary in order that from thence we may be always careful and 'be humbled in fear and trembling under the mighty hand of God,'[e] since we may know, at least partially, of what sort we are; but to know of what sort we shall be, is altogether impossible to us. Wherefore 'let him that standeth take heed lest he fall;'[f] and let him persevere and advance in that form which is the mark of salvation and the proof of predestination."[g] Protestants, even the more rigid, are wont in the controversy about justification, to cite this author especially. The answers that are wont to be made to these passages by those who hold the opposite opinion are quite frivolous and altogether foreign to the meaning of the Fathers, nay, evidently contrary to it: I confidently appeal to the judgment of any reader, in whom there is a single ounce of free judgment not enslaved to preconceived opinions.

3. Concerning the final perseverance of believers, many very learned Protestants teach against others of their associates, that the true believers, if in fear and with pious solicitude they go on to work out their salvation, both can

operari, de continuo divinæ gratiæ auxilio in istâ operatione, et ex eodem, de suâ finali in fide et gratiâ perseverantiâ certi esse possint ac debeant, nisi ipsi sibi desint; penes Deum certè, quo minus perseverent, non staturum: Sed absolutam certitudinem fidelibus, se officio suo in posterum nunquam defuturos, sed in fide vivâ et per charitatem efficaci, uti fideles decet, in hac militiæ Christianæ scholâ semper perseveraturos, uspiam in Scripturis promissam esse negant: Immò nec necessarium nec utile fuisse ut promitteretur; quinimò ut non promitteretur, utilissimum affirmant. Hanc sententiam tuentur, ut constat, Lutherani omnes, et qui in Fœderato Belgio Remonstrantes vocantur, aliique et alibi doctissimi Protestantes ut jam dicemus. Maximâ enim animorum et calamorum contentione de hac quæstione inter Protestantes etiam ipsos semper certatum fuit, atque etiamnum certatur.

4. Existimant enim Protestantes antè nominati, fidem justificantem et gratiam regenerantem non esse electorum propriam, sed aliis quoque multis vocatis, immò omnibus infantibus baptizatis, non κατὰ δόκησιν tantùm, nec solùm sacramento tenus, quemadmodum diversum sentientes respondent, sed verè etiam contingere; qui tamen à fide et gratiâ justificante excidere possunt, immò non rarò excidere solent, cùm totaliter, tum finaliter.

Mitissimè et mollissimè G. J. Vossius Patrum, qui de aliquorum fidelium et justorum defectione loquuntur, sententiam exponens, ita inquit;[a] "Unde consequitur, non aliud eos," Patres scilicet, "voluisse, quàm primordia quidem veræ fidei et Christianæ spei ac charitatis, communia esse electis ac reprobis; et quamdiu electus in initiis istis, et ut ita dicam inter atria, adhuc hæret, de electione sui certum non esse, cùm non desint qui ab eo fidei gradu resiliant nec redeant; decidant nec resurgant. etc." Aliquantò

[a] in prefatione Hist. de controversiis Pelagianis, etc. [sign. * * 4 verso]

and ought to be certain of the continual aid of divine grace in so doing, and therefrom, of their final perseverance in faith and grace, unless they be wanting to themselves; that certainly if they do not persevere, it will not be ascribable to God: But they deny, that an absolute certainty is anywhere in Scripture promised to believers, that they will never hereafter be wanting in their duty, but will always persevere in a faith living and efficacious through love in this school of Christian warfare as it beseems believers: Nay they affirm, that it is neither necessary nor useful that it should have been promised, on the contrary that it is most useful that it has not been promised. This opinion, as is well known, all the Lutherans maintain, and those who in the Belgian Confederation are called Remonstrants and other most learned Protestants in other places also, as we will presently show: for this question has always been disputed, and is even now disputed among Protestants themselves with very great contention.

4. For the above-named Protestants think, that justifying faith and regenerating grace are not peculiar to the elect, but also pertain (not merely, as those answer who think differently, by a charitable supposition, nor merely in the sacrament, but even truly) to many others who have been called, nay to all baptized infants; but that these persons can fall away from faith and justifying grace, nay are wont not seldom to fall, both totally and finally.

G. J. Vossius, softening down as much as possible the opinion of the Fathers who speak of the falling away of some of those who are believers and just, says thus;[a] "Whence it follows that they" (to wit the Fathers) "merely meant, that the beginnings of true faith and of Christian hope and love are common to the elect and the reprobate; and that an elect person, so long as he remains in these commencements and in the threshold, so to speak, is not certain of his election, since there are not wanting persons who depart from this degree of faith and return not, who fall and rise not." Rather more fully

[a de Corrept. et Grat. cap. 13 [§ 40 t. 10. 772 E]] pleniùs Augustinus;[a] "Credendum est, quosdam de filiis perditionis, non accepto dono perseverandi usque in finem, in fide quæ per dilectionem operatur incipere vivere, et aliquamdiu fideliter et justè vivere, et postea cadere, neque de hac vitâ, priùsquam hoc eis contingat, auferri. etc."

[* [p. 115.]] *Atque hanc suam sententiam plurimis Sanctæ Scripturæ locis, Patrum testimoniis, Augustini etiam ipsius, et qui eum sequutus est Prosperi, qui prædestinationem absolutam defenderunt, variis etiam rationibus confirmant.

5. Existimant etiam, ipsos electos justificatos, lapsos in gravia et atrocia peccata et crimina conscientiam vastantia, ut adulterium, homicidium, idololatriam, abnegationem Christi, etc. à fide vivâ et justificante posse ad tempus deficere, et reipsa interdum deficere, quodammodo et ferè totaliter, licèt non finaliter.

Dixi, quodammodo et ferè totaliter, quia sic se intelligi volunt, etiam qui hanc sententiam acerrimè propugnant.

[b in diatriba de Amissione etc. justificat. c. 9. p. 48 et 19 p. 46, 47.] R. Thomsonus Anglus;[b] "Cùm dicimus, electum justificatum excidere à fide et justificatione. non ita intelligendi sumus quasi statuamus, ipsum fidei habitum aut omnes fidei effectus simul auferri, etc." et paulò post; "Nemo certè nostrorum sic insanivit unquam. Exempla enim Ecclesiarum initio Apocalypseos planè contrarium evincunt;[c] 'Esto vigilans et confirma cetera quæ moritura erant;' et [in Epistolâ Johannis][d] disertè dicitur, 'Semen Dei in illis manere, ideoque non posse peccare,' scilicet ad mortem, id est finaliter, ut post Veteres aliquot, etiam nostrorum quidam rectè exposuerunt, Spiritus Sanctus enim certò excitaturus est semen Dei ad salutarem pœnitentiam, cui illud sevit; 'Est,' inquit Cyprianus,[e] 'in illis quod pœnitentiâ sequente revalescat.' Non itaque hoc est quod docemus, sed dicimus, fidem quoad actum illum vivum quo justificat, delinquere, et justificationem

[c c. 3. Apoc. [v. 2.]]
[d 1 Ep. Joan. c. 3. v. 9.]
[e Ep. 52 al. 55 § 11.]

says S. Augustine;[a] "It is to be believed, that some of the sons of perdition do, although they have not received the gift of persevering to the end, begin to live in the faith which works by love, and for some time live faithfully and justly, and afterwards fall, and that they are not taken from this life before that this do happen unto them." And this their opinion they confirm by many passages from Holy Scripture and testimonies from the Fathers, even from S. Augustine himself, and from his follower, S. Prosper, both of whom maintained the doctrine of absolute predestination; and also by various reasons.

5. They also think, that even the elect who have been justified, if they fall into great and heinous sins and crimes which devastate the conscience, such as adultery, murder, idolatry, denial of Christ, &c. may for a time fall away, and in fact sometimes do fall away from living and justifying faith, to a certain extent and almost totally, though not finally.

I have said, to a certain extent and almost totally, because even those who most strenuously contend for this opinion, wish to be thus understood.

Richard Thomson an Englishman;[b] "When we say that an elect person who has been justified falls away from faith and justification, we are not to be so understood, as if we held that the habit itself of faith, or all the effects of faith, is taken away at the same time." and a little after; "Certainly none of our party has ever been so mad; for the examples of the Churches at the beginning of the Revelation clearly show the contrary,[c] 'Be watchful and strengthen the things which remain, which are ready to die,' and in the first Epistle of S. John[d] it is expressly said, that 'the seed of God remains in them, and that therefore they cannot sin,' viz. to death, that is, finally, as, after some of the Ancients, some divines of our party also have rightly expounded it: for the Holy Ghost will certainly quicken the seed of God to saving penitence in whom He has sown it: 'there is,' says S. Cyprian,[e] 'in them what may regain strength by subsequent penitence.' This therefore is not what we teach, but we say that faith, as regards that living act whereby it justifies, fails, and that

interrumpi donec homo lapsus, per pœnitentiam ad gratiæ thronum confugiens, veniam et pacem impetret. etc."

In eandem sententiam eruditissimus Vossius;[a] "Cùm verò justificantem fidem deficere posse et reapse interdum deficere, [sancti] Patres docent, intelligunt hoc ratione actuum, qui è potentiâ sivè habitu fidei emanant. Nam potentiam hanc, quam dicere possumus semen fidei actualis, haud planè tolli, saltem in electis, minimè diffitentur; sed otiosam fidei aut charitatis potentiam, fidei aut charitatis nomine haud dignantur, eò quòd talis non sufficiat ad salutem; unde optimè Martinus Cellarius, sive Borrhaus,[b] 'Fidei virtus non jacet iners, non languet, non friget, sed negotiosa est, fervet ac calet. etc.' et . . . Gregorius,[c] 'Nunquam est Dei amor otiosus, * operatur enim magna, si est; si verò operari renuit, amor non est.'"

Digna proinde sunt illa † equidem Thomsoni verba;[d] "Est autem hoc loco notanda et diligenter attendenda summa Dei in electos suos benignitas et misericordia, quòd ex eorum animis habitum hunc fidei effluere nunquam sinit. Cùm enim in fidei actum non nisi mediante et cooperante cum Spiritûs Sancti gratiâ' (malè R. Abbotus[e] legit, Typographi errore non observato, et ex eo in Authorem inaniter insurgit, 'cooperante cum Spiritu Sancto gratiâ') "voluntate nostrâ, prorumpamus, quo suavius, promptius, citius mens internè sese exerat, et in Deum feratur, ejusdem Spiritûs beneficio et initio datus est habitus ille, et postea diligenter in cordibus electorum conservatur, ut, si quando labantur et à Deo recedant, facilius revocentur ad pœnitentiam; quod in Davide et Petro manifestissimè videre est, quorum ille inauditâ tantùm concione Nathanis, hic galli cantu, aut potius suavissimo Christi etc. aspectu ad pœnitentiam conversus

[a] Hist[oriæ de controversiis quæ] Pelag[ius etc. moverunt] lib. 6. Thes. 13. [§ Cum verò justificantem] p. 575 [p. 596, ed. 2ª]

[b] lib. de operibus Dei [fol. 69 edit. 1527.]

[c] Hom. 30 habitâ die festo Pentecostes [§ 2]

* [p. 116.]

† [*Edd.* illo.]

[d] loc. citato circa finem capitis [p. 52.]

[e] in sua animadversione in hanc Thomsoni diatribam cap. 9. pag. 139.

justification is interrupted until the man who has lapsed, flying (through penitence) for refuge to the throne of grace, obtain pardon and peace."

The most learned Vossius[a] supports the same opinion; "But when the holy Fathers teach that justifying faith can fail, and in reality does sometimes fail, they mean this in respect of acts which flow from the power or habit of faith. For they by no means deny, that this power, which we may call the seed of actual faith, is not altogether taken away, at least in the elect, but they do not deign to call the inoperative power of faith or love by the name of faith or love, because it will not suffice to salvation; whence Martin Borrhaus Cellarius[b] says excellently, 'The virtue of faith lies not inert, does not languish, does not freeze, but is busy, warm and hot,' and S. Gregory the Great,[c] 'The love of God is never idle, for it works great things, if it is love, but if it refuses to work, it is not love.'"

Those words therefore of Thomson[d] are indeed worthy of notice; "But we must here mark and diligently attend to the exceeding great kindness and mercy of God towards His elect, in that He never allows this habit of faith to flow out of their souls. For since it is only when our will is a medium and a fellow-worker with the grace of the Holy Ghost," (Robert Abbot[e] from not having observed the typographical error, has wrongly read, "when grace co-operates with the Holy Ghost," and thence causelessly attacks the author) "that we break out into the act of faith, whereby the mind more pleasantly, promptly, and quickly raises itself internally and is borne to God, and by the gracious act of the same Spirit, that habit is both at the beginning given, and afterwards is diligently preserved in the hearts of the elect, so that if at any time they lapse, and go back from God, they may the more easily be recalled to penitence; as may be most manifestly seen in David and S. Peter, of whom the first by the scarce heard discourse of Nathan, the other by the crowing of the cock, or rather by Christ's all-gracious look . . . was turned to penitence." The same thing may be

est, etc." Idem legere est apud Vossium;[a] "Quòd verò dicebamus, potentiam sive habitum fidei non planè extingui, etiam cùm fides renuit operari, eoque salvifica non est, id mirè ob oculos ponit immensam Dei bonitatem, etc." vide Authorem.

[a] loco supra citato [lib. 6 thes. 13] pag. 575 [p. 597 § Quòd verò]

6. Immò contendit idem Vossius, "multos Patrum agnovisse quendam fidei ac pietatis gradum ad quem ubi quis adscenderit, excidat nunquam; atque etiam de æternâ sui electione sit certus;" (illius verba sunt in Epistolà ad Lectorem Historiæ Pelagianæ præmissâ[b]) de quo tamen multi alii vehementer dubitant, an citra specialem revelationem id fieri possit, fusè tamen id multis Patrum sententiis adductis confirmare nititur;[c] "Talium fides," inquit, "dicitur confirmata seu roborata, sive, ut vulgò appellant, radicata; qualis non solùm Apostolorum erat, postquam miraculosè Spiritum Sanctum acceperant; sed et olim multorum Sanctorum fuit, et nunc est, in quibus fidei donum paulatim precibus ac crebris actibus piis ita est auctum, ut tandem fidelem reddiderit stabilem ac insuperabilem. etc." quæ apud Authorem ipsum, Lector studiose, legere ne graveris.

[b] Historiæ [de controversiis quæ] Pelag[ius etc. moverunt. sign. * * 4 verso.]

[c] lib. 6. thes. 13. p. 585 et seq. [p. 606 § Ac hujusmodi quidem.]

* [p. 117.]

* 7. Negant autem omnes omnino cùm Protestantes tum Romanenses, quamcunque de prædestinatione sententiam tueantur, electorum fidem et justitiam, utcunque ad tempus deficiat seu amittatur, finaliter amitti posse, ut constat; siquidem impossibile est, prædestinatum seu electum posse à gratiâ finaliter excidere, et ex electo reprobum fieri, etc. manifestam enim contradictionem implicat, etc.

8. Hanc sententiam de fidei et gratiæ justificantis amissibilitate, ratione prædictà, defendunt, ut dixi, omnes Lutherani, quorum innumeri penè tractatus et disputationes hac de re extant; inter et post alios, nuper Anno 1621 opposuit Barth. Battus, S. Theologiæ Professor in Academiâ

read in Vossius;[a] "What we said, that the power or habit of faith is not altogether extinguished, even when faith refuses to work, and therefore is not saving faith; this in a wonderful manner puts before our eyes the boundless goodness of God." see the Author.

6. Nay the same Vossius contends that "many of the Fathers recognised a certain degree of faith and piety which when any one has reached, he will never fall away; and will even be sure of his eternal election" (these are his words in the Epistle ad Lectorem[b] prefixed to his History of Pelagian controversies) about which, however, very many others much doubt, whether it could be without a special revelation; but he endeavours at great length to prove it by bringing forward many passages from the Fathers;[c] "The faith of such persons," he says, "is said to be confirmed, or strengthened, or, as it is now commonly termed, rooted; such as was not only that of the Apostles after they had miraculously received the Holy Ghost, but also was formerly and is now that of many Saints in whom the gift of faith has been little by little so increased, by means of prayers and pious acts, as to have finally rendered the believer stable and unconquerable. &c." grudge not, studious reader, to peruse what follows in the Author himself.

7. But all without exception, as well Protestants as Romanists, whatever opinion they may hold about predestination, deny that the faith and justice of the elect, however it may for a time fail or be lost, can be lost finally; which is self-evident; since it is impossible that a person who has been predestined or elected should finally fall away from grace, and from an elect person become a castaway, for it involves a manifest contradiction.

8. This opinion of the possibility (in the aforesaid manner) of losing faith and justifying grace is defended, as I said, by all Lutherans, by whom almost numberless treatises and disputations are extant on this subject; among and after others Bartholomew Battus, Professor of Divinity in the University of Gryphiswald, has lately A.D. 1621

Gryphiswaldensi, librum[a] super hoc argumento libello Sebast. Benefeeldi S[anctæ] Theologiæ professoris in Academiâ Oxoniensi. Lege lector (si ita tibi visum fuerit) Philippum Melanchthonem, communis Germaniæ præceptor olim à Protestantibus habitus et appellatus, cum suis sequacibus, viris doctissimis et in multis moderatissimis.

Remonstrantes omnes in Belgio Fœderato sic nuncupati, qui plurima hac de re scripta ediderunt.

Hugo Grotius, vir omnifariâ eruditione præditus.[b]

Ger. Jo. Vossius, vir in Patrum lectione versatissimus, ex iisdem idem fusè demonstrat;[c] immò[d] hæc habet verba; "Communem fuisse antiquitatis sententiam, quam diximus, soli hodie negare possunt, qui cætera fortasse viri sunt non ineruditi, sed in antiquitate tamen planè sunt hospites: vel animum habent unius et alterius sententiis ita mancipatum, ut eorum oculis videre malint quàm suis, cumque iis errare præoptent quàm cum aliis bene sentire. etc."

Ex Patribus idem prolixè ostendit J. Corvinus,[e] et ex multorum Protestantium scriptis.[f]

Petrus Baro, Gallus, Sanctæ Theologiæ quondam Professor in Academiâ Cantabrigiensi, doctissimus, aliique cum illo sentientes contra Whitakerum et illi ὁμοψηφοῦς ut ex articulis Lambethanis constat, de quibus historicam narrationem [*] apud Corvinum[g] vide, multò certiorem illâ, quam Antonius Thysius nonnullis scriptis Anglicanis à se nuper editis præfixit.

In Colloquio Hamptoniensi Anno 1603 coram Jacobo 6 M[agnæ] B[ritanniæ] R[ege] Joh. Overallus, Theologus eximius, tunc temporis Decanus ædis Paulinæ et Episcopus nuper Norwicensis apertè defendit, quod et sæpe antea in Academiâ Cantabrigiensi contra rigidiores ad-

[a] [Antapologia, hoc est Vindiciæ veritatis de possibilitate apostasias sanctorum, sive amissionis gratiæ in electis. Gryphisw. 1621.]

[b] in Pietate ordinum Hollandiæ, etc. pag. 24, 25, [t. 3. p. 106.] et in disquisitione An Pelagiana sunt ea dogmata quæ nunc sub eo nomine traducuntur Paris. excus. an[no 16]22 pag. 123 et seq. aliquot. [t. 3. p. 373, § Sextò Quod docetur.]

[c] Hist. [de controv. &c.] Pelag. lib. 6. thes. 11, 12, et 13.

[d] in confirmatione theseos 12. pag. 566. [pag. 587.]

[e] Antibogermanni parte 2. [Responsiones ad annotat. J. Bogermanni, pars altera] cap. 18 et 19.

[f] cap. 21.

[*] [p. 118.]

[g] lib. supra citato cap. 24 pag. 566 et seq.

published a book[a] on this subject, in answer to the pamphlet of Sebastian Benefeeldus, Professor of Divinity in the University of Oxford. Peruse, reader, (if it so seem good to you) Philip Melanchthon, formerly accounted and called by Protestants the common teacher of Germany, with his followers, men most learned and in many respects most moderate.

All those who in the Belgian Confederation are called Remonstrants, who have published very many writings on this subject.

Hugo Grotius, a man endowed with learning of every sort.[b]

Gerard John Vossius, a man exceedingly well versed in the reading of the Fathers, largely proves the same from them;[c] nay he even says;[d] "That the doctrine which we have laid down, was the universal opinion of antiquity, they only can now deny who are men, in other respects perhaps not unlearned, but who are entire strangers to antiquity, or have their mind so enslaved to the opinions of this or that Divine, as to prefer seeing with their eyes rather than with their own, and prefer erring with them to thinking rightly with others."

John Arnold Corvinus[e] at great length shows the same from the Fathers, and[f] from the writings of many Protestants.

Peter Baroe, a Welchman, formerly Professor of Divinity in the University of Cambridge, a most learned man, and others agreeing with him, against Whitaker and his party, as appears from the Lambeth articles, about which see in Corvinus[g] a historical narration much more authentic than that which Antony Thysius has prefixed to some English treatises lately published by him.

In the Hampton-court Conference A.D. 1603 before James VI. King of Great Britain, John Overall, a most excellent Divine, then Dean of S. Paul's and lately Bishop of Norwich, openly defended what he had often before maintained in the University of Cambridge against the more rigid,

struxerat, Justificatum si in peccata graviora incidat, antequam pœnitentiam agat, quoad præsentem conditionem in statu esse damnationis; hoc tamen adjiciens, quòd vocati et justificati secundum propositum divinæ electionis, licèt in gravia peccata incidere possint, et reipsa interdum incidant, atque sic in præsentem statum iræ et damnationis, nunquam tamen excidant, aut totaliter ab omnibus Dei donis, ita ut omnis gratiæ etiam semen in illis planè tollatur, aut finaliter à justificatione, Sed quòd semper per Dei Spiritum maturè ad fidem vivam et pœnitentiam renoventur, atque sic ab illis peccatis eorumque in quæ lapsi fuerant reatu justificentur; addit Gul. Barlous qui ejus Conventûs Historiam scripsit, contrariam sententiam, quæ statuit, semel justificatum etiamsi in graviora peccata labatur, justificatum tamen manere, antequam de iisdem pœnitentiam agat, etc. Regis ipsius ore gravissimè reprehensam et damnatam fuisse.[a]

R. Thomsonus Anglus, vir multis literarum nominibus non immeritò commendatus, testante etiam Adversario, de quo jam diximus,† diatribam "de Amissione et intermissione gratiæ et justificationis" scripsit,[b] in quam mox emisit Rob. Abbottus, episcopus nuper Sarisburiensis, vir etiam doctissimus, "Animadversionem brevem,"[c] sed de illius soliditate judicet æquus lector. Qualia enim sunt ista obsecro, quæ scribit?[d] "Verissimum est," inquit, "mansisse Davidem in morte, id est, in reatu mortis, quousque mansit in homicidio, nec habuisse vitam æternam in se manentem, quia fidei per quam manet in nobis vita æterna, virtutem et actum infregerat, et excidisse quidem à justificatione quoad fructum, non quoad rem, privandum quoque reipsa, nisi quod cœlesti generatione conservatus et fideli pœnitentiâ restitutus est. etc."—et quod[e] Davidem "integro ferè anno quo non-

[a] vide Hist. Conventus, p. 41, 42, etc.

† [*Edd.* dicemus.]

[b] de amissione et intermissione gratiæ et justificationis] excus. Lugd. Bat an[no 16]18

[c] [de gratiâ et perseverantiâ sanctorum, quibus accessit in R Thomsoni diatribam de amissione et intercisione justificationis animadversio brevis.]

[d] in fine cap. 22. [p. 210.]

[e] cap. 24 [p. 211]

That a justified person if he shall fall into heinous sins is, before he perform penitence, in the state of damnation as regards his present condition; adding however this, that those who are called and justified according to the purpose of the divine election, although they can fall, and in reality do sometimes fall, into heinous sins, and thus into a present state of wrath and damnation, yet never fall away, either totally, from all God's gifts, so that the very seed of all grace is altogether taken away from them, or finally, from justification, but that they are always at length renewed by the Spirit of God to living faith and penitence, and so are justified from those sins into which they had fallen, and from the liability to punishment for them; William Barlow (who wrote the history of that Conference) adds that the contrary opinions which maintained, that a person once justified, even though he fall into heinous sins, nevertheless remains justified before he perform penitence for these sins &c. was most gravely reprehended and condemned by the King's own mouth.[a]

Richard Thomson, an Englishman, a man not undeservedly commended in many departments of literature, as even his adversary, who has been already mentioned,[b] witnesses, wrote a treatise "on the loss and interruption of grace and justification,"[1] of which Robert Abbot late Bishop of Salisbury, also a most learned man, soon after published a "short examination,"[c] but of its soundness let the candid reader judge. For of what sort, I pray you, are these things which he writes?[d] "It is most true," he says, "that David remained in death, that is, in the liability to punishment of death, so long as he remained in murder, and that he had not life eternal abiding in him, because he had broken the power and act of faith, through which life eternal abides in us, and that as regards the fruit indeed he had fallen from justification, but not as regards the thing, and that he would have been deprived of the thing itself also, had he not been preserved by his heavenly birth, and restored by faithful penitence."—and what he affirms[e] that "David during

dum resipuerat," affirmat, "non secundum hoc peccatum justificatum, et tamen simpliciter quoad personam * justificatum, futurum tamen ab hac justificatione recidivum, nisi ab hoc quoque peccato justificatus fuisset," "Davidem enim periturum fuisse," (quod etiam ante illum dixit Beza in Colloquio Mompelgardensi[a]) "si ante pœnitentiam mortuus fuisset."[b] Quàm asystata hæc sint, vel saltem ænigmatica, quis non videt?

Multa alia hujusmodi perplexissima et intricatissima dicta, ex R. Abboti libro desumpta, legere est in Suffragio Theologorum Britannorum.[c] Quod enim aiunt, "Effectum justificationis interveniente particulari tali peccato ad tempus suspendi, statum tamen justificationis non intercidi;"[d] næ id omninò frivolum est, siquidem, licèt omnium peccatorum præcedentium veniam Deus peccatori pœnitenti indulserit, si tamen is in reatum peccati alicujus gravioris et conscientiam vastantis postea lapsus fuerit, necdum actu resipuerit, omnis illa primùm concessa remissio ad salutem æternam consequendam nihil prorsus confert; sufficit enim vel unum peccatum atrox admissum et cognitum, ad hominem quem nondum ejus seriò pœnitet à regno cœlorum excludendum.

R. Montacutius in libro quem de quibusdam controversis articulis contra Romanensem Anonymum scripsit;[e] et in suo, 'Appello Cæsarem,'[f] multa affert huic sententiæ firmandæ, et acriter contra Puritanos contendit, hanc fuisse communem Patrum sententiam, atque etiam doctissimos in Ecclesiâ Anglicanâ Theologos eidem semper assensos atque etiamnum assentiri. Hunc librum ut constat, approbavit Fr. Whitæus, Episcopus nunc Norwicensis.

Videatur etiam Th. Jacksonus Anglus.[g]

Doctissimus Casaubonus eandem probavit sententiam, ut patet ex illius epistolâ ad Petrum Bertium, scriptâ anno 1611, quam lege in prin-

* [p. 119.]

[a] [Colloq. Mompelg,] parte 2. pag. 74.

[b] pag. 215

[c] [Suffragium Collegiale Theol. M. Britanniæ Synodo Dodrecht. exhibitum] de articulo 5 etc. thesi 3, 4, 5, 6.

[d] [thesi 6 p. 77. ed. Lat. p. 131 ed. Ang.]

[e] [A gagg for the new Gospel? No, a new gagg for an old goose] cap. 20 [p. 157.]

[f] part. 1. cap. 4 [p.21]

[g] de fide justificante [on justifying faith] sect. 2. cap. 8. edit. 1. [anno 1615] p. 257. [works t. 1. p. 772, 3]

the almost entire year, in which he had not yet repented, was not, as regarded this sin, a justified person, and yet that simply as regarded his person, he was a justified person, yet that he would have fallen from this justification had he not been justified from this sin also," "for that David would have perished" (which even before him Beza[a] had said at the Conference of Montbeliard) "if he had died before his penitence?[b]" who does not see how incoherent or at least how obscure all this is?

Many other most perplexed and most involved statements of the same sort, taken from the book of Robert Abbot, may be read in the Collegiate Suffrage of the Divines of Great Britain.[c] For what they say, that "the effect of justification is for a time suspended by the intercourse of such a particular sin, but that the state of justification is not dissolved;"[d] truly it is altogether frivolous, since, although God have granted to a penitent sinner pardon of all his past sins, yet if he shall afterwards fall into the guilt of some heinous and conscience-devastating sin and have not yet repented in act, all that forgiveness which has been formerly granted avails nothing whatever to the attaining of eternal salvation; for even a single deadly sin admitted and known, suffices to shut out from the kingdom of heaven the man who is not yet seriously penitent for it.

Richard Montague, in his Answer to the late gagger of Protestants about some controverted articles;[e] and in his Appello Cæsarem[f] he brings forward many things to confirm this opinion, and warmly maintains against the Puritans, that this was the universal opinion of the Fathers, and also that the most learned divines in the Anglican Church have always assented, and do now assent to it. Francis Whyte, now Bishop of Norwich, approved this book, as is evident.

See also Th. Jackson the Englishman.[g]

The very learned Casaubon approved the same opinion, as appears from his letter to Peter Bertius written in the year 1611, which read at the beginning of Bertius'

cipioBertiani libri super hoc argumento scripti, cui titulus 'Hymenæus Desertor;'[a] "Tua," inquit, "quæstio" (hæc illa scilicet de quâ nunc agitur) "pendet ex aliâ, vel aliis potius, de quibus video nostros contraria docere antiquis Patribus; ridiculè faciunt qui hoc negant, etc." ibidem etiam librum R. Thomsoni, viri, ut inquit, doctissimi et sibi amicissimi, ejusdem argumenti cum Bertiano, nominat et laudat.

Quæ ex P. Martyris in epistolam ad Romanos Commentario[b] * citari possent, brevitatis causâ omitto.

Illa etiam quæ Wolfgangus Musculus hac de re habet in Locis Communibus[c] ubi agit de discrimine peccati mortalis ac venialis;[d] "Quòd si is qui cœlestis fuerat gratiæ particeps factus, ab eâ gratiâ exciderit, etc." et[e] explicans an semel impetrata peccatorum remissio poterit fieri irrita; "Si quis igitur præteritorum peccatorum condonationem per gratiam Dei consecutus, etc"[f] prætereo; ipse per se lector visat loca signata.

Mitto etiam illa quæ legere est tom. 1 Operum Z. Ursini[g] ubi peccatum regnans (id est, ut explicat, errorem contra articulos fidei fundamentales, aut peccatum contra conscientiam, excludens ex corde fiduciam remissionis peccatorum, et obnoxium faciens peccantem morti æternæ, nisi in hac vitâ fiat conversio), in ipsos etiam electos aliquando cadere affirmat et fusè probat atque ad contraria objectamenta respondet.†

Paræus super hac controversiâ acriter cum Bellarmino dimicans[h] sæpe respondet, Protestantes non negare, fidem in lapsibus Sanctorum ut Davidis, etc. amitti quoad actum, manere tamen semper quoad habitum, seu, ut vocant, quoad semen fidei. Sed an otiosus fidei habitus vel semen in electis lapsis manens, justificet et ad salutem sufficiat necne, dicat idem Paræus eopse loco ad quem nos remittit.[i] Nam contra

[a] [sig. * 3 verso, ed. Lugdb. 1615]

[b] cap. 7 ad verba [v 19] Non enim quod volo facio &c. [p. 543] Nec tamen ex his quisquam arbitretur me statuere, etc. et cap. 8 v. 9. [ad verba Siquidem Spiritus Christi habitat, p. 630] Quod si potiores partes dentur carni discedit spiritus, &c.

* [p. 120]

[c] Titulo de Peccato

[d] [§ 5] pag. 10 [p. 32]

[e] Tit de. Remissione Peccatorum. [§ 6, p. 287]

[f] pag. 63.

[g] [Loc. Comm.] loco de Peccato. [t. 1] edit. Heidelberg. pag. 613, 614, 615.

† [*Edd addunt* cap. 8.]

[h] lib. 3. de justif. cap. 14 [p. 872, sq.] etc.

[i] de justif. lib. 3. cap. 14. pag. 872.

book on this subject, whose title is Hymenæus Desertor;[a] "Your question," (viz. that one of which we are now treating) says Casaubon, "depends on another question, or rather on other questions, concerning which I see that our Divines teach things contrary to the ancient Fathers; they act ridiculously who deny this; &c." he there moreover names and praises the book of Richard Thomson (a man, as he says, most learned and on terms of intimate friendship with him) on the same subject as that of Bertius.

What might be cited from P. Martyr's Commentary on the Epistle to the Romans[b] I omit for the sake of brevity.

I also pass over what Wolfgangus Musculus has on this subject in his Loci Communes,[c] where he treats of the difference between mortal and venial sin;[d] "But if he who has been made a partaker of heavenly grace shall have fallen from this grace, &c." and[e] explaining whether forgiveness of sins once obtained can become void; "If any one therefore having obtained through the grace of God pardon of his past sins &c."[f] let the reader himself examine the passages I have pointed out.

I also omit what may be read in the works of Zachary Ursinus,[g] where he affirms that a reigning sin (that is, as he explains it, an error against the fundamental articles of faith, or a sin against conscience, excluding from the heart the assurance of forgiveness of sins, and making the sinner liable to eternal death unless he repent in this life) sometimes occurs even in the elect themselves, and largely proves this and answers the contrary objections.

Paræus, strenuously contending with Bellarmine on this controversy,[h] often answers, that Protestants deny not that in the lapses of the Saints (as of David, &c.) faith is lost as regards the act, but that it always remains as regards the habit, or (as they express it) as regards the seed of faith. But whether an inoperative habit or seed of faith remaining in the elect who have lapsed, can justify and suffice to salvation or not, let the same Paræus tell us in that very passage to which he refers us:[i] for

[a] de Amissione gratiæ [et statu peccati] lib. 1 cap. 7, pag. 74.

Bellarminum disserens hac de re,[a] hæc habet verba; "Ut rectiùs intelligat lector quatenus fides justificet, maneat vel amittatur lapsibus sanctorum, dico, fidem esse habitum cujus actus proprius" est "ex misericordiâ Dei accipere remissionem peccatorum propter Christum. Justificat igitur fides, non quâ habitus habitualiter, sed quâ actus actualiter remissionem peccatorum accipiens. In sanctis lapsis manet nec omnino evanescit fides quâ habitus: nullus enim habitus uno vel altero actu contrario penitus amittitur; quod nullus Sophista negaverit: non manet verò, sed evanescit quâ actus accipiens justitiam Evangelii; Sancti enim lapsi donec per resipiscentiam sese ad Dei misericordiam * erigant, non spiritûs sed carnis actus exercent. Tunc igitur fides in lapsis habitualiter tantùm manens, propriè justificans dici aut eos justificare non potest, etc." Hæc ille ex doctrinâ sui præceptoris Ursini hauserat.

* [p. 121.]

9. Sed ut hanc controversiam tandem concludamus. Archiepiscopus Spalatensis[b] postquam ostendit[c] ex multis Scripturæ locis, Patrum testimoniis, variis etiam rationibus à Bellarmino adductis (quibus tamen ipse quædam alia adjicit) et "optimè," ut inquit, "exagitatis," fidei et gratiæ justificantis amissibilitatem,[d] ne diversum sentientes nimium offenderet, subjicit sed admodum frigidè, neque etiam sibi aut veritati satis consentaneè, "Oppositam opinionem modernorum multorum habere sua fundamenta non contemnenda;"[e] proinde, "se non oppugnare etc."[f] denique sic concludit; "Non possum tamen hoc loco non monere, quod sæpius adverti et observavi; Nimios interdum divinæ gratiæ exaltatores ut Pelagianismum effugiant, in ipsissimum Pelagianismum incidere, aut saltem ei non parùm appropinquare: liberi arbitrii usum aut tollunt aut vinculis gratiæ undequaque arctant, ita ut electus jam ne ad peccandum

[b] de Rep. Eccl lib. 7, cap. 11.
[c] n. 225, et aliquot sequentibus, [n. 225-230]
[d] n. 231, 232, 233.
[e] [n. 231.]
[f] [n. 233.]

disputing against Bellarmine on this matter,[a] he thus writes; "In order that the reader may more rightly understand how far faith justifies, abides, or is lost, in the lapses of the saints, I say, that faith is a habit whose proper act is to receive forgiveness of sins from the mercy of God, on account of Christ; . . . faith therefore justifies receiving forgiveness of sins, not in that it is a habit after the manner of a habit, but in that it is an act after the manner of an act; in saints who have lapsed, faith in that it is a habit remains, and does not altogether disappear; for no habit is altogether lost by one or two contrary acts; as no sophist will deny: but it does not remain, but vanishes in that it is an act receiving the justice of the Gospel; for the saints who have lapsed, until by repentance they raise themselves to the mercy of God, exercise the acts not of the spirit but of the flesh; faith therefore which then remains in the lapsed only after the manner of a habit, cannot properly be called justifying, nor can it justify them." These opinions he had drawn from the doctrine of his teacher Ursinus.

9. But at length to conclude this controversy. The Archbishop of Spalatro[b] after having shown[c] from many passages of Scripture and testimonies of the Fathers, and also various reasons which Bellarmine brings forward and (as he says) "most excellently handles," (to which however he himself has added some others) that faith and justifying grace may be lost, then lest he should too much offend those who think differently, adds,[d] but very coldly and not in accordance either with himself or truth, that "the opposite opinion of many moderns has grounds of its own not to be contemned,"[e] and that therefore "he does not oppose &c."[f] finally he thus concludes; "Yet I cannot but remark here what I have often adverted to and observed, that those who in order to escape Pelagianism too much exalt divine grace, fall sometimes into Pelagianism itself, or at least approach to it in no small degree: they either take away the use of free will, or confine it on every side with the chains of grace, so that now not even of their own free will can the elect lapse so as to sin

quidem mortaliter suo possit prolabi arbitrio. Atque hoc ipsum Pelagiani contendebant, posse hominem, cum divinæ gratiæ auxilio, omnino nunquam peccare; in quo tanquam gravis erroris ab Hieronymo[a] pluribus arguuntur. Peccant ergo etiam filii, sed resipiscunt, veniam certam obtenturi; sed quia nemo scit, se esse filium prædestinatum, cum timore et tremore quisque debet suam salutem operari."[b]

[a] lib. 1, adv. Pelag. [t. 4, 2, 487, sq.]

[b] [ubi supra n. 233.]

Atque hæc de hac questione sufficiant, ad quam tamen tollendam vel saltem minuendam hoc paucis adjectum volo.

10. Admittant qui in hac causâ rigidiores sunt, non tantùm electos, sed † etiam multos reprobos seu, ut Scholæ loquuntur, præscitos, ad tempus verè credere et justificari, postea tamen à suâ fide et justitiâ, vel si ita vis, fidei et justitiæ initiis, penitus et in perpetuum excidere: quod certè verissimum esse plurima clarissima Sanctæ Scripturæ et Patrum testimonia atque etiam multæ rationes efficacissimæ (de quibus omnibus alii consulantur) evincunt: et quæ ad hæc responderi solent, inanes tantùm sunt argumentorum solidissimorum elusiones et futiles evasiones.

† [*Ed.* 2a *omittit* non tantum electos sed.]

Et quod ad electos * justificatos, in gravia peccata lapsos, attinet, si negant, illos vel ad tempus aliquod à fide et gratiâ justificante totaliter deficere, disertè profiteantur, quod doctiores non negant, se hoc dictum velle, propter potentiam sive habitum fidei, etc. quæ potentia in electis haud unquam planè tollitur, sed ex immensâ et impromeritâ Dei bonitate semper in illis relinquitur, fidei quasi semen, unde per externum Dei verbum et internam Spiritûs Sancti cooperationem, salutaris fidei actus facilè postea eliciatur: fateri se alioqui, non otiosum fidei habitum, sed actum fidei vivæ illos justificare.

* [p. 122.]

Qui autem affirmant, planè et totaliter fidem

mortally. Now this is the very thing which the Pelagians maintained, that a man with the aid of divine grace was able never to sin at all, for which opinion they are at great length accused of a heinous error by S. Jerome.[a] Therefore the children also sin, but they repent and will obtain a sure pardon; but since no one knows that he is a predestined son, each one ought to work out his own salvation with fear and trembling."[b]

And let these suffice on this question, to the removing (or at least the lessening) of which, I wish however in a few words to add this.

10. Let those who on this subject are more rigid admit that not only the elect truly believe and are justified, but many reprobates also, (or, as the Schools say, fore-known persons) for a time; who however afterwards altogether and for ever fall away from their faith and justice, or (if you so will,) from their commencements of faith and justice. This certainly is shown to be most true by very many most clear testimonies of Holy Scripture and the Fathers and also by many very powerful reasons, about all of which consult others: and the answers that are wont to be made to these are but empty subterfuges and futile evasions of very solid arguments.

And as regards the elect justified who have fallen into heinous sins, if they assert that not even for a time do they totally fall away from faith and justifying grace, let them expressly own (what the more learned do not deny) that they wish to speak thus, on account of the power or habit of faith, &c., which power is never altogether taken away in the elect, but from the boundless and undeserved goodness of God is always left in them as it were a seed of faith, whence by the external word of God and the internal cooperation of the Holy Ghost, a saving act of faith may afterwards be easily elicited— that otherwise they allow that it is not the dormant habit of faith, but the act of living faith, that justifies them.

But they who affirm that faith and justifying grace is

et gratiam justificantem in illis ad tempus tolli, profiteantur itidem, quod doctiores faciunt, hoc se intelligere tantùm ratione actuum salutarium qui è potentiâ sive habitu fidei emanant; potentiam enim hanc in electis haud unquam omnino extingui, agnoscere se, sed otiosam et inefficacem pro præsenti statu fidei aut charitatis potentiam, fidei aut charitatis nomine minimè dignari, eò quòd talis ad justitiam et salutem consequendam non sufficiat. Finaliter autem electos deficere non posse, consentiunt omnes qui electionem describunt vel à priori, id est, ab absoluto quodam Dei decreto, vel à posteriori, id est, à finali in fide et gratiâ † perseverantiâ: quâ [de] re ‡ semper in Ecclesiâ dissidentes fuere sententiæ, sed non hostiles et ab omni Christianâ charitate alienæ ut hodie.

† [*Edd.* fide gratia et.]
‡ [*Ed.* 1ma qua re *Ed.* 2a quare.]

Hac moderatione adhibitâ, lis hæc quæ nunc adeò fervet, et tantâ animorum contentione agitatur, si non planè tolli, saltem minui facilè poterit. Quâ de re judicet lector eruditus et rerum harum intelligens. Videatur etiam H. Zanchius in hac causâ alioqui rigidissimus.[a]

[a] epist. l. 2, epistola ad Davidem Chaillettum, pag 85, Impr. Hanov.

CAPUT ULTIMUM.

Quo de inæqualitate justitiæ fidelium paucissimis agitur.

1. DOCENT quidem multi Protestantes, unâ et eâdem Christi justitiâ fide apprehensâ atque à Deo imputatâ, omnes verè fideles formaliter, vel quasi formaliter, * ut loquuntur, coram Deo justificari: docent multò plures per fidem,† spem, dilectionem, aliasque virtutes neminem justificari, sed sanctificari tantùm credentes et justificatos. Sed de utroque errore satis superque ante à nobis dictum est. Nulli tamen omnino Protestantes (fatente ipsomet Bellarmino[b]) di-

* [p. 123.]
† [*forte omitte* fidem.]
[b] lib. hujus [3 tii] cap. 16. [§ Quartus.]

for a time altogether and totally taken away in the lapsed, let them also declare, (as do the more learned of them) that they mean this merely as regards the saving acts which proceed from the power or habit of faith, for that they allow that this power can never be altogether extinguished in the elect, but that they by no means dignify a power of faith or of love, which as regards its present state is dormant and inefficacious, with the name of faith or love, because that such does not suffice to obtain justice and salvation. But that the elect cannot finally fall away, is agreed by all who describe election either à priori *i. e.* from a certain absolute decree of God, or à posteriori *i. e.* from a final perseverance in faith and grace: about which matter there have always been in the Church opinions dissentient, but not as at present hostile and foreign to all Christian charity.

If this moderation be applied, this controversy which now so rages, and is agitated with so much contention of minds, may be easily, if not altogether put an end to, yet at least lessened. Of which matter let the learned reader who is skilled in these subjects judge: see also Zanchius, a man in other respects most rigid in this subject.[a]

CHAP. IV.

The inequality of the justice of the faithful treated of very briefly.

1. MANY Protestants indeed teach that all true believers are formally or quasi-formally, as they speak, justified before God by the one and the same justice of Christ apprehended by faith, and imputed by God: many more teach that by hope, love, and the other virtues, no one is justified, but merely that those who believe and have been justified, are by them sanctified. But of both these errors we have said enough and more than enough above. But no Protestants whatever (as Bellarmine himself confesses[b]) say, that "All the just

cunt, "Omnes justos inter se pares esse, neque esse unum alio majorem quod attinet ad ejusmodi virtutes;" quàm enim absurdum esset dogma istud! Potuit igitur Bellarminus à tam operosâ rei minime negatæ probatione abstinere, posse scilicet justos in justitiâ inhærente crescere, et unum eatenus alio justiorem esse, licèt, ut sæpicule dictum antea, perperam permulti Protestantes justitiam inhærentem, non à justificato quidem, sed tamen ab ipsâ justificationis ratione formali procul removeant, et justitiam non justificantem sed sanctificantem appellent.

2. Quod quidam Protestantes, justitiæ inhærentis inæqualitatem haud inficiantes, sed novitatis nimio plus amantes, excipiunt contra rationem Bellarmini[a] aliorumque, huic sententiæ firmandæ, ductam ab imparitate præmiorum in cœlo, non satis firmam esse, (ut Petrus Martyr,[b] qui etsi protestetur, se nihil certi circa hanc quæstionem, An dentur varii in vitâ æternâ gloriæ gradus, definire, ita tamen eam tractat ut facilè apparebit,† eum in sententiam negativam propendere; sic et Schonfeldius Theologus Marpurgensis et J. Camero Sanctæ Theologiæ in Academiâ Salmuriensi nuper professor:[c] immò et Paræus,[d] licèt "affirmantem partem se quidem faciliùs ut probabiliorem admittere" profiteatur, sententiam tamen Petri Martyris id in dubium vocantis non improbat sicut oportuit, sed "liberum cuique hîc esse debere judicium," nimis audacter affirmat;)—Hanc sententiam communiter rejiciunt ceteri omnes Protestantes, nec immeritò; adversatur enim sacris literis, quæ, ut alia plurima mittam loca, sæpè testantur, Christum in die judicii omnibus pro qualitate ac quantitate operum suorum præmia justa pœnasque condignas assignaturum; pugnat etiam cum Patrum communi consensu, quod nec ipsi problematici disputatores negare audent, (fatetur enim ingenuè Petrus Martyr,[e] quòd Patres omnes

[a] c. 16, sect. Denique idem probant, et sect. Quinto pugnant, etc.
[b] in Comment. in cap. 15 [ep.] 1 ad Cor. [v. 39.]
† [*Ed* 2a appareat]
[c] Prælect. tom. 2, pag. 325, et multis seq.
[d] lib. 3 de Justif. cap. 16, pag. 917, [§ verum enimvero.]
[e] loco supra citato.

are equal among themselves, and that one is not greater than another as regards such virtues:" for how absurd would such a dogma be! Bellarmine might therefore have dispensed with so laboured a proof of a thing which is by no means denied, viz., that the just may increase in inherent justice, and that as regards it one person may be more just than another; although, as we have often said before, very many Protestants wrongly separate inherent justice, not indeed from those who are justified, but from the formal cause of justification, and call it not justifying but sanctifying justice.

2. As to the objection which some Protestants (not denying the inequality of inherent justice, but being too fond of novelty) bring against the argument which Bellarmine[a] and others draw to confirm this opinion from the inequality of rewards in heaven, viz., that this is not sufficiently certain; (as for example, Peter Martyr[b] who, although he protests that he does not define anything certain about this question, 'Whether there be various degrees of glory in life everlasting,' yet so treats it that it can easily be seen, that he leans to the negative opinion; so also Schönfeld a Divine of Marpurg, and J. Cameron lately Professor of Theology in the University of Saumur;[c] nay even Paræus,[d] although he professes that "he himself indeed admits more readily the affirmative part as being the more probable," yet does not condemn as he ought to have done the opinion of Peter Martyr calling it in question, but too audaciously affirms that "every one ought to have a free judgment on this matter;") This objection all the other Protestants generally reject, nor undeservedly; for it contradicts the Holy Scriptures which, to omit very many other places, often testify, that Christ will assign to all in the day of judgment just rewards and suitable punishments according to the quality and quantity of their works; it is moreover contrary to the universal opinion of the Fathers, as not even these problematical disputants themselves dare deny, (for Peter Martyr[e] ingenuously allows,

præmiorum * discrimina statuerint) et hic error ante multa sæcula in Joviniano damnatus fuit ; † [a] pugnat etiam cum rectà ratione. Sed de totà hac re alii multo fusiùs agentes consulantur ; atque hìc hujus libri finis esto. Nunc cum bono Deo ad sequentem transeamus.

* [p. 124.]

† [*Ed.* 2ª fuerit.]

[a] Hieron. lib. 2. adv. Jovin. [t. 4. 2. p. 213. sqq.]

that all the Fathers held that there are diversities of rewards,) and this error was condemned in Jovinian many ages ago[a]; it is also repugnant to right reason. But of this whole matter consult others who treat of it at much greater length; and here, let there be an end of this book. Now with God's blessing, let us pass to the following one.

* [p. 125.]

* LIBER QUARTUS.

Quo de justitiâ operum agitur.

CAPUT PRIMUM.

Quo de operum bonorum necessitate ad salutem, et quæstionibus coincidentibus; Utrum justi [legem Dei servare teneantur] etc. usque ad Cap. 10. *libri Bellarminiani disseritur.*

1. NEGARI nec potest nec debet, multa de operum necessitate ad salutem, à Luthero illiusque sequacibus rigidioribus admodum incommodè atque etiam inconsideratè dicta, quæ, quocunque demum sensu sive respectu dicta vel scripta fuerint, nos pravo aliorum more non excusamus, nedum defendimus, immò reprehensione digna imprimis esse judicamus: illa atque istiusmodi alia quæ Bellarminus[a] ex Petro Canisio[b] refert, ex illorum libris excerpta commemorare non libet; æternâ enim silentii nube illa sepeliri quàm in apertum proferri multò satius est et Deo piisque omnibus gratius. Sed in hoc manifestam sibi injuriam à Romanensibus fieri, conqueruntur omnes saniores Protestantes, quòd paucorum errata malè et calumniosè omnibus theologis Reformatis ab illis impingantur.

[a] hoc libro [l. 4.] cap. 1.
[b] [lib. 1. de corruptelis verbi Dei. cap. 10.]

2. In Colloquio Aldeburgensi † anno 1568, in hoc convenerunt Theologi, et Flaciani sic

† [*Ed.* 1ma Altenburg.]

BOOK FOURTH.

Of the Justice of Works.

CHAP. I.

Of the necessity of good works to salvation, and the coincident questions, Whether the just [are bound to obey the law of God] &c., down to the tenth chapter of the fourth book of Bellarmine.

1. IT neither can nor ought to be denied that about the necessity of good works to salvation, Luther and his more rigid followers have said many things very incorrectly, and even inconsiderately, which in what sense or respect soever they have been said or written, we will not excuse, according to the evil custom of others, much less defend ; nay we deem them worthy of especial reprehension : we will not repeat the extracts from their books which Bellarmine[a] copies from Peter Canisius[b], nor others like them, for it is much better and more agreeable to God and all pious people that they should be covered with the eternal cloud of silence than that they should be brought forward into open day. But all the sounder Protestants complain that Romanists do them manifest injustice, in that they wrongly and calumniously ascribe the errors of a few to all the Reformed Divines.

2. In the Conference of Altenburg A.D. 1568, the Divines, both the so-called Flaccianists and the Electorals, agreed

dicti et Electorales, Bona opera justificatis et salvandis esse necessaria; sed utrum ista propositio * 'Opera sunt necessaria ad salutem', simpliciter esset rejicienda, nec ullâ ratione in Ecclesiâ toleranda, disceptatum fuit. Electorales, adversariis suis multò doctiores et saniores, dicebant, necessaria esse ad salutem, non quidem necessitate efficientiæ (non aliam tamen efficientiam quàm propriè meritoriam, intellexisse sive exclusisse illos, ex variis Actorum locis mihi admodum probabile videtur;) sed necessitate præsentiæ, ac proinde, propositionem prædictam "illo sensu[a] quo à Pontificiis traditur, bona videlicet opera nostra causam esse seu meritum justitiæ et salutis, detestari se. Et moto de hac formâ loquendi certamine periculoso et scandali pleno" (scilicet tempore Germanici Interim) "nunquam se illâ formâ usos esse, ac ne nunc quidem tueri illam velle, nec deinceps eâ uti decrevisse;" (in quo ex nimio pacis studio doctissimi hi viri plus æquo adversariis suis cesserunt;) "simpliciter tamen ac sine determinatione ullâ, se damnare hanc formam, ut per se ac simpliciter falsam et impiam, non posse. etc." Flaciani autem licèt "non negarent," bona opera esse justificatis, etc. "necessaria necessitate præsentiæ" multas ob causas, (quod Bellarminus[b] etiam agnoscit,) "tamen propter scandalum et" erroris "periculum contendebant, propositionem prædictam, bona opera" simpliciter "necessaria ad salutem esse, non esse in Ecclesiâ tolerandam."

3. Hanc Flacianorum sententiam Lutherani hodie communiter tuentur; vide Librum Concordiæ[c]; Chemnicium[d]; Joannem Gerhardum[e], cæterosque fere omnes. Paræus etiam (cum Joanne Davenantio episcopo Sarisburiensi[f] aliisque permultis)[g]; "Quâ in parte," inquit, "facilè nos eis" (Flacianis scilicet) "subscribimus. etc." et paulo post[h]; "Non quòd dicere non liceat 'opera necessaria esse ad salutem' nempe non

* [p. 126.]

[a] vide Acta [Colloq. Aldeburg.] p. 430.

[b] [ubi sup. § Ac primum.]

[c] [§ 4, de bonis operibus] p. 666, &c. [p. 452-454, 536. sqq.]

[d] L[oc.] Th[eol.] parte 3, de operibus renatorum q. 7.

[e] L[oc.] Th[eol.] tom. 4, de Bonis operibus, cap. 9. [§ 46. sq. t. 4. p. 40.]

[f] Disput. de justitia actuali c. 31. [concl. 1] p. 400. sqq.

[g] cap. 1. hujus libri [l. 4.] de justif. contra Bellar. [§ Cæterum de quæstione p. 931.]

[h] eâdem pag 931

on this, that good works are necessary to those who are justified and to be saved; but it was disputed whether this proposition, 'works are necessary to salvation' was to be absolutely rejected, and not tolerated in the Church on any hypothesis; the Electorals, who were much more learned and sounder than their opponents, said, that good works were necessary to salvation, not indeed by a necessity of efficiency, (from various passages however of the Acts it seems to me very probable, that they thereby meant and excluded no efficiency but that which is properly meritorious) but by a necessity of presence, and that therefore "they detested the aforesaid proposition in that sense[a] in which it is taught by the Papists, viz., that our good works are the cause or merit of justice and salvation; and when a dangerous controversy which was full of scandal was raised about this phrase," (viz., at the time of the Germanic Interim) "they had never used it, nor did they wish even now to preserve it, and that they had decreed that thenceforward it be not used" (in which, from a too great desire for peace, these very learned men yielded to their adversaries more than was right) "yet that they could not condemn this phrase absolutely and without qualification, as being in itself and simply false and impious." But the Flaccianists, although "they did not deny," as even Bellarmine allows[b], "that good works are necessary to the justified &c. by a necessity of presence" for many reasons, "yet contended that on account of scandal and the danger" of error, "the aforesaid proposition, that good works are" simply "necessary to salvation, was not to be endured in the Church."

3. This opinion of the Flaccianists is now commonly maintained by the Lutherans; see the Formula Concordiæ[c], Chemnicius[d], John Gerhard[e], and almost all others. Paræus[g] also (with John Davenant Bishop of Salisbury[f] and very many others); "In which opinion," he says, "we willingly subscribe to them," (viz. the Flaccianists;) and a little after[h]; "Not that it is not allowable to say that 'works are necessary to salvation' (viz. to the not

impediendam, non verò ad salutem efficiendam, sed quia nolumus ambiguè loquendo scandalum ponere. etc." Quinimò idem Paræus[a] affirmare non veretur, "Flacianorum dogmata de providentiâ, prædestinatione, gratiâ, libero arbitrio bonis operibus, adiaphoris, statutis, et nonnulla alia, saniora fuisse quàm adversæ partis, sed modum ea tradendi atque tuendi planè turbulentum et furiosum fuisse, etc." Deus bone, quàm morosa et ab omni moderatione aliena * [p. 127.] sunt plerorumque qui hodie controversias tractant theologorum ingenia et judicia. Nulli enim fere unquam theologi Protestantes Flacio et Flacianis aut pertinaciores aut turbulentiores fuere.

Sed de Philippi Melanchthonis singulari eruditione et moderatione in plerisque quæ hodie controvertuntur fidei capitibus (quam etiam discipulorum multi sequuti sunt) cui non constat? Ne gravere Lector apud Historicum nobilissimum et candidissimum, J. A. Thuanum singulare hujus viri elogium legere[b].

4. Sed plerique fere alii Protestantes hodie concedunt et solicitè urgent bonorum operum necessitatem etiam ad salutem: Plurimi etiam non necessitatem tantùm præsentiæ, sed et efficientiæ admittunt, si nomine efficientiæ non aliquod propriè dictum meritum, aut propria vis ac dignitas ipsorum operum in salute comparandâ intelligatur, sed tantùm causalitas sive efficientia quædam secundaria minoris ac inferioris ordinis et gradûs, et divinæ gratiæ ac fidei semper subordinata: Existimant enim, bona opera in justificatis et salvandis necessariò exigi, non tantùm ut signa et effecta veræ et vivæ fidei, sed etiam ut viam quandam salutis, seu causam sine quâ non, seu conditionem, quâ non præstitâ, à nemine adulto et cui tempus bene operandi concessum, salus æterna obtineri potest †; Immò (ut nihil non largiantur quod ipsa veritas fateri cogit,) esse causam salutis suo modo et loco

[a] de amissione gratiæ et statu peccati lib. 5, cap. 1. [p. 690.]

[b] Hist. lib. 26, p. 809.

† [illegible]

hindering it, but not to the effecting it ;) but because we do not wish to lay a scandal by speaking ambiguously." Nay, the same Paræus[a] shrinks not from affirming, that "the opinions of the Flaccianists about providence, predestination, grace, free-will, good works, the adiaphora, or things indifferent, the statuta, or things enjoined, and some other points, were sounder than those of the opposite party, but that their manner of teaching and maintaining them was altogether turbulent and furious." Alas! how morose and devoid of all moderation are the tempers and judgments of most Divines who now treat controversies; for scarcely ever have there been any Protestant Divines either more obstinate or more turbulent than Flaccius and the Flaccianists.

But who is there who is not acquainted with the singular learning and moderation of Philip Melanchthon (in which he has been followed by many of his disciples) in most of the articles of faith which are at present controverted? Grudge not reader to peruse the remarkable eulogium on this man by that most noble and candid historian De Thou.[b]

4. But almost all other Protestants now grant and earnestly press the necessity of good works even to salvation. Very many even admit a necessity not merely of presence but of efficiency, if by the term efficiency, there be meant, not anything properly called merit or any proper power or worth of the works themselves in procuring salvation, but merely a secondary causality or efficiency of a lesser and lower order and degree, and always subordinate to the divine grace and faith; for they hold, that good works are necessarily required in those who are justified and in a state of salvation, not only as signs and effects of true and living faith, but also as a way to salvation or a necessary condition or a condition without the performance of which eternal salvation cannot be obtained by any grown up person to whom time for doing good works has been granted; nay, (that they may not withhold anything which truth obliges them to allow,) that they are a cause of salvation, aiding and effecting after

adjuvantem et efficientem, non tantùm ad salutem non impediendam, seu retinendam et conservandam atque etiam consummandam, (quod dicunt quidam, licèt non satis plenè,) sed et ad eam consequendam, sed citra omne omnino meritum propriè sic dictum: ita ut, Bellarminum tam operosâ, immò etiam odiosâ, rei minimè controversæ probatione omnino supersedere potuisse et debuisse, judicent omnes doctiores et saniores Protestantes. Quæcunque enim quibusdam imperitis rerum controversarum tractatoribus temerè et inconsideratè aliquando exciderint, cogitare tamen debuit Bellarminus (atque cum eo etiam alii Romanenses) rem sibi fuisse non cum Simonianis, Gnosticis, Eunomianis, et ejusmodi hominum monstris, Christi gratiam in lasciviam vertentibus, sed cum hominibus cum timore et tremore, pro modulo lucis et gratiæ concessæ, salutem suam operari satagentibus. Sed proh dolor, plerique qui hodie ad scribendum de controversiis fidei accedunt, nihil ferè aliud afferunt præter judicium affectui mancipatum et affectum perturbatissimum.

* [p. 128. a] 5. * Licèt hæc quæstio de necessitate operum secundum efficientiam, ex parte pertineat ad librum 5. in quo de bonorum operum meritis, Deo juvante, disseretur, quia tamen à Bellarmino cap. 7, 8 et 9 hujus libri et iis qui ad Bellarmini argumenta respondent, [de eâ †] disputatur, non erit abs re nec ab instituto nostro alienum, in præsentiarum† paucis eam discutere.

† [*Ed.* 2a]

† [*Ed.* 2a in præsenti.]

6. Plurima Sanctæ Scripturæ loca, (quorum quædam à Bellarmino adducuntur, sed quibus innumera prope alia adjici possunt; Heb. 10. 36., 1 ad Timoth. 2. 15. Phil. 2. 12. 'Cum timore et tremore operamini salutem vestram;' 2. ad Cor. 7. 10. et 2. ad Cor. 4. 17. 'Momentanea levitas tribulationis nostræ excellenter pondus gloriæ κατεργάζεται, operatur in nobis;' Rom. 8. 13. et 17. et [c.] 10. 10. Math. 25. 34. 35. 'Possi-

their own manner and position, not only to the not hindering salvation or to keep and preserve or even to consummate it, (which some say, though not fully enough) but also to obtain it; without however any merit whatever, properly so called. So that all the more learned and sounder Protestants think, that Bellarmine could and ought to have altogether dispensed with a proof so laborious, nay even so invidious, of a thing which is not at all questioned. For whatever expressions may have sometimes rashly and inconsiderately fallen from some ignorant persons who have handled these controversies, yet Bellarmine (as well as other Romanists) ought to have considered, that he had to do, not with Simonians, Gnostics, Eunomians, and such like monsters, who turn the grace of Christ into lasciviousness, but with men who according to the measure of light and grace granted to them, give diligence to work out their own salvation with fear and trembling. But, alas! most of those who now apply themselves to write on the controversies of faith, bring to the task scarce any thing save a judgment enslaved to their feeling, and that feeling a most disordered one.

5. Although this question concerning the necessity of good works according to efficiency, belongs partly to the fifth book, wherein (with God's help) we will examine the merits of good works; yet because it is discussed by Bellarmine, in the 7th, 8th and 9th chapters of this book, and by those who reply to Bellarmine's arguments, it will not be out of place nor foreign to our design to discuss it here in a few words.

6. Very many passages of Holy Scriptures, (of which some are adduced by Bellarmine; but almost numberless others might be added to them, Heb. c. 10. v. 36., 1 Tim. c. 2. v. 15., Phil. c. 2. v. 12., 'Work out your own salvation with fear and trembling;' 2 Cor. c. 7. v. 10., and c. 4. v. 17., 'Our light tribulation which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;' Rom. c. 8. v. 13 and 17., and c. 10. v. 10., S. Mat. c. 25. v. 34. 35., 'Inherit the kingdom of heaven, for I was

dete regnum cœlorum, esurivi enim, etc.' et ibidem juxta vulgatum Interpretem vers. 21. 'Quia in paucis fuisti fidelis, supra multa te constituam;' Jac. 1. 25. et 2. 14. Gal. 6. 8. 'Qui seminat in spiritu, de spiritu metet vitam æternam;' Apoc. 7. 14. 15. 'Hi sunt qui venerunt ex magnâ tribulatione; etc. Ideo διὰ τοῦτο sunt ante thronum Dei, etc.') clarissimè demonstrant, in adultis opera bona ad salutem relationem habere, non "ordinis" tantùm, ut frigidè cum aliis respondet Paræus[a], "qualem habet medium ad finem, antecedens ad consequens, conditio sine quâ non, ad effectum, cujus conditionis præsentia quidem non efficit, absentia vero potest impedire salutem;" sed etiam relationem causalem, qualis est relatio causæ suo modo et loco efficientis vel adjuvantis, ad effectum. Similiter Paræo respondet Davenantius[b].

7. Eadem semper fuit sententia Patrum, quorum plerosque etiam vocabulo Meriti, ad hanc efficientiam significandam usos constat, licèt non eo sensu quo hodie à multis Romanensibus intelligitur et usurpatur, ut postea dicemus. Quod autem ex Bernardo[c] communiter objicitur, "Bona opera esse viam regni non causam regnandi," næ illud valdè debile est; Negat tantùm Bernardus, opera esse causam propriè sive ex condigno meritoriam regni cœlestis, quod patet ex ipsis Bernardi verbis, "Alioquin si propriè appellentur ea quæ dicimus nostra merita, etc. via sunt regni, non" tamen * "causa regnandi"; affirmat tamen,† esse viam, ac proinde aliquo modo causam regni; nam via quando in eâ ambulatur, sive potius ambulatio in viâ (sicut in bonis operibus incedere seu ambulare dicimur[d]) revera est causa perveniendi ad metam. Non igitur satis consideratè loquuntur ii Protestantes qui opera relationem habere ad salutem Medii seu Viæ concedunt, negant tamen, relationem ullam causæ habere, nisi illius 'sine quâ non' quæ proprie

[a] ad cap. 7. hujus libri p. 1029. [§ Falsa sunt quod dicamus.]

[b] Disputat. de justitia actuali [cap. 31. p. 404.] cap. 32. passim.

[c] de Gratia et libero arbitrio. [c. 14. § 51. f. t. 1. p. 624. C.]

* [p. 127. b.]

† [*Ed.* 2a ubi affirmat.]

[d] c. 2. ad Eph. [v. 10.]

an hungered, &c.' and in verse 21 of the same chapter according to the vulgate translation, 'Because thou hast been faithful in few things I will make thee ruler over many things;' S. James c. 1. v. 25. and c. 2. v. 14., Gal. c. 6. v. 8., 'He who sows in the Spirit, will of the Spirit reap life everlasting;' Rev. c. 7. v. 14, 15, 'These are they who have come out of great tribulation . . . therefore they are before the throne of God &c.,') most clearly demonstrate that in adult persons good works have to salvation not merely the relation "of order" (as besides others, Paræus[a] frigidly answers) "such as the middle has to the end, the antecedent to the consequent, the necessary condition to the effect, of which condition the presence indeed does not effect, but the absence can hinder, salvation;" but also a causal relation, such as is the relation of a cause efficient or aiding, after its own manner and place, to its effect. Davenant[b] answers in the same way as Paræus.

7. This was always the opinion of the Fathers, the most of whom it is well known have also used the word merit to signify this efficiency, though not, as we shall hereafter show, in that sense, in which it is now understood and used by many Romanists. But as to what is commonly objected from S. Bernard[c], "Good works are the way to the kingdom, not the cause of reigning," truly it is very feeble; S. Bernard merely denies that works are a cause which is meritorious of the heavenly kingdom, properly, or of condignity, as is clear from his very words, "Otherwise if what we call our merits are properly so named . . . they are the way to the kingdom," but "not the cause of our reigning," but affirms that they are the way, and therefore after some manner the cause of attaining to the kingdom; for a way when it is walked in, or rather the walking in the way (as we are said[d] to walk in good works) is in truth a cause of arriving at the goal. Those Protestants therefore do not speak with due considerateness, who grant that works have to salvation the relation of the medium or the way, but deny that they have any relation of cause, save of that [cause (viz.] the sine qua non [or necessary condition]) which properly is

causa non est; Omne enim medium respectu propositi finis, omnisque via respectu metæ ad quam tendit, in ipsâ praxi sive actuali rerum usu, rationem causæ obtinet, ut nemini non constare potest.

8. Suffragantur etiam plurimi doctissimi et maximi nominis Protestantes.

M. Bucerus[a]; "Cujus igitur rei dicit Dominus hoc loco[b] causam esse sanctorum bona opera; cum causali enim conjunctione subjiciuntur, 'Esurivi enim etc.'? Plenæ perceptionis et fruitionis hujus regni, non juris in hoc regnum, etc." (nota tamen obiter, lector, hanc Buceri distinctionem minus solidam esse, nisi de principali juris causâ intelligatur;) et paulo post[c]; "Deus itaque bona suorum opera causas facit et augendæ indiesque perficiendæ salutis, tandemque plenè etiam perfruendæ, etc." et[d]; "Causas autem esse aliquo modo mercedis æternæ etiam bona sanctorum opera quis nostrûm unquam inficiatus est? non enim hac de re, sed de eo pugnamus, Unde vim habeant, etc." et[e] sæpe repetit, "Bona opera causas esse beneficiorum Dei et salutis æternæ, nec id negari posse, cùm Deus id passim in Scripturâ testetur, sed non primas, neque per se, verùm secundarias causas et id etiam non nisi ex ultroneâ benevolentiâ Dei, etc.[f]"

J. Calvinus[g]; "Istis nihil obstat quo minus opera Dominus tanquam causas inferiores amplectatur; sed unde id? Nempe quos suâ misericordiâ, æternæ vitæ hæreditati destinavit, eos ordinariâ suâ dispensatione per bona opera inducit in ejus possessionem. Quod in ordine dispensationis præcedit, posterioris causam nominat: Hac ratione ab operibus interdum vitam æternam deducit, non quòd illis referenda sit accepta, sed quia quos elegit, justificat ut demum glorificet; priorem gratiam, quæ gradus

[a] in Colloq. Ratisb. 2 [do] [Disputata Ratisbonæ in altero Colloquio anno xlvi.] p. 94.
[b] Mat. c. 25. [v. 35, 42.]
[c] [ead. pag.]
[d] pag. 569.
[e] in c. 2 ad Rom. in conciliatione horum, "Deus reddet unicuique secundum facta [sua," et, "Nemo ex factis justicabitur."]
[f] p. 99, 100, 101, et seq. aliquot.
[g] lib. 3. Instit. cap. 14. sect. 21.

not a cause: For every medium with respect to the end proposed, and every way with respect to the goal whereunto it leads, obtains, in the practice or actual use of things, the nature of a cause, as cannot but be evident to every one.

8. Very many most learned Protestants of great name also support this opinion.

Martin Bucer[a]; "Of what then does our Lord in this place[b] say that the good works of the holy are the cause; for they are added with the causal conjunction '*for* I was an hungered,' &c.? They are the cause of the full attainment to and enjoyment of this kingdom, not of the right to it, &c." (observe however in passing, reader, that this distinction of Bucer's is not altogether solid, unless it be understood of the principal cause of our right to the kingdom) and a little after[c], "God therefore makes the good works of those who are His, causes both of increasing and daily perfecting their salvation, and at length of fully enjoying it also." and[d]; "But who of our Divines has ever denied that even the good works of the holy are in some way causes of their eternal reward? for it is not about this that we strive, but as to the source from which they have this power, &c." and[e] he often repeats that 'good works are causes of the favours of God and of eternal salvation, and that this cannot be denied, since God witnesses it everywhere in the Scripture, but that they are not the primary causes, nor are they causes in themselves, but the secondary causes and that too only from the spontaneous benevolence of God, &c.[f]'

John Calvin[g]; "In these things there is nothing that hinders the Lord from embracing works as inferior causes: but whence is that? namely, those whom in His mercy He has destined to the inheritance of eternal life, He by His ordinary dispensation leads into the possession of it by good works. What precedes in the order of dispensation, He calls the cause of what follows; for this reason He sometimes ascribes life everlasting to good works, not that we are to refer it to them that we receive it, but He makes the first grace which is the step to the following one, in a certain way the cause of it, because

est ad sequentem, causam quodammodo facit, etc." Subjungit quidem * ibidem, "istis Scripturarum loquutionibus seriem magis notari quàm causam, etc." quibus tamen verbis causæ rationem simpliciter non negat; loquitur enim comparatè tantùm, neque etiam satis ad mentem Spiritûs Sancti in Scripturâ loquentis.

* [p. 128. b.]

H. Zanchius [a]; "Non simpliciter negamus, bona opera esse causam salutis, nempe instrumentalem potius quàm efficientem" (intellige, principalem efficientem, secùs enim sibi ipsi apertè contradiceret) "et ut causam quam vocant 'sine quâ non' etc." et postea; "Bona opera causa sunt instrumentalis possessionis vitæ æternæ, per hæc enim tanquam per media et legitimam viam ducit nos Deus in possessionem vitæ æternæ."

[a] lib. 5. de Natura Dei cap. 2. [p. 670. al. t. 2. p. 514. de præd. sanct. qu. 3. § videndum nunc est.]

Piscator frequentissimè, et disertissimè [b]; ad verba, 'Esurivi enim, etc.' "Deinde esto, notari hîc causam; inde tamen non sequitur, notari meritum seu causam meritoriam. Etenim causæ nomen latiùs patet, quàm ad meritum. Et sanè bona opera respectu vitæ æternæ habent rationem causæ efficientis, non ut merita, etc. sed ut via seu ambulatio quâ ad vitam æternam pervenitur ex ordinatione Dei: simili," inquit, "res hæc declarari potest. Ut si cui donetur thesaurus in cacumine montis reconditus, sed hac lege, ut si potiri eo velit, montem conscendat, illumque effodiat. Hîc certè conscensus montis, et effossio thesauri, rationem habent causæ efficientis respectu possessionis ac fruitionis thesauri; at non habent rationem meriti: quippe quum thesaurus illi fuerit donatus, etc."

[b] in c. 25. Mat. [v. 35. obs. 16. p. 134. col. 1.]

Eadem ferè verba legere est apud Anglum illum, qui supplementum adjecit Commentario Perkinsiano in [epistolam] ad Galatas [c].

Idem Piscator [d]; "Hæc autem ipsa nostri sanctificatio (quâ sanctè vivimus) actio Dei est,

[c] [illegible]

[d] [illegible]

those whom He has chosen He justifies that finally He may glorify them." He indeed there adds, that "these phrases of Scripture rather denote the order than the cause;" by which words however he does not absolutely deny that they have the nature of a cause, for he is speaking comparatively merely, and indeed not altogether in accordance with the teaching of the Holy Ghost as speaking in Scripture.

Jerome Zanchius[a]; "We do not absolutely deny, that good works are a cause of salvation, viz., an instrumental rather than an efficient one," (understand, a principal efficient cause; for otherwise he would manifestly contradict himself) "and as the cause which is called a sine qua non [or necessary condition.]" and afterwards; "Good works are an instrumental cause of the possession of life eternal, for by these as by media and by the legitimate path God leads us into the possession of eternal life."

Piscator very frequently, and expressly; on the words 'For I was an hungered, &c.'[b]; "Next, be it, that here the cause is defined; yet it does not follow from thence, that the merit or the meritorious cause is defined, for the word cause extends more widely than merely to merit, and certainly good works with respect to eternal life, have the nature of an efficient cause, not as merits, . . . but as the way or walking by which from the ordination of God we attain to eternal life. This thing," he says, "may here be illustrated by an analogy; As if a treasure hid at the top of a mountain were given to some one, but on this condition, that if he wished to possess it, he must ascend the mountain and dig it out; here certainly the climbing the mountain and digging up the treasure have the nature of an efficient cause in respect of the possession and enjoyment of the treasure; but they have not the nature of merit, inasmuch as the treasure had been freely given to him."

Almost the same words may be read in the English writer who added the supplement to Perkins' Commentary on the Galatians[c].

The same Piscator[d] says; "But this our sanctification (whereby we live holily) is itself the act of God whereby

quâ nos inter alias, ad salutem adducit, ac proinde rationem aliquam causæ efficientis habet[a]."

Propter hæc ante citata Calvini, Zanchii, Piscatoris, etc. dicta, magnas hodie excitant tragœdias theologi Lutherani, et vociferantur, Calvinianos in hac doctrinâ cum Pontificiis consentire et contra veritatem conspirare; vide J. Gerhardum,[b] Joh. Himmelium[c] aliosque; sed sæpius dictum, hosce scriptores in plerisque hodie controversis magnâ judicii infirmitate * laborare, utut in paucis quibusdam aliis rectiùs sapiant.

Matthias Martinus[d]; "Ad vitam æternam bona opera aliquid conferre est planissimum, neque propterea illico causa meritoria aliqua hîc statuitur. Nam vocabulum causæ latiùs patet quàm meriti, etc."

G. Vossius[e].

J. Arminius[f].

Vorstius[g]; [et][h] "Ut igitur deinceps calumniari desinat" (Pistorius,) "apertè fatemur, bona opera non tantùm, ut viam quandam, antecedere ipsam salutem, tanquam metam nobis propositam; sed etiam causam esse salutis suo modo adjuvantem vel efficientem, etc." Vide etiam eundem[i]; "Quæ efficacem nostri vocationem seu fidem et conversionem nostram consequuntur, aliquam in nobis salutis causam habent, non quidem meritoriam (absit,) sed tamen infimi ordinis aliquam, etc. Id quod seriò hîc notandum est, maximè propter eos, qui, ut merita salutis contra Pontificios fortiùs scilicet elidant, ne causas quidem ejus ullas in nobis reperiri posse contendunt." hæc ille.

Alstedius[k]; 'An bona opera sint necessaria': "Si Bellarminus nomine efficientiæ, non intelligit aliquod meritum aut propriam vim et dignitatem ipsorum" operum "in comparandâ salute, phrasis ista potest admitti; Bona siquidem opera

[a] vide eundem in cap. 6. ad Rom. v. 23. et in Exegesi Aphorismorum p. 336, 337. [et in anal. c. 3. ad Tit. v. 5. lib. 2. de justif. c. 3. p. 85.]
[b] loco supra citat. num. 3. [t. 4. de bon. oper. § 47. p. 42.]
[c] in suo Calvino Papismo parte 1. cap. 7 &c.
* [p. 129.]
[d] in Notis in Methodum S. Theol. ad cap. 5. pag. 436.
[e] in Thesibus Theologicis excus. 1628. [Disp. 4.] de bonis operibus quæst. 1. thesi 3. pag. 57. et [Dis. 5.] de bonorum operum meritis thesi 10. pag. 79. et 80.
[f] in articulis perpendendis; de Bonis Operibus n. 3. [Opp. p. 964.]
[g] in Anti-Bellar. pag. 628.
[h] in [Tesseradec.] anti pistorian. parte 2. pag. 126. [n. 5.]
[i] in Examine libelli J. Piscatoris de Prædest. Goudæ excus. anno. 1618. p. 150, 151.
[k] Theol. Polemica parte 1. [contr. t. 4. Bellar. sect. 4. controv. 10.]

among other things He leads us to salvation, and therefore it has in some sense the nature of an efficient cause[a]."

On account of the passages of Calvin, Zanchius, Piscator, &c., which have just been cited, the Lutheran divines now make a great outcry, and exclaim that the Calvinists agree with the Papists on this doctrine, and conspire against the truth; see John Gerhard[b], John Himmel[c], and others; but we have often said that these writers labour under a great weakness of judgment in most of the questions at present controverted, although in a few of them they think more rightly than certain others.

Matthias Martinus[d]; "It is most evident that good works contribute somewhat to eternal life, but we do not therefore hold that they are a meritorious cause; for the word cause has a wider meaning than the word merit."

Gerhard J. Vossius[e].

Jacobus Arminius[f].

Vorstius[g]; and[h]; "In order therefore that Pistorius may henceforward cease to calumniate, we openly confess, that good works precede salvation itself, not only as a way precedes a goal proposed to us; but that they are also after their own manner an aiding or efficient cause of salvation, &c." See also the same writer[i]; "The works which follow effectual calling, or our faith and conversion, are a cause of salvation in us, not indeed a meritorious cause (God forbid) but yet a cause of the lowest order, &c. A thing which is here particularly to be observed, especially on account of those who maintain (in order namely that they may the more thoroughly do away with the meriting of salvation against the Papists) that no causes whatever of salvation are to be found in us." thus he.

Alstedius[k]; 'Whether good works are necessary:' "If Bellarmine by the term 'efficiency' does not mean any merit or proper power and worth of" the works "themselves in procuring salvation, this phrase may be admitted,

faciunt ad consequendum vitam æternam, sed non merendo[a]."

Remonstrantes[b].

Fr. Whitæus[c] affirmat, bona opera esse instrumentalem, sed non meritoriam salutis causam, atque sic etiam intelligit illud Bernardi[d] dictum, cujus suprà[e] mentio facta; et[f], ubi bona opera in relatione ad regnum cœlorum, causas admittit esse dispositivas, adjuvantes et impetrantes, non autem meritorias.

R. Rollocus[g]; "Sunt quidem, fateor, ad vitam æternam opera regenerationis necessaria, * sed non tanquam merita aut causæ meritoriæ, verùm tanquam media, per quæ progrediendum est, etc. Causæ quidem etiam dici possunt suo quodam modo et loco; placent enim Deo in Christo, eumque suo quodam modo movent, etc."

Plures alios in re certissimâ et apertissimâ planè supervacaneum est nominare: vide tamen Lector qui rigidissimorum scriptorum dictis maximè delectaris, viri ipso rigore ferè rigidioris G. Amesii Medullam S. Theologiæ[h]; "Obedientia," inquit, "nostra, licèt non sit principalis aut meritoria causa vitæ æternæ, est tamen causa aliquo modo administrans, adjuvans et promovens versus possessionem hujus vitæ, etc." lege et thes. 31 aliosque id genus plurimos, quorum sententiis chartas hasce meas commaculari ægrè patior. Vide [quoque †] Davenantium Episcopum Sarisburiensem[i], licèt sibi non semper hac in re satis constet.

9. Conclusionem itaque illam, quam ponit Bellarminus[k], "Necessaria esse ad salutem opera bona, non solùm ratione præsentiæ, sed etiam alicujus efficientiæ, et non minus opera, quàm fidem ad salutem suo modo referri," ut verissimam admittunt plurimi etiam doctissimi Protestantes, ut jam vidimus; et disputationem hanc inter partes planè inanem et inutilem,

[a] p. 496. [p. 559.]
[b] in sua nupera Apologia c. 22. p. 237. [verso.]
[c] in opere contra Fisherum supra nominato p. 514.
[d] [de gratiâ et lib. arbit. § 51. f.]
[e] [§ 7 hujus cap.]
[f] pag. 517 et 520 circa finem et 546 circa principium.
[g] de Vocatione efficaci cap. 3. [de fœdere gratuito] pag. 28. [§ De quibus postremo.]
* [p. 130.]
[h] [Medulla Theologica] lib. 2. cap. 1 Thes. 30. [p. 199.]
† [*Ed.* 2a]
[i] de justitia actuali cap. 32. pag. 406. circa finem.
[k] [l. 4.] in fine cap. 9. [§ Sequitur]

since good works contribute to the acquiring eternal life, but not by meriting it[a].

The Remonstrants[b].

Francis Whyte[c] affirms, that good works are an instrumental but not a meritorious cause of salvation, and thus too, he understands that saying of S. Bernard[d] which we have mentioned above[e]; and[f] where he admits that good works in relation to the kingdom of heaven are dispositive, adjuvant, or impetrant causes, but not meritorious causes.

Robert Rollock[g]; "I allow indeed, that works of regeneration are necessary to eternal life, but not as merits or meritorious causes, but as media through which we must advance, &c. Indeed they may also be called causes after a certain mode and position of their own, for they are pleasing to God in Christ, and move Him after a certain manner of their own, &c."

It would be altogether needless to mention others in a matter most certain and clear: yet the reader, who most delights in the sayings of the very rigid writers, may look into the Medulla S. Theologiæ of William Ames, a man more rigid almost than rigour itself[h]; "Our obedience," he says, though "it is not the principal or meritorious cause of eternal life, . . . yet is a cause in some way ministering, aiding, and promoting towards the possession of this life, &c.;" read also thesis 31 and many other writers of the same sort, with whose opinions I am reluctant to sully my paper. See also Davenant Bishop of Salisbury[i], though he is not always quite consistent with himself on this subject.

9. That conclusion therefore which Bellarmine lays down[k], "That good works are necessary to salvation, not only by way of presence, but also of some sort of efficiency, and that works not less than faith conduce to salvation, each after their own manner,"—is admitted to be most true by many and very learned Protestants, as we have seen; and we deem this dispute between the parties to be altogether vain and useless, nay in great

immò magnam partem, meram esse logomachiam, nos existimamus. Quod ad alia quædam nunc consideranda attinet, ne hæc præsens diatriba in immensum excrescat, in caput sequens rejicimus.

* [p. 131.]

* CAPUT SECUNDUM.

An Christus Dominus noster, vere Legislator fuerit, et Evangelium proprie ejus lex sit, et vocari debeat? et alia nonnulla.

1. IN disputatione Bellarmini de falsâ et verâ libertate Christianâ, (magnam partem otiosâ, immo et calumniosâ, ut Protestantes conqueruntur,) perperam, immo periculosè etiam, negant rigidiores quidam Protestantes, (rectiùs tamen fortè sentientes quàm loquentes [a],) Christum Mediatorem et Redemptorem nostrum, verum etiam fuisse legislatorem, et Evangelium esse quandam legem, verè et proprie sic dictam, et non latâ tantùm vocis significatione, Hebræisque familiari, quibus vox, 'Torah,'[b] 'lex,' latè doctrinam significat, quo significato tantùm Christum esse Legislatorem, id est, doctorem, et Evangelium esse legem, id est, doctrinam, in Scripturæ locis vulgò citatis appellari affirmant. Vide Lutheranos, Paræum [c], aliosque nonnullos.

2. Christus enim Mediator, et quâ Mediator noster, fuit non tantùm doctor et propheta noster, et quidem summus, quem audire, id est, cujus doctrinæ et præceptis per omnia obedire tenemur [d], sed etiam Dominus seu rex, qui ([in] nomine Patris sui, à quo missus fuit, ut non suam sed ipsius voluntatem nobis annunciaret,) varias nobis leges tulit et præcepta dedit, præter illa vetera et Mosaica, Evangelii etiam propria, quibus obsequium velut subditi præstare tenemur, etiam additis promissis et minis [e]. Idem

[a] vide [Bellarm. de justif. l. 4.] cap. 5. [§ Dicent fortasse] atque etiam [cap.] 2.

[b] [תורה]

[c] ad cap. 5. [l. 4.] Bell. [§ Primo; ex iis testimoniis] p. 1007.

[d] Deut. c. 18. [v. 15.] 18, [19.] Act. c. 3. v. 22. et c. 7. v. 37. Heb. c. 2. v. 1, 2, 3, et c. 3. v. 5, 6, 7, &c.

[e] Ps. 2. v. 6. Es. c. 33. v. 22. Mat. c. 5. v. 2. Lucæ c. 1. v. 33. Apocal. c. 1. v. 5. et c. 19. v. 16. Prov. c. 8. v. 15. Gal. c. 6. v. 2. 1 Cor. c. 9. v. 21. Rom. c. 3. v. 26. Mat. ult. vers. ult. [c. 28. v. 20.] Joh. c. 14. v. 21. et c. 15. v. 10 et seq. &c

measure a mere contest about words. As to some other things which are now to be considered, lest this present discussion grow too large, we will postpone them till the next chapter.

CHAP. II.

Whether Christ our Lord be truly a Law-giver, and whether the Gospel properly be and ought to be called His law; and concerning some other things.

1. ON the disputation of Bellarmine about true and false Christian liberty (the greater part of which, as Protestants complain, is needless, nay even slanderous) some of the more rigid Protestants wrongly, nay even perilously, deny (though perhaps their opinions are more orthodox than their expressions [a]) that Christ our Mediator and Redeemer was also a true Law-giver, and that the Gospel is a Law, truly and properly so called, and not merely in the wide meaning of the word which is common in Hebrew, in which the word torah [b] 'Law' signifies widely 'teaching,' according to which meaning only, they affirm Christ to be called a Law-giver, *i. e.* a Teacher, and the Gospel a Law, *i. e.* Teaching, in the passages of Scripture commonly cited: see the Lutherans, Paræus [c], and some others.

2. For Christ our Mediator, and also because of His being our Mediator, was not only our teacher and prophet, and indeed the chief of both, Whom we are bound to hear, that is, to obey His teaching and precepts in all things [d], but also our Lord or King, Who (in the name of His Father, by Whom He was sent, that He might declare to us not His own but His Father's will,) has over and above the ancient precepts of the Mosaic law enacted for us various laws and given us precepts which are peculiar to the gospel, which we are bound to obey like subjects, and has moreover added thereunto promises and threats [e]; He Himself

etiam ultimo die Judex futurus eorum omnium qui vel evangelio paruerunt vel parere recusârunt, ut S. Scriptura passim testatur. Certe magnâ et Prophetici et Regii muneris parte atque honore Christum privant et spoliant, qui ipsum quâ Mediator est, * verum legislatorem fuisse et veras nobis leges tulisse, vel incautè vel nimis, fortè, audacter negant [a].

3. Præcepta de fide in Christum et resipiscentiâ, Novæ seu Evangelicæ legis propria esse, non audent diffiteri plurimi etiam rigidissimi Protestantes [b], ut nec præcepta de suscipiendo Baptismo et Eucharistiâ, ut omnibus constat. Circa Polygamiam etiam, et divortium extra casum adulterii, alias tulit nobis leges Christus quàm Moses, sicut ex Matth. 5 [c]. et 19 [d]. et 1. Cor. 7 [e]. evidentissimè apparet. Imperfectus enim Veteris Testamenti status ita ferebat, ut piis sub illo viventibus, tanquam pueris, quædam indulgerentur, quæ postea sub Novo degentibus, tanquam adultioribus, prohibenda essent.

4. Eadem etiam communis fuit Patrum sententia ut constat: plerique enim † omnes ferè, maximo consensu, Christum à versu 21. capitis 5. Matthæi usque ad finem capitis, existimârunt, non tantùm falsas Scribarum ac Pharisæorum traditiones et Veterum Legum interpretationes correxisse, (sicut Protestantes communiter arbitrantur, et quidam etiam Romanenses [f]; in quibus Bellarminus ipse [g]; qui tamen [h] Christum affirmat, non tantùm Pharisæorum corruptelam et depravationem legis de repudio emendasse, sed "et legem" ipsam "de libello repudii," quam scilicet Moses tulerat, "penitus" hîc "abrogasse." et paulo ante [i]; "In hoc," inquit, "præstat Evangelium legi," scilicet morali, "quòd quædam graviora quæ à Judæis propter infirmitatem ipsorum, in lege non exigebantur, à Christianis in Evangelio exiguntur, ut patet de libello repudii

* [p. 132.]

a [vide Vorstium Schol. Alexic. c. Sibrandum p. 239. § P. 683 satis.]

b vide Paræum ad cap. 3 hujus [l. 4.] libri [n. 5. § Respondeo: ista quidem] p. 985 aliosque.

c [v. 31. 32.]

d [v. 6. 9.]

e [v. 10-13.]

† [*Ed.* 1ma constat plærisque; enim.]

f vide Maldonatum in cap. 5. Matth. vers. 21.

g cap. 3, hujus libri [1 ti] sect. Quod attinet, &c.

h ibidem sect. Deinde [Pharisæi] &c.

i [ibid.] sect. Morales leges &c.

also will on the last day be the Judge of all who have either obeyed or refused to obey the Gospel, as the Scripture everywhere witnesses. Certainly they deprive and strip Christ of a great part and honour both of the Priestly and of the Kingly office, who either thoughtlessly or perhaps too audaciously deny that He in that He is Mediatour, was a true Law-giver, and has enacted for us true laws [a].

3. Very many of even the most rigid Protestants venture not to deny, that the precepts about faith in Christ and repentance are proper to the New or Evangelical law [b], as also (as is evident to all) the precepts about receiving Baptism and the Eucharist. Concerning Polygamy also and Divorce (save in the case of adultery) Christ has enacted for us other laws than Moses, as most evidently appears from St. Matthew c. 5. [c] and c. 19. [d] and 1 Cor. c. 7. [e] For the imperfect state of the Old Testament allowed that to godly persons who lived under it some things should be permitted, as to children, which were afterwards to be forbidden to those who lived under the New Testament, as to more grown up persons.

4. The same was also the universal opinion of the Fathers, as is admitted by most. For almost every one of them, with entire agreement, taught that Christ from the twenty-first verse of the fifth chapter of S. Matthew to the end of that chapter, not only corrected the false traditions of the Scribes and Pharisees and the untrue interpretations of the old laws, (as Protestants in general think, and even some Romanists [f], among whom is Bellarmine himself [g]; who, however, affirms [h] that Christ not only emended the Pharisees' corruption and depravation of the law about divorce, but that "He has also" here "altogether abrogated the law" itself "about the writing of divorcement," viz., that which Moses had enacted. And a little before [i]; "In this," he says, "the Gospel excels the Law," viz., the moral law, "in that some harder precepts which were not required by the Law from the Jews on account of their weakness, are required from Christians by the Gospel, as is evident concerning the writing of divorcement and Poly-

et polygamiâ, etc." An Bellarminus satis hîc sibi constet, judicet æquus lector.) sed etiam "legem ipsam veterem correxisse," sive, "adjunctis iis quæ ad perfectionem Evangelicam desiderabantur," partim præceptis, partim consiliis, perfecisse, "non quòd lex in suo genere perfecta non fuerit, sed quòd minùs perfecta quàm Evangelium; pædagogum enim fuisse Judæis, tanquam pueris ruditer erudiendis, adhibitum, donec melior Magister, Christus, firmioribus jam ingeniis perfectiora proponeret," ut loquitur Maldonatus[a], qui acerrime hanc sententiam propugnat; cui etiam favet Nicolaus Serarius Jesuita[b], ipsis Maldonati verbis et rationibus bene multis verbatim * repetitis: vide etiam Adamum Contzen Jesuitam[c]; "Mihi," inquit, "certissimum videtur, quædam ex veteri lege Christum tollere, et nova eorum loco reponere, quædam verò à Pharisæorum corruptelis vindicare ac rectè interpretari, et suâ declaratione mentem Legislatoris ostendere; Itaque qui unam duntaxat responsionem adferunt, à vero sensu aberrant; quod eò magis miror, quòd jam olim inter Augustinum et Faustum Manichæum tribus libris[d] disputata sit illa quæstio, etc." Mediâ igitur viâ hîc incedit Jesuita iste, nec fortasse omnino malè: Vide etiam Erasmum[e]; et inter Protestantes, Hugonem Grotium, virum juris et divini et humani peritissimum[f]; "Sed ne illos quidem sequar," inquit, "qui aliud sibi sumunt non exiguum, Christum scilicet in tradendis præceptis quæ extant Matthæi 5. et deinceps, interpretem tantùm agere legis per Mosem datæ; aliud enim sonant verba toties repetita, 'Audistis dictum fuisse veteribus,' 'Ego verò dico vobis;' quæ oppositio, sed et Syriaca et aliæ versiones, ostendunt illud 'Veteribus' significare, ad veteres, non, à veteribus," (nota contra Bezam[g] aliosque) ut 'vobis' est, ad vos,

[a] in cap. 5. Matth. [v. 21.]
[b] in suo Trihæresio lib. 2. cap. 8. [p. 66.]
* [p. 133.]
[c] in cap. 5. Matth. [§ 2.] pag. 82.
[d] [August. lib. 17, 18, et 19 contra Faustum]
[e] in idem. cap. Matth.
[f] de jure belli et pacis lib 1. cap. 2. n. 6. [p. 26.]
[g] in locum; [annot. in c. 5. Matth. v. 27. et 31.]

gamy." Whether Bellarmine be here altogether consistent with himself let the candid reader judge.) but also that "He corrected the old law itself" or perfected it "by adding those things," partly precepts, partly counsels, "which were wanting for Evangelical perfection; not that the Law was not perfect in its own kind, but that it was less perfect than the Gospel, for it was given as a schoolmaster to the Jews as to children to instruct them in the rudiments, until a better teacher, Christ, should propose more perfect things to their now more manly minds", as Maldonatus says[a], who most strenuously maintains this opinion, which Nicolaus Serarius the Jesuit also favours[b], repeating word for word very many of Maldonatus' words and arguments; see also Adam Contzen the Jesuit[c]; "To me," he says, "it seems most certain that some things Christ has abrogated from the old Law and put new things in their stead; but some things He has vindicated from the corruptions of the Pharisees and has interpreted rightly and by His declaration has shown the meaning of the Lawgiver: they therefore who bring forward one answer only, depart from the true meaning, which I the more wonder at, because this question was long ago discussed in three books between S. Augustine[d] and Faustus the Manichee." This Jesuit therefore here treads a middle path, and perhaps not altogether wrongly: see also Erasmus[e], and of Protestants, Hugo Grotius, a man most skilled in law both divine and human[f]; "But I will not follow even those," he says, "who take for granted another thing of no small moment, viz., that Christ in delivering the precepts, which are contained in the fifth chapter of S. Matthew and thereafter, merely acted the part of an interpreter of the law which was given by Moses, for the words so often repeated imply another thing, 'Ye have heard that it was said to them of old time'; 'But I say to you'; which opposition, and also the Syriac and other versions, show that the word *antiquis* signifies 'to them of old time', and not 'by them of old time,'" (note this against Beza[g] and others) "in the same way that *vobis* is 'to you' not 'by

non, à vobis. Veteres autem illi non alii fuerunt quàm qui Mosis tempore vivebant; nam quæ ut veteribus dicta recitantur, non legisperitorum sunt, sed Mosis, aut verbo tenus aut sensu, etc." quæ apud authorem ipsum lege; et;[a] "Sciendum est, virtutes quæ à Christianis exiguntur, etiam Hebræis, aut commendari aut præcipi, sed non præcipi in eo gradu ac latitudine, quo Christianis; utroque autem hoc sensu" (lege obsecro locum ipsum integrum apud authorem) "Christus sua præcepta opponit veteribus; unde liquet verba ejus non continere nudam interpretationem, etc." et Vorstium[b]; Remonstrantes[c], licèt quæstionem de expositione mandatorum à Christo factâ Matth. 5. 'An sit per novorum præceptorum additionem, an verò tantùm per interpretationem legis Mosaicæ,' 'necessariam esse non judicent,' agnoscunt tamen, "constantem et communem Veterum penè omnium sententiam fuisse, Christum nova quædam et perfectiora præcepta legis Mosaicæ præceptis addidisse;" citant ex Maldonato plurima Patrum loca, quæ lege apud Patres ipsos, "et signum hujus rei manifestum est," inquiunt, "quòd interpretes non pauci Evangelici, * qui vocantur, Authores veteres non leviter taxent et culpent eo nomine, quod sententiæ isti de præceptorum novorum additione per Christum factâ patrocinati fuerint." et rursus[d]; "Ista omnia," inquiunt, "quæ nunc in Novo Testamento à Christo clarè proposita sunt, in Vetere Testamento etiam, sive sub lege, licèt obscurè, proposita fuisse, aut potius sententiâ legis contineri, falsissimum est. Nam primò, certum est, præceptum legis 4[um] de præcisâ diei septimi sanctificatione, nunc sub Novo Testamento, per Christum sive Apostolos ejus clarè abrogatum esse. Secundò, certum est, præceptum 7[um], 'Non mœchaberis', sub lege non adeò latè se extendisse, ut primò,

a ibid. p. 26. [p. 28.]

b in Catalogo errorum Sibrandi, errore 87. [p. 51.] et in Scholiis Alex[icacis c. Sibrandum ad 87.] pag. 240, 241.

c in Apologia sua cap. 12. pag. 138.

* [p. 134.]

d cap. 15. p. 151. facie altera.

you.' But 'they of old time' are no others than those who lived in Moses' time, for those things which are recited as having been said 'to them of old time', are not the words of lawyers, but of Moses either in word or in sense." read what follows in the author himself: and [a]; "It should be remarked that the virtues which are required from Christians were either recommended or enjoined to the Hebrews also, but were not enjoined in the same degree and latitude as they are to Christians. But in both of these senses Christ opposes His precepts to the ancient ones; whence it is evident that His words do not contain a bare interpretation." read I beseech you the whole passage in the author himself: as also Vorstius [b]; the Remonstrants [c], although "they do not reckon" the question about the exposition of the commandments which was made by Christ, S. Matth. c. 5., "whether it is by the addition of new precepts, or whether merely by the interpretation of the Mosaic law, to be necessary," yet acknowledge that "it was the constant and general opinion of almost all the Ancients, that Christ added to the precepts of the law of Moses, some new and more perfect precepts;" they cite from Maldonatus very many passages from the Fathers, which read in the Fathers themselves; "and it is a clear proof of this thing," they say, "that not a few interpreters of those who are called Evangelicals, revile and blame severely the ancient authors on the ground that they favoured this opinion, that Christ has added new precepts." And again [d]; "It is most false," they say, "that all these things which are now clearly set forth in the New Testament by Christ were also set forth though obscurely in the Old Testament or under the Law, or rather were contained in the meaning of the Law; for in the first place, it is certain that the precept of the fourth commandment concerning the precise hallowing of the seventh day, is now under the New Testament clearly abrogated by Christ or His Apostles: secondly, it is certain that the seventh commandment, 'Thou shalt not commit adultery', had not

polygamiam etiam vetitam esse eâ lege censeri deberet; secundò, ut divortium ob nullam aliam causam quàm ob adulterium comprehenderet; At hoc pacto nunc præceptum istud accipiendum esse, non obscurè fatentur penè omnes Christiani; denique certum est, multa olim permissa fuisse sub Vetere Testamento, quæ tum sine peccato aut violatione legis divinæ fieri poterant, quæ nunc vetita sunt, et sine certo salutis æternæ periculo fieri non possunt." hæc illi, qui tamen, ut dictum est, quæstionem hanc, "An mandata Christi sive Novi Testamenti perfectiora sint mandatis legis seu veteris Testamenti," non tantùm "necessariam non esse et inutilem," sed etiam "quia quæstio hæc magnis animis inter Christianos agitatur, periculosam etiam et noxiam videri debere," affirmant. Conradus Rittershusius, J[uris] C[onsultus] doctissimus, ad illud Salviani,[a] "Aliud vetere, aliud novâ lege præceptum;" "Novam legem vocat doctrinam Evangelii, quæ multò majoris est perfectionis quàm doctrina legis; id manifestò apparet ex concionibus Christi in monte habitis[b], ubi sæpissimè hæc habetur antithesis, 'Audistis, quia dictum est Antiquis, etc.' 'Ego autem dico vobis, etc.' Fluxit autem hæc appellatio Novæ Legis ex Jerem[iæ] c. 31. vers. 31. et seq." hæc Rittershusius.

Quod Rigidiores Protestantes affirmant,[c] polygamiam et divortium extra casum adulterii lege morali non fuisse concessa, sed legibus tantùm forensibus, et Mosem ut politicum Magistratum majoris mali vitandi causâ, utrumque hoc contra moralem Dei legem permisisse, falsum est; Christus * enim, qui res forenses nunquam attingere voluit[d], sed Rectoribus Politicis eas ordinandas reliquit, hisce de rebus tamen veras nobis leges tulit[e]; adde quod (ut alia quæ secum trahit hæc sententia, incommoda transeam) hinc manifestè sequeretur, sanctos

[a] [lib.] 1. contra Avaritiam [not. ad p. 32. p. 139.]

[b] Mat. c. 5. v. 21, 22, 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

[c] [vide Vorstium Schol. Alex. c. Sibrand. p. 240.]

* [p. 135.]

[d] Mat. c. 22. v. 18, 19, &c. Luc. c. 12. v. 13. 14.

[e] Mat. c. 5 et 19 et 1 Cor. c. 7.

under the Law so wide a meaning as 1, that Polygamy also should be deemed forbidden by that law ; 2, that it should include divorce only for the reason of adultery ; yet almost all Christians confess explicitly that this precept is now to be understood thus ; lastly, it is certain that many things were formerly permitted under the Old Testament, and could then be done without sin or a breach of the divine Law, which are now forbidden and cannot be done without certain peril of eternal salvation." thus they ; who however, as we have said, affirm that this question, "'Whether the commandments of Christ or of the New Testament are more perfect than the commandments of the Law or of the Old Testament' is" not only "unnecessary and useless," but also "since this question is agitated with great animosity among Christians, that it must be considered dangerous and hurtful." Conrad Ritterhusius, a most learned Juris-consult, on that passage of Salvian [a] ; "One thing was enjoined by the old and another by the new Law ;" "He calls the doctrine of the gospel, which is of much greater perfection than the doctrine of the Law, the new law : this manifestly appears from Christ's sermons on the Mount [b], where this antithesis very frequently occurs, 'Ye have heard that it hath been said to them of old time,' 'But I say unto you.' But this appellation of 'the New Law' was derived from Jeremiah c. 31. v. 31. et seq." so far Ritterhusius.

As to what [c] the more rigid Protestants affirm, that Polygamy and Divorce in other cases than adultery were not permitted by the Moral Law, but merely by the forensic laws, and, that Moses as a Civil Magistrate for the sake of avoiding a greater evil permitted both of these, contrary to the moral law of God—it is false ; for Christ, Who never would meddle with forensic matters [d], but left them to be ordered by political rulers, yet concerning these things has enacted to us true laws [e] ; add to this, that it hence manifestly follows, (to pass over other inconveniences which this opinion entails,) that the Saints of the Old Tes-

Veteris Testamenti toties scientes, (nisi forte communi eâque satis crassâ ignorantiâ laborasse illos omnes affirmare malis) contra legem moralem peccasse, hoc est, mœchatos fuisse, quoties polygamiæ aut divortii libertate, à Mose, lege forensi (ut ipsi † asserunt) concessâ, usi sunt: vide præter plurimos alios H. Grotium [a]; Vorstium [b]. Sed hisce de rebus alias fortasse, Deo juvante, fusius disseremus.

6. Christum Redemptorem, verè etiam legislatorem fuisse, et Evangelium legem esse propriè sic dictam, cum Patribus affirmant multi etiam doctissimi Protestantes; Philippus Melanchthon et illius sequaces, in doctrinâ de propriâ Evangelii essentiâ vel definitione, et de discrimine legis et Evangelii, Evangelio tantùm et non lege resipiscentiam et fidem in Christum præcipi semper docuerunt: vide præter alios innumeros Hemmingium [c]; Victor. Strigelium [d]; vide etiam Chemnicium ipsum, licèt alioqui satis rigidum; [e] quòd si tibi hîc atque alibi vacillare videatur, de illius inconstantiâ non laboro, qui rigidioribus Lutheranis semper se et sua accommodare studuit, ut omnibus doctis constat.

Lancelottus Andr[eas], Episcopus nuper Wintoniensis, vir doctissimus et gravissimus, gravissimè [f] sententiam eorum qui Evangelium pro lege verè et propriè sic dictâ non habent, taxat et refellit.

Rich. Fieldus, cujus supra aliquoties nobis mentio facta [g].

J. Arminius [h].

Remonstrantes [i], ubi sententiam hanc, 'Nullum præceptum Evangelio * propriè tradi; Legis esse præcipere; Sola promissa ad Evangelium, quâ tale, pertinere,' "valde periculosam et noxiam esse" affirmant, et multis rationibus clarissimè ostendunt.

J. Scharpius scriptor alioqui rigidissimus [k]; "Errant primò Flaciani, qui in Evangelio nullum

† [*fort.* isti]
[a] de jure belli et pacis lib. 2. c. 5. n. 9.
[b] in Scholiis Alex[icacis p. 240, 241.] loco supra citato.
[c] in Syntagmate tit. [15.] Evangelium [§ 27.]
[d] in L[oc.] Theol. titulo de Discrimine legis et Evangelii [tom. 2] p. 224.
[e] in Loc. C[om.] tit. de Justif. tractat. de usitata definitione Evangelii. n. 5. [? 4] p. 570. edit. Francofurt. 1608. [p. 248 a.]
[f] concione 17. de nativitate Christi. [on Christmas day] super verbis Psalmi [2. v. 7.] 'narrabo legem.' p. 162. [vol. 1. p. 23.]
[g] de Eccl. [on the Church, book] 5. c. 21. circa finem. [p. 470.]
[h] in disputat. Theolog. publicis thesi 14. n. 19. [p. 282.] et privatis th. 37. de Regio Christi munere &c. n. 5. et 7. [p. 385.]
[i] in nupera sua illa apologia c. 13. p. 143.
* [p. 136.]
[k] in Cursu suo Theologico.

tament knowingly sinned against the moral law, *i. e.* committed adultery, (unless perhaps you would rather affirm that they all laboured under a general ignorance and that a sufficiently gross one) as often as they used the liberty of Polygamy or divorce, conceded by Moses, as these Protestants assert, in the forensic law: see besides many others Hugo Grotius[a]; Vorstius[b]. But we will perhaps at another time with God's help more largely discuss these matters.

6. Many very learned Protestants affirm with the Fathers, that Christ our Redeemer was also truly a Lawgiver, and that the Gospel is a Law properly so called. Philip Melanchthon and his followers, in the doctrine about the proper essence or definition of the Gospel, and about the difference between the Law and the Gospel, have always taught that repentance and faith in Christ are commanded by the Gospel only, and not by the law; see besides numberless others, Hemmingius[c]; Victor Strigelius[d]; see even Chemnicius himself, although in other respects sufficiently rigid[e]; but if he here and elsewhere seem to you to waver, I concern not myself about the inconstancy of one who, as all the learned know, always endeavoured to accommodate himself and his opinions to the more rigid Lutherans.

Lancelot Andrews, lately Bishop of Winchester, a most learned man and one of very great authority[f], most gravely reproves and refutes the opinion of those who do not account the Gospel to be a law truly and properly so called.

Richard Field, whom we have several times mentioned above[g].

Jacobus Arminius[h].

The Remonstrants[i], where they affirm and by many reasons most clearly show that this opinion, "that no precept is properly delivered in the Gospel; that it belongs to the law to enjoin, that promises only pertain to the Gospel in so far as it is the Gospel" is "very dangerous and hurtful."

J. Sharp, a writer in other respects most rigid[k]; "1. The Flacians err, who maintain that in the Gospel there is no

præceptum esse volunt, cùm manifestè præcipiatur, ut credamus et pœnitentiam agamus; fides autem est tantùm ex Evangelio, ut et pœnitentia, quæ μετανοῖα, etc.[a]" et in Thesibus Theologicis nuper Edinburgi editis[b]; "Libertas Christiana nec nos omnino à lege morali, nec sub Novo Testamento ab omni lege Evangelicâ liberat, ac si Christus Mediator tantùm et non legislator esset."

[a] vide titulum de Evangel. col. 654. [p. 335. col. 1.]
[b] n. 27.

Vorstius[c]; et[d] fusè idem demonstrat contra Sibrandum.

[c] in Anti-Bellar. in tom. 4. p. 628.
[d] in Schol. Alex. pag. 239. [sq.]

Audi obsecro D. Chamierum[e]; "Admittimus," inquit, "Christum esse Legislatorem, sed negamus sequi, Christus est Legislator, ergo, Evangelium est lex verè et propriè;" et quare obsecro? "Quia," inquit, "Evangelium tantùm obedientiam exigit et peccata remittit, cujus causâ potest aliquo modo lex dici, sed [quatenus est] Evangelium nulla punit peccata, nullas comminatur pœnas[f]". Nihil à vero alienius dici potuit: an non Christus Legislator in suâ lege Novâ et Evangelicâ, (sicut et Scripturæ et Patres passim loquuntur,) obedientiam suis mandatis debitam exigit, additâ sanctione per prœmia amplissima et pœnas gravissimas quæque statui legis Evangelicæ maximè propriè conveniunt? Evangelium enim obedientibus summa et præstantissima quæque bona promittit, unde etiam, ut à parte nobiliori et potiori, "nomen Evangelii impositum est ad significandum potissimum Apostolicæ prædicationis officium," inquit Bellarminus[g]. Eadem tamen quâ lex Evangelica est, ex propriâ et suâ naturâ, et non ex lege Mosis tantùm, ad quam propria novæ legis mandata omnino non spectant, pœnas comminatur maximè tremendas. Vide Luc. 13. 3. Joh. 3. 5. et ult. 1. Cor. 11. 27. et 29. atque alia innumera Scripturæ loca. Quid, quòd ipsa ratio dictat, † "eandem esse legem contrariorum,

[e] [Panstrat. Cathol.] de operum necessitate lib. 15. cap. 4. n. 7.
[f] ibid. n. 4, 5, 6, 10, &c.
[g] [lib. 4.] cap. 2. sect. At si res ita se habet, &c.
† [*Ed.* 2ª dictet]

precept, since it is manifestly enjoined that we should believe and perform penitence; but faith belongs to the Gospel only, as also does that penitence which is a change of heart, &c.[a]" and his Theses Theologicæ lately published at Edinburgh [b]; "Christian liberty neither altogether frees us from the moral law, nor under the New Testament from every Gospel law, as if Christ were only a Mediator and not also a Law-giver."

Vorstius [c]; and he [d] largely proves the same against Sibrandus.

Hear I pray you D. Chamier [e]; "We admit," he says, "that Christ is a Law-giver, but we deny that it follows, Christ is a Law-giver, therefore, the Gospel is truly and properly a law;" and why I pray you? 'Because', he says, 'the Gospel only requires obedience and forgives sins, for which reason it may in a certain manner be called a law, but in so far as it is the Gospel, it punishes no sins, threatens no punishments [f]." Nothing could be said more foreign to the truth: does not Christ the Law-giver require in His new and Gospel Law, (as both the Scriptures and the Fathers everywhere call it,) the obedience due to His commands, having added a sanction by rewards the most ample and penalties the most severe, and such as most properly agree with the nature of the Gospel Law? For the Gospel promises to those who obey it, all the highest and most excellent good things, (whence also, as from its more noble and desirable part, "the name of Gospel has been given to it, to signify the most especial office of the Apostolic preaching," as Bellarmine says [g].) Yet this same Gospel, in that it is the Gospel Law, by its own and proper nature, and not merely from the Law of Moses, (to which the peculiar commandments of the new Law do not in any way pertain) threatens most dreadful punishments; see S. Luke c. 13. v. 3, S. John c. 3. v. 5 and 36, 1 Cor. c. 11. v. 27 and 29, and numberless other passages. What need we say more, but that reason itself teaches that "the same law applies to contraries, and that

et eandem regulam esse recti et curvi mensuram.[a]" * Agnoscit etiam Paræus, in hoc argumento cùm rigidus, tum lubricus, "Evangelium habere quædam mandata propria de fide in Christum, de resipiscentiâ, quæ lex propriè dicta non habet,† [b]" et de Baptismo et Eucharistiâ [c], ubi quàm miserè tergiversetur, tuis vide oculis lector; "Evangelium etiam proprio ac stricto sensu habere promissiones salutis [d] sub solâ conditione fidei, et comminationes mortis" (quod tamen jam negavit Chamierus) "sub solâ conditione incredulitatis,[e]" (licèt utrumque hoc de "solâ conditione, etc." manifestè falsum sit) sed cum hoc discrimine, quòd licèt "utræque sint Evangelii propriæ, promissiones tamen per se, comminationes tantùm per accidens Evangelio propriè dicto conveniant.[f]" Atqui, quanquam admodum impropriè et catachresticè loquatur Paræus, hoc non solius Evangelicæ legis proprium est, sed illi cum omnibus aliis legibus commune, obedientibus per se, ut ait, præmia polliceri, et transgressoribus per accidens pœnas comminari.

Pudet autem referre, quæ scribit idem Paræus;[g] "Si verò mox, qui aliquid præcipit, legislator dicendus est, omnes parentes, pædagogi, præceptores, doctores, magistri, opifices, rustici, legum-latores erunt. Nemo enim horum est, qui non multa suis præcipiat." Deus bone, quàm rapit transversos homines alioqui nec ineruditos nec non Dei † timentes, insana contradicendi libido.

Archiepiscopus Spalatensis;[h] "Hîc verò operum nomine intelligere debemus, mandatorum divinorum observantiam, eorum videlicet quæ naturalia dicuntur, et continentur in decalogo legis, quæ sunt præsertim à Christo approbata et confirmata; eorum pariter quæ ipse Christus toti Ecclesiæ præscripsit, ut est baptismi sus-

a [Aristotel. lib. 1 de anim. cont. 85 cap. 7 f t. 2 p. 17 A]
* [p. 137.]
† [*Ed.* 2a habeat.]
b ad lib. 4 cap. 3 p. 985 [§ Respondeo: ista quidem]
c ad cap. 5 lib. ejusdem [quarti] pag. 1009 [§ Tertio probat]
d [c. 3 Joan. v. 36; c. 10 ad Rom. v. 9]
e c. 16 Marci v. 16 c. 8 Joan. v. 24
f [de justif. lib. 4 c. 2 § Secundo prænotandum, et, Nec tamen Evangelium p. 949.]
g ad [lib. 4] cap. 5 [§ Tertio probat ex] p. 1009
† [*Ed.* 2a nec Dei non]
h de Repub. Eccles. lib. 7 cap. 11 n. 234.

the same rule is a measure for what is straight and for what is bent[a]." Even Paræus, who in this argument is as slippery as he is rigid, allows that "the Gospel has some commandments peculiar to itself concerning faith in Christ and repentance, which the Law properly so called has not[b];" which he grants of Baptism and the Eucharist[c], where see with your own eyes, reader, how miserably he shuffles. That "the Gospel also, in the proper and strict sense of the word, has promises of salvation[d] under the sole condition of faith, and threatenings of death" (which however Chamier has been just quoted as denying) "under the sole condition of unbelief[e]", (although both of these assertions, "under the sole condition, &c." are manifestly false) but with this difference, that though "both be proper to the Gospel, yet the promises belong to the Gospel (properly so called) in its primary design, the threats only secondarily.[f]" But though Paræus speaks very far from literally, and strains the application of his words, it is not peculiar to the Gospel law, but is common to it with all other laws, to promise rewards in its primary object, as he says, to the obedient, and to threaten punishments secondarily to transgressors.

I am ashamed to state what the same Paræus writes[g]; "But if every one who enjoins any thing ought straightway to be called a Lawgiver, all parents, instructors, preceptors, teachers, masters, handi-craftismen, agriculturists, are Lawgivers: for there is none of these who does not enjoin many things on his inferiors." Alas! how greatly does the insane passion for contradicting carry headlong men, who, in other respects, are neither unlearned nor want the fear of God.

The Archbishop of Spalatro[h]; "Here indeed by the word works, we are to understand the observance of the divine commands, both those which are called natural and are contained in the decalogue of the Law, which are more especially approved and confirmed by Christ, and equally those which Christ Himself has prescribed to the whole Church, such as the receiving of Baptism,

ceptio, monogamia et si quæ talia sunt quæ dicuntur de jure divino positivo. etc."

7. In explicando discrimine Legis et Evangelii, seu Veteris et Novi Testamenti, nonnullos rigidiores Protestantes, ut in quibusdam aliis, ita in hoc etiam errasse doctis omnibus facilè constare potest; Quòd fœdus cum Patriarchis olim factum, quodque sancivit Deus promissionibus de Christo, idemque substantiâ est cum Novo p. 138.] Testamento seu fœdere Evangelico, * confundere semper soleant cum fœdere legali et Vetere Testamento, quod diu postea in monte Sinai pepigit Deus cum populo carnali; planè contra Sanctas Scripturas[a] et contra Patrum mentem[b]. Vide Calvinum[c] sibi ipsi forte contradicentem; "Quòd si malis," inquit, (malo inquam † ego, et quotquot cum Scripturâ loqui amant) "ita accipe; Vetus fuisse Domini testamentum, quod umbratili et inefficaci ceremoniarum observatione involutum tradebatur, ideoque temporarium fuisse, quia veluti in suspenso erat, donec firmâ et substantiali confirmatione subniteretur. Tum verò demum Novum æternumque factum fuisse, postquam Christi sanguine consecratum stabilitumque fuit, etc." et[d]; "Quòd autem ipsas" (promissiones scilicet ante legem editas,) "sub Veteris Testamenti nomine censendas Augustinus negavit[e], optimè in eo sensit, siquidem ad illas Jeremiæ et Pauli sententias respiciebat, ubi Vetus Testamentum à verbo gratiæ et misericordiæ discernitur, &c." affirmat quidem Calvinus[f], Augustini sententiam à suâ non dissidere, sed fallitur; loquitur enim Augustinus hac de re multò distinctiùs quam Calvinus, et Sacris Literis congruentiùs, in quibus Vetus Testamentum nunquam pro fœdere Gratiæ usurpatur: vide etiam Synopsin purioris Theologiæ loco mox infra citando.

8. Sed quia minutiora prolixè persequi non fert animus, vide (præter adversæ partis theolo-

[a] Rom. c. 4 v. 13 et seq. Gal. c. 3. v. 14, 15, 16, 17 et c. 4, v. 1, 2, 3, etc., et 19 Heb. c. 8. v. 6 et seq.; Jer. c. 31. v. 31

[b] vide August. lib. 2 contra Adversarium Legis et Prophetarum cap. 8 [§ 30 t. 8 p. 597] et lib. 3 ad Bonifacium contra duas epistolas Pelagianorum cap. 4 [§ 6 et seq. t. 10 p. 450 F sq.] aliosque

[c] Institut. lib. 2 cap. 11 sect. 4

† [*Ed.* 2ª utique]

[d] sect. 10

[e] lib. 3 ad Bonif. cap. 4 [§ 6 sq.]

[f] ibid.

Monogamy, and whatever other such laws there are which are said to be of positive divine obligation."

7. It will be readily allowed by all the learned, that in explaining the difference between the Law and the Gospel, or between the Old and New Testaments, some of the more rigid Protestants have erred, as in some other things, so also in this; in that they are wont always to confound the covenant formerly made with the Patriarchs, which God sanctioned with promises about Christ, and which is the same in substance with the New Testament or Gospel covenant; with the Legal Covenant or Old Testament, which long afterwards God made at Mount Sinai with the carnal people; which is plainly contrary to Holy Scripture[a], and to the belief of the Fathers[b]; see Calvin[c] (perhaps contradicting himself) "But if you prefer," he says, (and I say that I prefer, and as many as love to speak with Scripture) "understand it thus: that the Testament of the Lord which was delivered wrapped up in the shadowy and inefficacious observance of ceremonies was old, and that it was temporary, because it was as it were in suspense until it was propped up by a firm and substantial confirmation. Then indeed at length it was made the New and Eternal Testament after it had been consecrated and rendered stable by the blood of Christ." And[d]; "But as to S. Augustine's denying[e] that they" (viz. the promises given before the Law) "are to be reckoned under the name of the Old Testament, he thought most rightly on the matter, since he referred to those passages of Jeremiah and S. Paul, where the Old Testament is distinguished from the word of grace and mercy." Calvin indeed affirms,[f] that the opinion of S. Augustine does not differ from his, but he is mistaken, for S. Augustine speaks much more distinctly on this subject than Calvin does, and more agreeably to the Scriptures, in which the name 'Old Testament' is never applied to the covenant of grace: see also the Synopsis purioris Theologiæ in the passage to be presently cited.

8. But because I do not feel inclined to examine in detail the more minute points, see (besides very many

gos plurimos,) theologos etiam Lutheranos hac in re paulo saniores, P. Melanchthonem cum suis in doctrinâ de discrimine Veteris et Novi Testamenti. J. Arminius[a] de legis et Evangelii comparatione, quâ de re fusè ibidem disseritur[b]; P. Cunæum[c]; Vorstium etiam si adire libet[d]; Joh. Cameronis de triplici Dei cum homine fœdere theses[e]: in ipsâ etiam Synopsi purioris Theologiæ[f] nonnihil * candoris animadvertere licet, quanquam postea disputator communi errore abreptus à vero deflectat. Certè, ut huic considerationi finem imponam, confusio promissionis seu fœderis gratuiti cum Patriarchis facti, et Veteris Testamenti seu fœderis legalis quod Deus diu postea in monte Sinai pepigit cum populo carnali, plurimis Scripturæ locis apertissimè repugnat, et non unius hodie erroris causa est. Vide quæso totâ hac de re Corn. Schultingium[g].

[9.] Verissimum etiam et Scripturis ac Patribus maximè consentaneum est, (quicquid contrà sentiant et dicant Rigidiores quidam Protestantes) propriè et directè Vetus Testamentum bona carnalia ac temporalia, sed in figurâ et symbolicè sub carnalium rerum typis promittere spiritualia ac æterna[h]. Sed quia res hæc clarissima est, et innumeris tum Scripturarum tum Patrum testimoniis, si necesse esset, confirmari posset, nos prolixiori super hac re disputatione abstinebimus. Vide inter recentiores Protestantes Gerh. Vossii Resp. ad Ravensperg[i] et Hist. Pelag.[k]

[a] in disp. Theol. publicis thesi 13 [de legis et Evangelii comparatione p. 270 sqq.]
[b] et in privatis thesi 51 de Ecclesia veteris Testamenti seu sub promissione [p. 404]
[c] lib. 3 de Republ. Eccles. Hebræorum cap. 9 [p.511 sqq.]
[d] in notis ad Disp. 8 de Deo etc. ad Thesin 25 [*Ed.2a addit* p. 409.] de discrimine veteris et Novi Testamenti. [*forte* Apologetica Responsio ad ea omnia quæ Festus Hommius nuper impegit: c. ad artic. 25 de V. et N. Testam. p. 36]
[e] [de triplici Dei cum homine Fœdere Theses]; Operum tom. 3 thes. 68.
[f] disp. 23 de Veteri et Novo Testamento thesi 5, 6, 7, 12
* [p. 139]
[g] variarum lectionum et animadvers. in Calv. Instit. tom. 2 p. 453 et aliquot seq.
[h] vide Bell. [lib. 4] cap. 3 sect. Quod attinet ad promissa etc.
[i] cap. 23.
[k] lib. 3 parte 2 [thes.10] pag.334 [p.339 sq. ed.2a]

Romanist Divines,) those Lutheran Divines also who are somewhat more sound on this subject; I mean Philip Melanchthon with his disciples when discussing the distinction between the Old and New Testaments. Jacobus Arminius,[a] where he treats at great length of this subject[b]. P. Cunæus[c]; Vorstius also if you choose to consult him[d]; John Cameron[e]: even in the Synopsis purioris Theologiæ itself[f] somewhat of candour may be observed, though afterwards the disputant, carried away by the common error, turns aside from the truth. Certainly, to bring this consideration to a close, the confounding the promise or gratuitous covenant made with the Patriarchs, and the Old Testament or legal covenant which God long afterwards made with the carnal people at Mount Sinai, is most clearly repugnant to very many passages of Scripture, and is the cause of more than one of the errors of the present day. See I pray you on this whole subject Cornelius Schultingius[g].

[9.] It is most true also and altogether in accordance with both Scripture and the Fathers, (whatever some more rigid Protestants may think and say to the contrary) that the Old Testament promises properly and directly carnal and temporal goods, but in figure and symbolically under the types of carnal things, it promises spiritual and eternal good things.[h] But because this is very clear and might be confirmed if it were necessary by numberless proofs as well from the Scriptures as from the Fathers, we will abstain from a longer disputation on this subject: see among the more recent Protestants Gerhard J. Vossius' Answer to Ravensperg[i], and his History of the Pelagian controversies.[k]

CAPUT III.

Quo de possibilitate præstationis Legis Dei in hac vitâ disseritur.

1. LEGEM Dei consideratam rigidè et κατ' ἀκρίβειαν, ut omnis etiam haud plenè voluntarius concupiscentiæ motus et titillatio, omnisque omnino vel minima cum levi assensu deflexio à charitate erga Deum et proximum mandatâ, et uno verbo, quicquid minus est quàm omnimoda * spiritualis vitæ perfectio, pro statu viæ, exigit, in censum veniat illorum quæ adversus legem Dei committuntur, ab ullo sanctorum, (non dico per solas naturæ vires, quæ impia et ante multa sæcula damnata fuit Pelagii hæresis, sed nec) per illam gratiæ mensuram, quam Deus sanctissimis etiam in hac vitâ admetitur, vel per omnem vitam vel etiam longo ejus tempore, actu impleri, vel etiam impleri posse, recte negant Protestantes omnes saniores.

* [p. 140.]

2. Hoc enim clarissimè docent Scripturæ [a]: Oratio etiam Dominica, justissimis quibusque non veraciter minus quàm humiliter quotidie dicenda, apertissimè demonstrat, egere nos quotidianâ peccatorum remissione,† "dimitte nobis debita nostra, &c." Communis fidelium omnium experientia in quotidianis delictis, et tristissimi quorundam aliquando lapsus idem comprobant.

[a] vide Psal. 143 v. 2 Eccles. c. 7. v. 20 Prov. c. 20 v. 9. 1 [*al.*3] Reg. c. 8. v 46. Jacobi c. 3. v. 2. 1 Joan. c. 1. v. 8

† [*Ed.* 2[a] *addit* dum dicimus.]

3. Idem etiam innumeris ferè Patrum dictis clarissimè probari posset, nisi quod Romanenses ipsi ultro concedant, ut infrà dicemus, neminem sanctorum in totâ vitâ mortali, immo, ut quidam moderatiores volunt, nec per longum vitæ tempus, posse omnia peccata, etiam leviora, vulgo venialia appellata, vitare, etc. vide prolixum Patrum catalogum apud Suarezium [b] et Vossium [c]; adi imprimis Patres ipsos cui otium et libri.

[b] de Gratia lib. 9 cap. 8 n. 20 et 21

[c] in sua Hist. [de controv.] Pelag. lib. 5 parte 1 [antith. 1, 2, 5]

CHAP. III.

Of the possibility of performing the Law of God in this life.

1. ALL the sounder Protestants rightly deny that any of the saints, I do not say by the mere powers of nature (for that would be the impious heresy of Pelagius condemned many centuries ago) but not even by that measure of grace which God metes out in this life to even the most holy, actually does fulfil, or even can fulfil, through his whole life, or even for any long period of it, the Law of God, when it is considered rigidly and according to strictness, so that every, even the not altogether willing motion and solicitation of concupiscence, and every, even the least turning aside (with a slight assent) from the prescribed love towards God and our neighbour, and, in one word, whatever is less than what an entire perfection (according to the degree of this state of pilgrimage) of spiritual life requires, be reckoned among the things which are done against the Law of God.

2. For the Scriptures most clearly teach this [a]; The Lord's prayer moreover, which is to be daily said by all, even the most just, no less truly than humbly, most clearly shows that we need a daily forgiveness of sins, in that it teaches us to say, "Forgive us our trespasses": the common experience of all believers in their daily faults, and the very sad occasional falls of some prove the same thing.

3. The same might be most clearly proved by almost numberless sayings of the Fathers, did not Romanists themselves grant of their own accord, (as we shall hereafter show) that none of the saints through the whole of this mortal life, nay, as some of the more moderate maintain, not even through any long period of their life, can avoid all sins even those which are lighter, and are commonly called venial sins; see a long catalogue of the Fathers in Suarez [b]; and Vossius [c]; especially let whoever has leisure and books consult the Fathers themselves.

4. De B. Augustini et quorundam aliorum, sed paucorum, Patrum sententiâ super hac re, multùm inter doctiores Theologos contenditur: Ille enim acerrimus alioqui Pelagii oppugnator, pacis tamen Ecclesiæ studiosissimus, et "homo in sustinendo judicio miræ prudentiæ," (ut de eo loquitur Maldonatus [a]) disserens ubi fuerit sinus Abrahæ cum Pelagio, de potentiâ per gratiam Christi absque peccato vivendi contendere nolebat, utut neminem qui id fecisset, ostendi posse putaret [b]; Immo libro de Naturâ et Gratiâ,[c] à potentiâ ad actum progressus, diserte affirmat, se non velle acriter contendere, an sit aliquis, qui ad eam * justitiæ perfectionem hîc perveniat, ut sit sine peccato, quanquam non esse ei † verius videatur; "Nam neque illud," inquit, "nimis curo, utrùm fuerint hîc aliqui, etc." Vide etiam, ut supra notatum est, cap. 60.[d] et 63.[e] libri de Naturâ et Gratiâ; et de Gestis Concilii Palæstini [f]; et de Peccato Originali [g]; vide et epistolam [h] ab Episcopis quinque Africanis, quorum unus Augustinus, ad Innocentium Papam missam, in quâ [i] fatentur, esse viros Catholicos, quibus non videretur à veritate alienum, esse, qui per gratiam legem Dei sine peccato præstare valeant in hac vitâ,[k] atque hos, si errent, "tolerabiliùs" sane "errare" dicunt, quàm Pelagium [l]; 'diligentius hoc pertractandum, etc[m]." "nec diabolicam impietatem, sed errorem humanum esse, elaboranda et optanda affirmare, etiamsi" is, "quod affirmat, non possit ostendere: id enim," inquiunt, "credit fieri posse, quod certè laudabile est velle. Nobis autem sufficit, quòd nullus in Ecclesiâ Dei fidelium reperitur in quolibet provectu excellentiâque justitiæ, qui sibi audeat dicere, non necessariam precationem Orationis Dominicæ, 'Dimitte nobis, etc.' et 'dicat, se non habere peccatum, etc.[n]' quamvis jam sine querelâ vivat.[o]" vide etiam Gelasium in Disputatione contra Pelagium quæ habetur tomo 1. episto-

[a] in cap. 16 Lucæ v. 22
[b] vide lib. 2 de peccatorum meritis et remissione cap. 6 [§ 7 et 8] "Qui dicunt esse" posse "hominem in hac vita sine peccato etc." [t. 10 p. 43 c.] et lib. de Natura et Gratia contra Pelagium cap 50 [? 59 § 69 ?] Rectè quidem etc. [?] et [cap.] 60 [§ 70] utrum enim in hoc sæculo fuerit etc. [t. 10 p. 157 D.] et de Spiritu et Litera cap. 1 [§ 1 t. 10. p. 85 et cap. 2. § 3] etc. et libro de Sancta Virginitate c. 50 [§ 51 t. 6. p. 366 E]
[c] cap 42. [§ 49. t. 10. p. 148.]
* [p. 141.]
† [*Ed.* 2ª esse, sibi]
[d] [§ 70. t. 10 p. 157 E.]
[e] [§ 74. p. 159. D.]
[f] [*nunc* De gestis Pelagii ad Aurelium] cap. 7 [§ t. 10. p. et 11 [§ 26. p. 205 G]
[g] [de gratia Christi et de peccato originali] lib. 2. cap. 11 [§ 12. t. 10. p. 258 A.]
[h] [Epist.] 95 [*nunc* 177]
[i] haud procul a fine

[k] [§ 16] [l] [§ 18] [m] [§ 16] [n] [1. Ep. Joan. c. 1. v. 8.] [o] [§ 15.]

4. About the opinion of the Blessed Augustine and some other Fathers, though but few, on this matter, there is great dispute among the more learned Divines. For he, who was in other respects a most strenuous opposer of Pelagius, and yet most desirous of the peace of the Church, and 'a man' (as Maldonatus [a] says of him) 'of a wonderful prudence in suspending judgment,' when discussing with Pelagius where Abraham's bosom is, would not contend about the power of living without sin, through the grace of Christ, although he thought that no one could be shown who had done it [b]; Nay in the book de Natura et Gratia [c], proceeding from the power to the act, he expressly affirms that he does not wish strenuously to contend whether there are not some who arrive here at such a perfection of justice as to be without sin, although it seemed to him the truer view that there are not; "For" he says, "I am not much concerned, either as to whether there have been here any &c." see also (as above cited) cap. 60 [d] and 63 [e] of this book de Natura et Gratia, and de Gestis Concilii Palæstini [f], and de Peccato Originali [g]: see also the Epistle [h] which was sent by five African Bishops (of whom S. Augustine was one) to Pope Innocent, in which [i] they allow that there are Catholics to whom it seems to be not contrary to truth that there are some persons who, through grace, are able to fulfil in this life the law of God without sin [k]; and they say that these, if they err, "err" certainly "more bearably" than Pelagius [l]; "that this must be discussed more diligently &c. [m]" and that "it is not a Satanic impiety but a human error, to affirm things that are to be striven after and wished for, although a man cannot show what he affirms: for," say they, "he believes that that can be done which it is certainly praiseworthy to wish. But to us it is enough, that no one of the faithful is found in the Church of God, in however high a degree of advance and excellency of justice, who can dare to say that the petition of the Lord's Prayer, 'Forgive us our debts,' is not necessary to him, and that he can 'say that he has no sin, &c. [n]' although he now lives blamelessly. [o]" see also Gelasius in the Disputatio contra Pelagium, which is contained in the first

larum Pontificum post epistola 5. ejusdem Gelasii; "Sin vero quisquam," inquit, "non possibilitate facultatis humanæ, sed per divinam gratiam hoc asserat in hac vitâ quibuslibet sanctis posse conferri, bene quidem facit (nam Dei dono cuncta possibilia sunt) talia confidenter opinari et sperare fideliter, etc." et deinde hæc subjicit; "Sed utrum aliqui tales extiterint qui usquam ad hanc perfectionem vitæ præsentis accederent, sicut nusquam evidenter astruitur, sic nos facilè firmare vel infirmare non convenit, etc."

[a] [Epistolarum Decretalium Summ. Pont. t. 1. 352.]

5. Augustini hac de re sententiam Rigidiores Protestantes (inter quos P. Molinæus [b] et Davenant.[c]) non satis rectè explicant, cùm affirmant, Augustinum quando concedit, hominem posse esse sine peccato, ac legem Dei perfectè implere per Dei gratiam, hoc tantùm velle, Deum posse, si etiam vellet, alicui istam gratiam in hoc sæculo præstare, neminem tamen inveniri, cui eam præstet; Augustinus enim locis multis citatis [d] non tantùm simpliciter affirmat, "hominem posse esse sine peccato per gratiam, si voluntas ejus non desit, ope divinâ adjuvante," ut loquitur [e]; sed etiam, licèt ei probabilius videatur, neminem* esse sine peccato, tamen se nolle id cum contentione negare profitetur: Augustini sententiam explicat meliore fide Paræus,[f] [quem] lege diligenter. Fallitur "Bellarminus cùm ad quæstionem, An possit homo vivere absque peccato, scribit,[g] Augustinum semper respondisse negando; contrarium enim ex plurimis Augustini locis signatis clarissimè apparet." Affirmat A. Vega fidenter, penè certam veritatem visam fuisse Augustino, quòd homo justus totâ vitâ absque omni peccato, etiam veniali, per gratiam perseverare possit (quam sententiam ipse etiam mordicus tuetur, ut infrà dicemus) et quinque illos episcopos Africanos, qui in suâ ad Innocentium Papam ante memoratâ epistolâ sententiam hanc, errorem

[b] in Anat. Armin. cap. 49 [?]
[c] de Justitia actuali c. 51. [p. 558.]
[d] [supra § 4.]
[e] de Spiritu et litera cap. 1 [§ 1. p. 85. B.]
* [p. 142.]
[f] in cap. 12. hujus libri [4ti.] p. 1084. et 1087.
[g] libri hujus [4ti.] cap. 12. [§ at Kemnitius confundit]

volume of the Epistolæ Pontif[icum] after the 5th epistle of the same Gelasius[a]; "But if any one shall assert, that this can be performed in this life by some saints, not by the power of the human faculties, but through divine grace, he indeed does well, (for by the gift of God all things are possible) to think such things confidently and to hope them faithfully &c." and he finally subjoins these words, "But whether any such have existed, who have ever reached this perfection of the present life, as it is never evidently proved, so it does not befit us rashly to affirm or deny it."

5. The opinion of S. Augustine on this subject is not rightly explained by the more rigid Protestants, (among whom are P. Molinæus[b] and Davenant[c]) when they affirm that S. Augustine when he grants that a man can be without sin, and can through God's grace perfectly fulfil the law of God, means merely this, that God could, if He pleased, bestow on any one this grace in this world, but that none is found on whom He does bestow it; for S. Augustine in the many passages that have been cited,[d] not only affirms simply that "a man can be without sin through grace, if his will be not wanting, through the help of the divine aid," as he speaks[e], but also, although it seems to him more probable that no one is without sin, yet he professes that he is unwilling to deny it with contention: the meaning of S. Augustine is explained with more fairness by Paræus[f], whom read diligently. "Bellarmine is mistaken when on the question, 'Whether a man can live without sin?' he writes[g] that S. Augustine always answered in the negative, for the contrary appears most clearly from very many passages of S. Augustine which have been pointed out." A. Vega confidently affirms, that it seemed to S. Augustine to be an almost certain truth, that a just man can through grace persevere through his whole life without any sin, even venial (which opinion as we will afterwards show he himself also tenaciously maintains) and he fears not to blame those five African Bishops who in their before-mentioned letter to Pope Innocent say, that this

licèt tolerabilem, etc. esse dicunt, non veretur taxare, iisque opponere Augustini, ut illis multò doctioris, authoritatem[a]; "et quamvis," inquit, "quinque illi episcopi qui videntur fuisse præcipui in Concilio Milevitano, in epistolâ quam ad Innocentium Papam scripserunt de Pelagianorum erroribus, tolerabilem et humanum errorem dicunt † esse, neque impium existimandum, quod jam tum quidam asserebant, posse hominem post suam justificationem perseverare totâ vitâ absque peccato, per adjutorium gratiæ et Spiritûs Dei, tamen Augustinus, qui multò fuit illis doctior, non humanum errorem, sed pene certam veritatem hoc putavit, etc." Sed vir doctissimus non advertit, Augustinum ipsum unum fuisse illorum quinque episcoporum qui hanc epistolam scripserunt; episcoporum enim nomina lege in Epistolæ inscriptione, "Aurelius, Alypius, Augustinus, Evodius et Possidius." Suarez[b] existimat, "Augustinum locis citatis,[c] ut et Hieronymum[d], quando dicunt, posse justos hîc vitare omnia peccata, etiam venialia, licèt non hoc faciant; loqui, vel de potestate physicâ, seu ad singula, vel de potestate cum gratiâ non communi tantùm, sed singulari." Vossius[e] censet, Augustinum aliosque cum illo Africanos patres, quando dicunt, posse aliquem per Dei gratiam hîc sine peccato vivere, et legem Deii mplere, considerare legem non rigidè sed κατ' ἐπιείκειαν, et pro viribus gratiæ quas habemus in hac vitâ, et illud solùm peccati nomine intelligere, quod vulgi judicio peccatum censetur, quomodo sine peccato vivunt, qui sine querelâ vivere * dicuntur in Scripturis." Jacobus Arminius affirmat, Augustinum hoc sensisse, quòd homo in hoc sæculo, gratiâ Christi sine peccato esse possit, etc. "Sed ego," inquit,[f] "nunquam dixi quòd fidelis præcepta Dei in hac vitâ perfectè servare potuit, † sed neque id negavi unquam; verùm totum in medio semper reliqui, contentus illis quæ Augustinus hac

[a] [de justificatione] lib. 14. cap. 22. [§ Sed est altera] p. 716. [p. 657.]

† [*Ed.* 2a dicant]

[b] de [divina] Gratia lib. 9. cap. 8. n. 22.

[c] [lib. 2. de peccat. meritis c. 6. et seq.; de Spiritu. et litt. a principio]

[d] in Dialog. 1 contra Pelag.

[e] in Hist. [de controvers.] Pelag. lib. 5. parte 1. Antithesi 5. circa finem [§ Quamquam vero p. 495. Ed. 2a]

* [p. 143.]

[f] in declaratione suæ sententiæ de hoc capite [viz. de perfectione fidelium in hac vita] pag. 208, 209. [p. 123.]

† [*Ed.* 2a *Forbesii* possit]

opinion is an error though a bearable one, &c., and to oppose to them the authority of S. Augustine as of one much more learned than they [a]; "And although," he says, "those five Bishops who seem to have been the leading men at the Council of Milevis in the epistle which they wrote to Pope Innocent about the errors of the Pelagians, say that 'it is to be accounted a bearable and human error, and not an impious one', (as some had even then begun to assert,) that a man can after his justification persevere through his whole life without sin, through the aid of grace and of the Spirit of God; yet S. Augustine, who was much more learned than they, thought this not a human error but an almost certain truth." But this most learned man has not observed, that S. Augustine himself was one of the five Bishops who wrote this epistle, for read the names of the Bishops in the inscription of the epistle; "Aurelius, Alypius, Augustinus, Evodius, and Possidius." Suarez [b] thinks that "S. Augustine in the passages cited, [c] as also S. Jerome [d], when they say that the just can here avoid all, even venial sins, though they do not do so, speak either of physical power, or of power as to each particular, or of power with not merely the ordinary but a singular grace. Vossius [e] thinks that S. Augustine, and with him the other African Fathers, when they say that a man can through God's grace live here without sin, and fulfil the law of God, consider the law, not rigidly, but as tempered with mercy and the powers of grace which we have in this life, and that they by the word sin mean that only which is accounted sin in the judgment of the people, as those live without sin who are said in Scripture to live without blame." Jacobus Arminius affirms, that S. Augustine thought that a man by the grace of Christ could be in this world without sin, &c. "But I," he says,[f] "have never said that a believer can in this life perfectly keep God's precepts, but neither have I ever denied it, but have always left it undecided, contented with what S. Augustine says on this matter, &c."

[a] ibid. pag. 307, 308. [?]

de re dicit, etc." et[a]; "Huic Augustini sententiæ," inquit, "non repugno, de totâ autem re non contendo: puto enim, tempus feliciùs et utiliùs impendi precibus ad impetrandum quod nobis deest, et monitis seriis, ut quisque proficere et ad metam perfectionis contendere conetur, quàm hujusmodi disputationibus, etc."

Sed quicquid hac de re Augustinus aliis in scriptorum suorum locis senserit, vel eruditis sensisse videatur, nobis sententia quinque Episcoporum Africanorum, (qui in Concilio Milevitano præcipui proculdubio fuerunt, et è quibus unus, ut sæpe jam dictum fuit, Augustinus ipse,) in epistolâ illâ ad Innocentium Papam, crebro jam laudatâ, maximè probatur, "errare sed errorem humanum, et falli sed tolerabiliter, quia etsi non invenitur homo in hac vitâ sine peccato, id tamen dicunt posse fieri per adjutorium gratiæ et Spiritûs Dei, etc." quæ illorum sunt verba; hæc enim communior fuit Patrum sententia, et pro quâ nonnulla etiam ex variis Augustini scriptis citari possent: nihil enim certi habebat sanctissimus ille pater, quod hac de re in contrarium pronunciare posset, aut auderet; unde nec mirum est, aliqua etiam in speciem saltem pugnantia in illius scriptis dicta inveniri, sed quia hoc abundè ab aliis viris doctissimis ut supra dixi præstitum est, nos hoc labore supersedentes pergimus.

[b] sess. 6. can. 23.

6. Fatentur etiam, ut supra dixi, ipsi Tridentini Patres Concilii[b], "Neminem justificatum posse in totâ vitâ peccata omnia etiam venalia vitare, nisi ex speciali Dei privilegio, quemadmodum," inquiunt, "de Beatâ Virgine tenet Ecclesia." Sed quod hodie Romanenses communi consensu tenent, Beatam Virginem ex speciali Dei privilegio ab omni actuali peccato semper immunem fuisse (nam de immunitate ab originali peccato jamdiu acriter belligerârunt hodieque etiam belligerant multi magni nominis

and ;[a] "I do not object to this opinion of S. Augustine, but I contend not about the matter at all ; for I think that our time will be more happily and usefully spent in prayers to obtain what is wanting in us, and in serious exhortations that each one endeavour to make progress and strive towards the goal of perfection, than in such disputations as these, &c."

But whatever S. Augustine may have thought on this subject in other passages of his writings, or may seem to the learned to have thought, yet the opinion of the five African Bishops, (who were no doubt the leading men in the Council of Milevis, and of whom as we have already often said S. Augustine himself was one,) in that already often cited epistle to Pope Innocent, is most approved of by us, viz. that "they err, but with a human error, that they are deceived, but in a bearable manner, because though in this life no man is found without sin, yet they say that it is possible through the aid of grace and of the Spirit of God, which are their very words ; for this was the more common opinion of the Fathers, and in favour of which some passages may be cited from various writings of even S. Augustine : for that most holy Father had no certainty on this subject, which he was able or ventured to pronounce to the contrary ; whence it is not wonderful that some assertions, at least seemingly contrary to each other, are found in his writings ; but because this task has been, as I have said above, abundantly performed by others, very learned men, we will proceed, dispensing with this labour.

The Fathers of the Council of Trent themselves allow, as I have said above, [b] "that no justified person can through his whole life avoid all, even venial, sins, unless from the special privilege of God, as," say they, "the Church holds concerning the Blessed Virgin." But as to what Romanists now hold with common consent, that the Blessed Virgin was by the special privilege of God always exempt from all actual sin (for about her immunity from original sin many men of great name of the Roman party have for long strenuously fought, and

viri Romanæ partis, ut omnibus constat; legatur inter alia, Legatio Philippi 3. et 4. Regum Hispaniarum ad Paulum 5. et Gregorium 15. de definiendâ controversiâ immaculatæ conceptionis Beatæ Virginis, etc. nuper excusa Antverpiæ * in folio, cujus summam legere est in A. Kesleri Theologi Lutherani Resp. de Bello Ubiquistitico ad Laur. Forerum Jesuitam etc.: nec tamen sententia aliqua definitiva super hac controversiâ ad hoc bellum finiendum, à Pontifice Romano, etiam instantissimè solicitato, unquam obtineri potuit.) utut Veterum quosdam idem sensisse negari non potest, plurimi tamen eorum aliter senserunt. Hieronymus [a] et P. Orosius, [b] nulli mortalium hanc sanctitatis perfectionem absque omni peccato semper vivendi convenisse, præterquam Christo, disertè affirmant; Chrysostomus; [c] Origenes; [d] Scriptor Quæst. Veteris et Novi Testamenti inter opera Augustini; [e] Theophylactus; [f] Euthymius, [g] aliique: vide Maldonatum [h] ad verba suprà citata, 'Et tuam ipsius animam, etc.' et [i] ad verba, 'Quid mihi et tibi est, mulier? nondum venit hora mea,' ubi inquit; "Inter veteres auctores paucos admodum invenio, qui non aut apertè dicant aut obscurè significent, aliquam culpam aut errorem certè fuisse, quòd Filium ad faciendum miraculum incitaverit, si non ob aliud, certè quia intempestivè et ante tempus id fecit, etc." Vide Chamierum, [k] ubi singularem illius moderationem hac in re non possum non laudare; "Probabitur," inquit, "Virginem peccasse aliquando, è Scripturis, iisque non nostro arbitrio interpretatis, sed veterum Patrum observationibus illustratis, ut constet antequam etc., liberiores fuisse Christianorum sententias in censendâ Virgine, neque persuasum, impium esse, qui nonnihil nævorum in eâ, ut in formosissimo corpore, observaret quod etc. jam Papistarum pars maxima induxit in animum; Id autem eò fiet illustrius, quo

* [p. 144]
[a] [ep. 43] contra Pelag. ad Ctesiphontem [t. 4 p. 2 p. 479 § Soletis et hoc dicere: Numquid præcepit mihi; cf. p. 475 et Dial. c. Pelag. l. i. t. 4 p. 2 p. 188]
[b] Apolog. de L[ibertate] A[rbitrii] § 17 Bib. Pat. Gallandi. t. 9 p. 162]
in Ps. [13 *al.*] 14 [v. 13 § 4 t. 5 *spurium* p. 562 B.] ad verba "Non est qui faciat bonum etc." et in cap. 2 Joan. hom. 21 [§ 2, 3 t. 8 p. 122, 3]
[d] hom. 17 in Lucam [circa medium] ad verba "Et tuam ipsius animam pertransibit gladius" [Lucæ 2. 35]
[e] [inter opera Aug.] q. 73 [t. i. app. p. 72 D.]
[f] [in c. 12 Matth. et in c. 2 Lucæ]
[g] [in c. 2 Joan. v. 4. t. 3 p. 71, 73]
[h] in cap. 2 Lucæ [v. 35.]
[i] in cap. 2 Joan. v. 4.
[k] [Panstrat. Cathol.] tomi 3 de Peccato Orig. lib. 5. cap. 13. n. 2.

even yet fight, as is known to all; read amongst other works, the Legatio Philippi 3 et 4 Hispaniarum regum ad Paulum 5 et Gregorium 15 de finienda controversia immaculatæ conceptionis Beatæ Virginis, &c., lately printed at Antwerp, in folio; an analysis of which may be read in A. Kesler, a Lutheran Divine's Responsio de Bello Ubiquistitico ad Laurentium Forerum Jesuitam &c. Nevertheless no definitive sentence on this point to put an end to the conflict could ever be obtained from the Roman Pontiff, though he was most pressingly solicited.) although it cannot be denied, that some of the Ancients so thought, yet most of them thought otherwise. S. Jerome [a] and Paulus Orosius [b] expressly affirm that this perfection of holiness, [viz] to live always without any sin, belongs to no mortal, save Christ: S. Chrysostom; [c] Origen; [d] the writer of the Quæstiones Veteris et Novi Testamenti among the works of S. Augustine [e]; Theophylact; [f] Euthymius, [g] and others; see Maldonatus [h] on the above cited words, "And a sword shall pass through, &c." and [i] on the words, "What have I to do with thee, woman, My hour is not yet come;" where he says; "Among the ancient authors I find very few who do not either openly say or obscurely signify, that she committed a fault, or certainly an error, in inciting her Son to work a miracle, if for no other reason, certainly because she did it unseasonably and before the proper time." see Chamier, [k] where I cannot but praise his remarkable moderation on this matter; "That the Virgin sometimes sinned," he says, "will be proved from the Scriptures, and from them not as interpreted by our own pleasure, but as explained by the observations of the ancient Fathers, so that it will be evident that before &c., . . . the opinions of Christians in estimating the Virgin were more free, and that they were not persuaded, that he is impious who observes in her some blemishes as in a most beautiful body, as . . . the greater part of the Papists now have come to think: and this will become the more clear, in that it will be seen that in some

certius erit, in quibusdam nos Virgini esse æquiores quàm Veterum nonnullos, qui ejus peccatis imputârunt nonnulla, in quibus nos non habent assentientes, etc." lege totum caput diligenter. Dicit quidem Augustinus;[a] "Exceptâ Sanctâ Virgine Mariâ, de quâ propter honorem Domini nullam prorsus, cùm de peccatis agitur, haberi volo quæstionem; etc." sed nihil certius quàm de solis peccatis actualibus[b] ibi loqui Augustinum, ut omnes loci circumstantiæ ostendunt; et de immunitate ab his loquitur tantùm dubitanter, et more suo, sanctissimus pater, * nihil in alterutram partem definiens: vide Dominicum à Soto;[c] "Neque tamen," inquit, "affirmans," Beatam Virginem à peccatis omnibus actualibus immunem fuisse, "sed nolens facere de illâ mentionem, propter honorem Domini. etc." Sed Romanenses hodie ab Augustini modestiâ longè recesserunt, qui tanquam certissimam veritatem hoc asserunt, et Conciliaribus canonibus inserunt, ut jam vidimus. Piè certè credimus, Beatam Virginem ab omni peccato actuali graviori immunem fuisse, in pauciora etiam venialia, quàm quisquam alius sanctorum incidisse: sed absque ullo certo et perspicuo Scripturæ fundamento, et constanti veteris Ecclesiæ consensu, eam ob omni omnino peccato actuali liberare non audemus: Immò plus satis audacem esse Romanam Ecclesiam affirmamus, quæ hodie id ut certum et de fide statuit, credique imperat.

[a] tom. 7 [t. 10 p. 144 G] lib. de Natura et Gratia cap. 36 [§ 42]
[b] [vide G. Vossii Hist. Pelag. l. 5 part. 1 antith. 2 § Nihil ergo apertius p. 479.]
* [p. 145.]
[c] de Natura et Gratia lib. 3 cap. 4 p. 209 [p. 191 col. 1.]

7. Contendit quidem, ut suprà innui, multis argumentis A. Vega,[d] posse justos, per Dei gratiam, per totam vitam omnia peccata venialia vitare, non tantùm singula seu divisivè, sed etiam collectivè; "intelligit autem per gratiam, communem, sine speciali privilegio," ut recte Suarez observat, illius mentem explicans, "alias," inquit, "frustra laboraret, etc.[e]" Sed hæc illius sententia, ut de Scripturâ et Patribus nihil nunc

[d] [de justificat.] lib. 11 cap. 21.
[e] de Gratia lib. 9 cap. 8 n. 13.

things we are more favourable to the Virgin than some of the Ancients, who have accounted some of her acts to be sins, in which we agree not with them." read diligently the whole chapter. S. Augustine indeed says;[a] "Excepting the holy virgin Mary, about whom, on account of the honour of our Lord, I wish no questioning whatever to be made when treating about sins; &c." But nothing is more certain, than that S. Augustine there speaks only of actual sins,[b] as the whole context of the passage shows; and about the immunity from these, this most holy Father speaks merely doubtfully and after his wont, defining nothing in favour of either side; see Dominicus à Soto;[c] "But yet not affirming," he says, that the Blessed Virgin was exempt from all actual sins, "but being unwilling to mention her on account of the honour of our Lord." But Romanists now have far departed from the moderation of S. Augustine, inasmuch as they assert this as a most certain truth, and insert it in the Canons of Councils, as we have already seen. That the Blessed Virgin was exempt from every heinous actual sin, and also that she fell into fewer venial sins than any other of the saints, we certainly piously believe; but we dare not free her from all actual sin whatever, since we have neither any certain and clear warrant of Scripture, nor the concurrent consent of the Early Church: nay we affirm that the Roman Church is too bold in that she now decides it, and orders it to be believed, as being certain and of faith.

7. A. Vega indeed, as I have remarked above, contends with many arguments,[d] that the just can through God's grace avoid for their whole life all venial sins not only each or divisively but also collectively; "but by 'grace' he means the ordinary grace without a special privilege," as Suarez rightly observes, when explaining his meaning, "for otherwise," as he says, "he would have been labouring in vain &c."[e] But this opinion of his is disapproved of (to say nothing now of Scripture and the Fathers) by

dicam, plerisque Romanensium improbatur, cum definitione etiam Concilii Tridentini suprà dictâ, iisdem non satis congruere videtur, quicquid ille contrà sudet;[b] vide Suarez;[c] audi et Vegam ipsum;[d] "Quoniam autem hoc novum et durum plerisque videbitur, sicut et mihi sæpe visum est, adnitar etc."

[b] c. ult. illius libri [lib. 14 c. 25.]
[c] quo supra.
[d] [l. 14.] c. 21. [p. 652.]

8. Immò communiter sentiunt Romanenses, nullum sanctorum vitare posse omnia venialia peccata per longum vitæ tempus; Suarez;[e] "Ex quibus," inquit, "colligitur, neminem vitasse seu vitare posse omnia venialia peccata per longum tempus, etiamsi non sit totius vitæ. Hoc," inquit, "non est tam certum, sicut de toto tempore vitæ, etc. nihilominus tamen hæc illatio est communiter recepta, et mihi videtur consequenti ratione omnino tenenda, etc." Sed alias incertas et temerarias, immo periculosas et perniciosas, de temporis morâ longiori vel breviori (quoad actualem omnis omnino peccati vitationem, vel etiam vitandi potentiam) scholarum * quæstiones et decisiones missas facio; et quisquis cum timore et tremore salutem suam operari satagit, idem facito.

[e] quo supra [de gratia lib. 9 cap. 8] n. 26.

* [p. 146.]

9. Sed cùm nemo sanctorum nec tota vitâ, neque etiam longo vitæ tempore, peccata omnia et singula, etiam venialia, vitare possit, ut jam dictum est, perperam Bellarminus et cum eo alii Romanensium multi, legem Dei κατ' ἀκρίβειαν, quasi simpliciter atque absolutè, hîc servari posse contendunt, eò quòd "peccata venialia sine quibus non vivimus, non sunt peccata simpliciter," ut inquit Bellarminus,[f] "sed imperfectè et secundum quid, neque sunt contra legem sed præter legem, ut S. Thomas rectè docet,[g] etc." Sed sententia hæc omnino à vero dissentanea est; Peccata enim venialia vel omnino non sunt peccata, vel certè legi Dei contraria sunt, 'omne enim peccatum est ἀνομία, vel legis transgressio,[h] neque enim intelligi quidem peccatum

[f] lib. hujus [4ti] c. 14 sect. Solida igitur responsio etc.
[g] [1a 2æ qu. 88 art. 1.]
[h] 1 Ep Joan. c. 3. v. 4.

most Romanists, and also seems to them not sufficiently to agree with the above-mentioned definition of the Council of Trent, however much he labours to show the contrary;[b] see Suarez:[c] hear even Vega himself;[d] "But since to most persons this will appear to be new and harsh, as it has often seemed even to myself, I will endeavour &c."

8. Nay Romanists in general think, that none of the saints can avoid all venial sins for a long period of life. Suarez;[e] "From whence," he says, "it is gathered, that no one has avoided, or can avoid, all venial sins for any length of time, even though it be not his whole life. This," he says, "is not so certain as of the whole period of life; . . . nevertheless, this inference is commonly received, and it seems to me that it ought by all means to be held as a legitimate consequence." But I set aside other uncertain and rash, nay dangerous and hurtful questions and decisions of the schools about the longer or shorter period of time in the matter of the actual avoiding, or even the power of avoiding, all sin whatever, and let every one who gives diligence to work out his salvation with fear and trembling, do so likewise.

9. But since none of the saints can avoid each and every sin, even those which are venial, either for his whole life, or even for a long period of his life, as has been already said, wrongly do Bellarmine, and with him many other Romanists contend, that the law of God in its rigour, can be kept here simply and perfectly, as it were, forasmuch as 'the venial sins, without which we live not, are not sins simply," as Bellarmine says,[f] "but imperfectly, and after a certain relation, and are not contrary to the law, but beside the law, as S. Thomas Aquinas[g] rightly teaches." But this opinion is altogether contrary to truth, for venial sins are either not sins at all, or are certainly contrary to the law of God, for "All sin is a transgression of the law,"[h] for we cannot conceive a sin which

potest, quod non sit alicujus legis violatio: "Peccatum est dictum vel factum vel concupitum contra legem Dei;[a]" "Omne peccatum contra mandatum Dei præsumitur:[b]" inter ipsos etiam Romanenses idem censet Vega[c] (confitente ipso Bellarmino);[d] "Distinguunt," inquit, "et alii" (intelligit autem "Thomam[e] et sectatores ipsius," ut in margine notat) "peccata venialia à mortalibus, quòd hæc contra mandata sint, illa verò leves quædam culpæ duntaxat, præter ipsa commissæ, etc. verùm hanc sententiam permulti scholastici impugnant, et contra mandata illa esse affirmant, eorumque sententia communior nunc videtur in scholis. etc." Vide et propositionem primam, quam paulò infrà ponit; "Et decet ubique ut nostros sermones et Scripturis et sanctorum Patrum verbis attemperemus, etc." quæ apud authorem ipsum lege, quibus tamen paulò post subjungit quædam animadversione digna. Vasquez;[f] Estius[g] fusè probat tum ratione tum authoritate, venialia peccata esse contra legem Dei. Immo Joh. Baptista Desbois, Bellarmini breviator,[h] hanc Bellarmini distinctionem non probavit: vide marginem ubi ad illa verba, "Et si dicantur peccata, venialia scilicet, contra legem, etc." hæc habet; "Si enim verè peccata sunt, quomodo non contra * legem aliquam, cùm peccatum sit prævaricatio legis?" et in contextu, "Nam sive veniale peccatum sit supra legem" (scribendum fuit, 'præter legem') "sive contra, nusquam justus dum venialiter peccat, legem dicetur implere, etc." Aliis nunc citandis supersedeo, exactior enim huius rei consideratio alterius est loci. Loquendo igitur de absolutâ legis etiam secundum illius rigorem impletione, non sunt duæ diversæ quæstiones, (ut affirmat Bellarminus)[i] 'utrum præcepta servari possint,' et, 'utrum possit homo vivere absque peccato,' sed una eademque, etc. Neque unquam aliter sensit Augustinus in omnibus

[a] August. contra Faustum lib. 22 cap. 27. [t. 8. p. 378]
[b] Bernard. de præcepto et dispensatione c. 11. [§ 25 t. 1. p. 510 F.]
[c] [de justif.] lib. 14. cap. 13.
[d] ubi sup. [lib. 4. cap. 14.] sect. Respondeo [: Ab hoc argumento.]
[e] 1a 2æ q. 88 art. 1 [§ Ad primum ergo dicendum.] et 2.
[f] In 1am 2æ Disp. 212 c. 2 n. 15 [vide quoque t. i disp. 143 c. 3.]
[g] in 2 Sent. dist. 35 sect. 2.
[h] cap. 14 hujus libri [4ti.]
* [p. 147.]
[i] c. 12 sect. At Kemnitius, etc.

is not the violation of some law; for "A sin is any deed or word or desire contrary to the law of God:[a]" "All sin is committed against the commandment of God:[b]" among the Romanists themselves, Vega thinks the same, as Bellarmine himself[d] admits; "Others also," he says,[c] (meaning thereby "S. Thomas[e] and his followers," as he notes in the margin) "distinguish venial sins from mortal, in that the latter are contrary to the commandments, but the former are light faults, merely committed beside these commandments &c. But very many of the schoolmen oppose this opinion, and affirm that they are contrary to the commandments, and their opinion seems now the more common in the schools." See also the first proposition which he lays down a little afterwards; "And it befits us always to bring our discourses into harmony with Scripture and the words of the holy Fathers &c." which read in the author himself; to this however he presently subjoins some things which are worthy of censure. Vasquez;[f] Estius[g] proves at great length, both by reason and by authority, that venial sins are contrary to the law of God. Nay John Baptista Desbois, the abbreviator of Bellarmine,[h] has not approved of this distinction of Bellarmine; see the margin, where on these words, "And if sins (namely venial ones) be said to be contrary to the law," he thus comments, "For if they are truly sins, how are they not contrary to some law, since sin is a breaking of the law?" and in the text, "For whether a venial sin be above the law," (he ought to have said, 'beside the law') "or whether it be against the law, the just, while he sins venially, can never be said to fulfil the law &c." I deem it unnecessary at present to cite others, for a more exact consideration of this matter belongs to another place. In speaking therefore of the absolute fulfilment of the law, even according to its rigour, these are not two questions, as Bellarmine[i] affirms, 'Whether the precepts can be kept,' and, 'Whether a man can live without sin,' but one and the same. Nor has S. Augustine ever taught otherwise in any of his treatises against

suis contra Pelag[ianos] scriptis, ut neminem in iisdem versatum latere potest.

10. Legem tamen consideratam non rigidè, sed κατ' ἐπιείκειαν, seu pro modulo nostro et viribus, quas in hac vitâ habemus, κατὰ μέτρον δωρεᾶς τοῦ Χριστοῦ, ut inquit Apostolus,[a] atque quoad eum legis præstationis gradum, quem Deus fœdere Evangelico à nobis præcisè requirit, ut promissæ remissionis peccatorum et salutis æternæ participes fiamus, impleri posse, negari non potest, neque etiam debet.

11. Quicquid enim Deus alias juxta rigorem à nobis postulare potest, tamen ὁ πατὴρ τῶν οἰκτιρμῶν[b] in Christo 'fœdere gratiæ nihil postulat nisi secundum ἐπιείκειαν et vires quas dedit, postulato semper proportionatas.'[c] Neque enim "adeo præcisè nobiscum agere vult, ut damnare velit, si vel in minimum delictum aliquod incidamus, vel non in summo perfectionis gradu Deum amemus, sed pro paternâ suâ bonitate et indulgentiâ, omnia infirmitatis delicta condonare paratus est, et crimina etiam gravia, si modo seria pœnitentia, et propositum studiumque ea vitandi non leve, non desultorium, non inaccuratum, sed quale Deo ipsi probatur, interveniat," ut recte Remonstrantes.[d] Hoc totum quantum est, gratiæ Christi acceptum referimus.

12. Hoc clarissimè docent Scripturæ; '[e] Jugum meum suave est, et onus meum leve;' * "[f] Hæc est charitas Dei ut mandata ejus servemus, et gravia non sunt;" Lucæ 1. 6. et alia innumera Scripturæ loca, quæ non tantùm de potentiâ, sed etiam de actu legem, modo prædicto, præstandi loquuntur.

13. De Patrum sententiâ dubitari non potest, qui Deum justum et bonum, simpliciter impossibilia nobis præcipisse sub pœnâ damnationis æternæ, constanter negant; singulorum testimonia hîc congerere ut brevitati consulamus, et quia res ipsa omnibus qui in Patrum scriptis non

[a] c. 4 ad Eph. [v. 7.]

[b] [2 ep. ad Cor. c. 1 v. 3.]

[c] [vide J. Arminii Declarat. sententiæ suæ: Opp. p. 186.]

[d] Apol. cap. 17 pag. 158 [facie altera.]

[e] c. 11 Matth. v. 30.

[f] 1 ep. Joan. c. 5 v. 3.

* [p. 148.]

the Pelagians, as no one who is acquainted with these works can be ignorant of.

10. But it neither can nor ought to be denied that the law, considered not rigidly, but according to mercy, or according to our measure and the powers which we have in this life, ('according to the measure of the gift of Christ', as the Apostle says,[a]) and according to that degree of performance of the law which God by the Gospel covenant rigorously exacts from us in order to our becoming partakers of the promised forgiveness of sins and eternal salvation, can be fulfilled.

11. For, whatever God can otherwise require from us according to rigour, yet 'the Father of mercies[b]' in Christ by the covenant of grace requires nothing but according to clemency and the powers which He has given, always proportional to His requirement.[c] For "He wills not to deal with us so strictly, as to will to damn us if we fall into some even very trifling fault, or do not love God in the highest degree of perfection, but is ready of His fatherly goodness and indulgence to pardon all faults of infirmity and even heinous crimes, if only there intervene sincere penitence, and an intention and endeavour to avoid them, not a light, not a desultory, not an wavering endeavour, but such as is approved of by God Himself," as the Remonstrants rightly say.[d] The whole of this, however much it is, we refer to the grace of Christ that we receive it.

12. This the Scriptures most clearly teach; 'My yoke is easy, and My burden is light;[e]' 'This is the love of God, that we keep His commandments, and they are not grievous:[f]' S. Luke c. i. v. 6, and numberless other passages of Scripture, which speak not only of the power to fulfil the law, but also of its actual fulfilment in the aforesaid manner.

13. The opinion of the Fathers cannot be doubted, for they constantly deny that God, the just and good, has enjoined upon us things simply impossible under penalty of eternal damnation; we cannot here bring together the testimonies of each, because we study brevity, and the thing is most certain and most clear to all who are not

sunt planè hospites, certissima et clarissima est, non libet: nos etiam hoc labore levârunt plurimi alii viri doctissimi, non tantùm Romanæ partis, sed etiam Protestantes; inter alios Gerhar. Vossius;[a] qui etiam quod Bernardus,[c] atque ante Bernardum Augustinus etiam ipse, dixit,[d] 'Deum impossibilia plene præstitu in hac vitâ præcepisse,' cum eo quod reliqui Patres, atque ipse imprimis Augustinus, contrà affirmant, 'Posse per gratiam legem hîc impleri,' haud difficulter conciliari posse ostendit[b] "duplici legis, duplici item virium nostrarum consideratione adhibitâ." Nota tamen obiter, Lector studiose, in hac Antithesi,[f] sermonem illum[e] qui ut Augustini citatur, et quo Hieronymi sententia,[g] 'mandata Dei non à singulis, sed ab omnibus tantùm in communi servari posse,' ut blasphema et execrabilis damnatur, Augustini non esse, ut putavit Vossius cum aliis, sed libellum quendam Pelagii, ut observat J. Usserius in Gotteschalci Historiâ nuper editâ[h].

14. Pro communi Patrum sententiâ accipe verba Concilii secundi Arausicani[i]; "Hoc etiam secundum fidem Catholicam credimus, quòd acceptâ per baptismum gratiâ, omnes baptizati, Christo auxiliante et cooperante, quæ ad salutem pertinent, possint et debeant, si fideliter laborare voluerint, adimplere;" ubi adimpletionem intellige non rigidam et exactam, ut sæpius monui, sed pro modo justitiæ quæ huic competit vitæ, ut loquitur Augustinus[k]. Appellant alii, nec incommodè, perfectionem partium, quæ statui viæ congruit, et imperfecta quædam perfectio est, (ut loquitur * Hieronymus[l]; "Hæc est hominis vera sapientia, imperfectum esse se nosse; atque, ut ita loquar, cunctorum in carne justorum imperfecta perfectio est.") alteram autem quæ post hanc vitam erit, perfectionem graduum.

[a] Hist. [de controversiis] Pelag. lib. 5 parte 1 antith. 6.
[b] [p. 502.]
[c] serm. 2 in vigilia natalis Domini [§ 4 Propterea enim mandata sua t. 1. 759 B.] et super Cantica serm. 50 [§ 2 Cujus initium quidem p. 1438 c.]
[d] lib. de Sp. et Lit. cap. 36 [§ 64 p. 123 c.] Hoc in illa vita implebimus, cùm etc. Et, de Actis cum Felice Manich. lib. 2 cap. 11 [t. 8 p. 493] Data est enim Lex superbis hominibus. etc.
[e] [sermo] 191 de tempore [nunc *app.* serm. 236.]
[f] p. 487 circ. fin. [p. 500 f. ed. 2a]
[g] advers. Pelag. lib. 1 [p 497 m. 499 m.]
[h] cap. 1 [f] p.13 [Works t. 4 p. 13.]
* [p. 149.]
[i] can. ult. [can. 25.]
[k] lib. de Spiritu et littera cap. 36 [§ 65 init.]
[l] lib. 1 adv. Pelag. [t. 4. p.2. p.492.]

entire strangers to the writings of the Fathers; besides we have been eased of this labour by very many most learned men, not only of the Roman party, but also Protestants: amongst others Gerhard Vossius,[a] who also shows[b] that what S. Bernard,[c] and before S. Bernard even S. Augustine himself[d] has said, [viz.] That God has enjoined things impossible to be fully performed in this life, may without difficulty be reconciled with what the other Fathers, and especially S. Augustine himself, affirm to the contrary, that through grace the law may be here fulfilled, by applying "a double consideration of the law, and also a double consideration of our powers." But remark, reader, in passing that the sermon[e] which is cited in this Antithesis[f] as being S. Augustine's, and in which S. Jerome's opinion,[g] that God's commandments cannot be kept by each individual, but only by all in common, is condemned as blasphemous and execrable, is not by S. Augustine, as Vossius and others thought, but is a tract of Pelagius, as J. Usher observes in his lately published Gotteschalci Historia.[h]

14. For the common opinion of the Fathers take the words of the second Council of Orange;[i] "This also we believe according to the Catholic faith, that by the grace received in baptism all the baptized, if they be willing to labour faithfully, both can and are bound to fulfil the things which pertain to salvation, Christ aiding and cooperating with them." Where you are to understand, as I have often remarked, not a rigid and exact fulfilment, but one which is according to the measure of justice which is compatible with this life, as S. Augustine says.[k] Some term it, and not incorrectly, the perfection of parts, which is suitable to the state of pilgrimage, and is a sort of imperfect perfection (as S. Jerome[l] says, "This is man's true wisdom, to know that he is imperfect, and the perfection of all the just while in the flesh is, so to speak, imperfect;") while the other, which will be after this life, they call the perfection of degrees.

15. Ratione etiam idem efficacissimè probatur: hoc ipso enim potissimum lex seu Vetus Testamentum ab Evangelio seu Novo Testamento discriminatur, quòd lex venerit sola, rigidè imperans et exigens, Evangelium autem non solum, sed cum gratiâ, ac proinde juvans et vires subministrans idoneas ac sufficientes pro statu viæ, ad officia quæcunque illo præscripta exequenda; vide Ezech. 36. v. 26. 27. Jer. 31. 33. Heb. 8.[a] Joh. 1. 17. atque alia plurima: vide Augustinum compluribus in locis, sed præcipuè toto libro de Spiritu et Literâ.[b] Immò in hoc consentiunt Theologi omnes, cùm veteres tum recentiores, qui rectè quæ dicunt expendunt, Evangelium sive legem gratiæ, nihil supra vires quæ à Christo conceduntur, tanquam ad salutem æternam assequendam simpliciter necessarium exigere. Et negare, perfectè hominem legem Dei sic consideratam implere posse, secundum vires quas accepit, contradictionem planè implicat. Hoc enim quid aliud est quàm negare hominem posse, quod tamen posse affirmatur, sive non posse pro posse.

[a] [v. 6, 10, 12.]

[b] [t. 10. p. 85.]

CAPUT IV.

In quo doctrina capite præcedenti tradita, fusius ex variorum Protestantium aliorumque scriptis confirmatur.

1. IDEM docent multi Protestantes doctissimi, aliique viri moderatissimi.

Ger. Vossius, sæpe jam nobis antè laudatus;[c] "Patres," inquit, (Augustinus scilicet et alii Africani) "qui aiunt, posse aliquem eò usque pervenire, ut servet totam legem, Deumque ex totâ animâ et omnibus viribus diligat; hi considerant legem non rigidè sed [d] κατ' ἐπιείκειαν, pro viribus quas habemus in hac vitâ, etc. Hoc

[c] Hist. [de controv.] Pelag. lib. 5 parte 1. antithesi 5 pag. 482 [p. 495 ed. 2a]

[d] [p. 150]

15. The same thing is most effectually proved by reason also, for it is most especially in this that the Law or Old Testament is distinguished from the Gospel or New Testament, in that the Law came alone, rigidly commanding and exacting; but the Gospel, not alone, but with grace, and therefore aiding and ministering strength proper and sufficient for the state of pilgrimage, to fulfil all the duties prescribed by it: see Ezech. c. 36, v. 26, 27, Jer. 31, 33, Heb. 8,[a] S. John 1, 17, and very many other passages. See S. Augustine in very many passages, but especially in the whole of the book de Spiritu et Litera.[b] Nay, in this agree all Divines who rightly consider what they say, as well ancients as moderns, that the Gospel or law of grace exacts nothing as simply necessary to obtain eternal salvation above the strength which is granted by Christ: and it evidently implies a contradiction, to deny that a man can according to the strength which he has received, perfectly fulfil the law of God thus considered; for what else is this than to deny that a man is able to do what he is nevertheless affirmed to be able to do, or that he is not able according to his ability.

CHAP. IV.

The doctrine laid down in the foregoing chapter more fully confirmed from the writings of various Protestants and others.

1. MANY most learned Protestants and other most moderate men teach the same thing.

Gerhard J. Vossius, whom we have already often quoted;[c] "Those" Fathers, (S. Augustine and the other Africans,) he says, "who say, that a man may attain to keeping the whole law and loving God with all his soul and all his strength, consider the law not rigidly, but according to clemency, according to the strength which we

pacto, ex omnibus viribus nostris possumus obedire Deo, quia manifesta esset ἀντιλογία, non posse nos aliquid pro viribus præstare. Vel etiam, cùm sine peccato eos vivere dicunt, illud solùm peccati nomine intelligunt, quod vulgi judicio peccatum censetur; quomodo sine peccato vivunt, qui sine querelâ vivere dicuntur in Scripturis. At" Patres "qui contrà docent, nec sanctissimos longo tempore obedire posse legi divinæ, hi legem considerant κατ' ἀκρίβειαν, ut etiam in peccatorum veniat censum omnis concupiscentiæ titillatio, cum levi assensu, etc."

[a] in Declaratione [sententiæ suæ] etc. pag. extrema 320 [p. 186]

J. Arminius [a] ad quæstionem propositam, "An fideles sub gratiâ Novi Testamenti possint in hac vitâ legem Dei perfectè servare?" sic respondet; "Si Deus rigidè velit in summo perfectionis gradu legem suam observari, non posse hominem legem Dei perfectè præstare; si verò postulet secundum ἐπιείκειαν" tantùm, "et vires collatæ sunt proportionatæ postulato (quod dicendum est cùm Evangelico fœdere postulet,) posse perfectè servari;" atque in margine huic quæstioni hoc ex adverso opponit Anterotema, "An Deus à consortibus Novi Testamenti postulet, ne caro adversus spiritum concupiscat, tanquam officium gratiæ fœderis istius respondens, necne?"

[b] in [epistola ad Exterarum Ecclesiarum doctores] Resp. ad Epist. ministeriorum Walachrianorum p. 88, 89.

Remonstrantes; [b] "Credunt Remonstrantes, ab homine perfectè legem Dei et ad amussim præstari in hac vitâ non posse, nec quenquam mortalium præstitisse unquam; disquiri tamen patiuntur, An quam in Evangelico fœdere obedientiam exigit Deus, non secundum justitiæ suæ rigorem, sed secundum ἐπιείκειαν, eam non possit homo præstare, instructus sufficientibus à Spiritu Sancto viribus. In cujus problematis affirmativam partem, nonnulli nostrûm propendent, etc."

[c] in nupera sua Apologia cap. 11 pag. 130, 131 * [p. 151]

Iidem (Remonstrantes), [c] perfectionem istius præcepti, Diliges Deum toto corde, totâ animâ, etc. quatenus nobis fœdere gratiæ mandatur, *

have in this life. . . . In this supposition, we can obey God with all our strength, for it were an open contradiction to assert, that we could not perform a thing according to our strength. Or even when they say that some live without sin, they by the word sin, mean merely that which is deemed sin in the judgment of the vulgar, as those live without sin who are said in the Scriptures to live blamelessly. But those" Fathers "who on the contrary teach, that not even the most holy can obey the divine law through any long period, consider the law according to rigour, so that even every motion of concupiscence with slight assent is reckoned as sin, &c."

Jacobus Arminius [a] on the question proposed, 'Whether the faithful under the grace of the New Testament can in this life perfectly keep the law of God?' thus answers; "If God rigidly willeth His law to be observed in the highest degree of perfection, a man cannot perfectly fulfil the law of God; but if He require it according to clemency" merely, "and strength is conferred proportioned to the requirement, (which is always implied when He requires it under the Gospel covenant) it can be perfectly kept." And in the margin he opposes to this question, this counter-question, 'Whether does God require from those who are made partakers of the New Testament that the flesh do not lust against the spirit, as a duty answering to the grace of this covenant, or not?'

The Remonstrants; [b] "The Remonstrants believe that the law of God cannot be fulfilled perfectly and exactly by a man in this life, and that no one of mortals has ever performed it; but they allow it to be discussed, Whether a man who is endowed with sufficient strength from the Holy Ghost, cannot perform that obedience which in the Gospel covenant God exacts, not according to the rigour of His justice, but according to clemency; to the affirmative side of which problem some of our Divines incline."

The same Remonstrants [c] deny, that the perfection of that command, Thou shalt love the Lord thy God with all thy heart, with all thy soul, &c. is, in so far as it is

negant esse "perfectionem Arithmeticam sive † legalem, sive numeris et gradibus omnibus absolutam, quæ nævos, imperfectiones, imbecillitates omnes præcisè excludat; sed Ethicam, sive moralem" tantùm esse, "aut potius Evangelicam, quæ ex æquo et bono æstimatur, et quæ coram exacto Dei judicio stare non possit, si per exactum Dei judicium, rigidissimum judicium intelligatur; nam si judicium intelligatur, quod ad gratiosi fœderis regulam accuratè exactum est, quodque juxta eam Deus exigere ac ferre vult, tum," inquiunt, "alia ratio est, hoc enim judicium propriè exactum judicium non est. etc." et;[a] "Hac in re observatio præceptorum Evangelica differt à legali, quòd hæc plena, rigida et præcisa esse debeat, et, si unum modò interveniat peccatum, nec remissioni nec pœnitentiæ locus sit. Illa verò, ut plena, præcisa et rigida sit observatio, non requirat, dummodo adsit voluntas nihil unquam faciendi contra ullum legis seu præceptum seu interdictum, et in melius semper proficiendi. Si enim fiat, ut is in quo voluntas ista est, incidat in grave aliquod peccatum, interveniente pœnitentiâ, peccatum istud non imputatur à Deo, et præcedens mandatorum divinorum observatio, propter Christum habetur pro observatione quæ Deo accepta et grata est."[b]

J. Corvinus;[c] "Disertè," inquit, "dico,"[d] "'Me fateri, neminem esse, etiam ex iis qui maximè sunt regeniti, qui eâ perfectione legem Dei impleat, aut etiam implere possit, ut ex eâ secundum fœdus primum legale, vitam possit accipere:' tantummodo dico, regenitos per Spiritum Christi, vitam ita posse secundum legem instituere, ut ad eum obedientiæ gradum perveniant, quem Deus ab illis requirit, ut promissæ remissionis peccatorum fiant participes, etc."[e]

P. Baro[f] idem docet; verba brevitatis causâ omitto.

† [*Ed.* 2ª aut.]

[a] cap. 15 pag. 152 circa finem.

[b] vide etiam c. 17 pag. 157, 158.

[c] in Anti-Molinæo: [Petri Molinæi novi anatomici mala encheiresis, seu censura anatomes arminianismi] c. 34 [ad] sect. 8 [p. 568.]

[d] in Anti-Tileno scilicet: [Defensio [illegible] Jacobi Arminii de prædestinatione, etc. adversus Dan. Tilenum] pag. 492

[e] vide etiam [illegible] 577.]

[f] de præstantia divinæ legis lib. 1. cap. 13 pag. 37, 38.

enjoined on us by the covenant of grace, "a perfection which is Arithmetical or legal, or complete in all its numbers and degrees, and which wholly excludes all blemishes, imperfections, and weaknesses; but [affirm] that it is" merely "an Ethical or moral, or rather Evangelical perfection, which is estimated according to what is equitable and favourable, and which could not stand before the strict judgment of God, if by the strict judgment of God, an all-rigid judgment be meant; for if that judgment be meant which is made accurately exact according to the rule of the covenant of grace, and which God willeth to require and enact according to it, then," say they, "the case is different, because this judgment is properly not a strict judgment." and;[a] "In this matter the Evangelical observance of the commandments differs from the legal, in that the latter must be complete, strict, and entire, and if but one sin intervene, there is no place for forgiveness or penitence. But the former does not require the observance to be complete, entire, and strict, provided only there be the will never at any time to transgress any command or prohibition of the law, and to grow always better. For if it happen that he, in whom this will is, fall into some heinous sin, when penitence follows, this sin is not imputed by God, and the former keeping of the divine commands is on account of Christ reckoned for such a keeping as is acceptable and pleasing to God.[b]"

John Arnold Corvinus writes;[c] "I expressly say,[d] that 'I allow that, even of those who are most especially regenerate, there is no one who fulfils, or even can fulfil, the law of God with such a perfection that from it he can according to the first legal covenant receive life.' I only say, that those who are regenerate through the Spirit of Christ can so order their life according to the law, as to arrive at that degree of obedience which God requires from them in order to their becoming partakers of the promised forgiveness of sins."[e]

P. Baro[f] teaches the same; his words I omit from a desire of brevity.

R. Thomsonus; [a] "Sed, inquies, etiam peccatum omnino vitare jubemur, ergone possumus? Sane, lex hujusmodi perfectionem à nobis exigit: sed Evangelii doctrina conatu et bono proposito contenta est. Et tamen quis dubitat, hominem in * gratiâ posse se, τῆς ἄνωθεν προηγουμένης ῥοπῆς, ut loquitur Pelusiota,[b] ab omni graviore peccato et crimine abstinere? 'quamdiu' scilicet 'intentus est animus, quamdiu chorda nullo vitio laxatur in citharâ:' [c] et; [d] 'Sicut sine minutis peccatis nullus unquam aut fuit aut esse poterit, ita sine capitalibus criminibus, donante et auxiliante Deo, omnimodis esse possumus et debemus.'"

R. Fieldus [e] doctrinam Stapletoni super hac re [f] sequentibus propositionibus comprehensam approbat; propositiones dignæ sunt observatu, ideoque huc adscribere minimè piget.

"Prima; Renovati et justificati in Christo, gratiam Spiritûs Sancti accipiunt, quâ legem impleant:" quam propositionem Stapletonus fusè confirmat.[g]

"Secunda; Hæc tamen impletio legis non intelligitur necessariò et præcisè in omnibus mandatis legis, toto tempore et cursu justitiæ † humanæ, sed ille censetur implere legem, satisfacere legi, et in conspectu Dei justus habetur, qui voluntatem et affectum habens implendi universa legis præcepta, eatenus implet, quatenus humana fragilitas, in reliquiis naturæ corruptæ, per gratiam adjuta, implere in hac vitâ vel potest vel solet:" hanc propositionem egregiè confirmat [h] ex Scripturâ et Patribus.

Tertia [i]; "Omnimoda mandatorum impletio, etsi talis in hac vitâ ad veram justitiam non requiritur, ut omni prorsus peccato careat, tamen talis ac tanta est, ut gravibus illis et letiferis peccatis omnino carere possit, ac debeat, utcunque lenioribus illis et venialibus non careat:" hanc propositionem copiosè probat ibidem.

[a] in Diatriba sua etc. cap. 7 haud procul a fine [p. 40, 41]

* [p. 152.]

[b] [Ep. lib. 2. 242? aut lib. 4. 165 aut 218?]

[c] Hieron. lib. 3 adv. Pelag. [t. 4. 2. 531 f.]

[d] [Pseudo] Augustinus [*id est* Cæsarius Arelatensis] serm. 56 de tempore [*App.* serm. 141 § 1 tom. 5.]

[e] in append. ad lib. 3 de Ecclesiâ [on the Church] c. 11 de justificatione [on justification] pag. 297

[f] de justif. lib. 6.

[g] quo sup. c. 2

† [*Vid. Forbesii et Fieldi vitæ*]

[h] c. 3.

[i] [apud Staplet. quarta propositio] cap. 5.

R. Thomson;[a] "But, you will say, we are also ordered altogether to avoid sin, are we therefore able to do so? Certainly, the law exacts from us a perfection of this sort; but the doctrine of the Gospel is contented with the endeavour and good intention. And yet who doubts but that a man who is in the state of grace can, 'through the preventing aid derived from above,' as S. Isidore Pelusiote says,[b] withhold himself from every heinous sin and crime? to wit, 'as long as his mind is intent, as long as the string on the harp is not loosed by any fault.[c]' and;[d] 'As no one ever was or can be without small sins, so we every way can, and ought to be without capital crimes, through the free gift and help of God.'"

R. Field[e] approves of the doctrine of Stapleton[f] on this matter, contained in the following propositions: the propositions are worthy of note, and therefore I am not at all unwilling to subjoin them.

"I. Those that are renewed and justified in Christ receive the grace of the Holy Ghost whereby they may fulfil the law;" which proposition Stapleton confirms at great length.[g]

"II. But this fulfilment of the law is not meant necessarily and precisely in all the commandments of the law, through the whole time and course of human justice; but he is reckoned to fulfil the law, to satisfy the law, and is in the sight of God accounted just, who, having the will and desire to fulfil all the precepts of the law, does so in so far as human frailty in the remains of corrupted nature, either can or is wont to fulfil them in this life with the aid of divine grace;" this proposition he excellently confirms[h] from Scripture and the Fathers.

"III.[i] A fulfilment of the commandments in every respect, though for true justice in this life it is not required to be such as to be altogether devoid of every sin, yet it is such and so great, that it can and ought to be altogether devoid of heinous and deadly sins, although it is not devoid of lighter and venial ones." This proposition he there copiously proves.

a [apud Stapl. quinta propositio]

"Quarta [a]; Justitia hujus vitæ evangelica, etsi non careat omni prorsus peccato, ideoque ex hac parte perfecta non sit, tamen suo modo perfecta est, quia id semper agit, ut careat peccato, proficiendo de die in diem;" lege obsecro diligenter c. 6. quo idem uberrimè confirmatur.

b [apud Staplet. septima propositio]

* [p. 153.]

"Quinta [b]; Justitia bonorum operum in fide, est vera coram Deo justitia, utcunque mixta peccatis et imperfecta, tum quoad universa mandata implenda, tum quoad modum implendi; * verèque et plenè legi Dei satisfacit, non solùm quia quàm proximè accedit ad plenam et perfectam justitiam, aut quia gravioribus saltem criminibus caret, aut etiam quia id agit proficiendo de die in diem, ut omni prorsus peccato careat, et plenè satisfaciat; sed adhuc præterea, quia quicquid deest ad plenam et perfectam adimpletionem, mandata prætermittendo et frequenter venialiter peccando, sive propter imperfectionem in modo et ratione implendi, id totum Christi misericordia et gratia indulget atque ignoscit, facitque indulgendo, ut perinde simus coram Deo justi, ac si universa ad amussim mandata, eademque perfectissimè fecissemus: hæc propositio," inquit Stapletonus,[c] "ut est cognitu dignissima, et consolatione plenissima, ita ab adversariis hodie non negatur quidem, sed perperam tamen intellecta etc."

c cap. 8.

Hanc, inquam, doctrinam Stapletoni prædictis propositionibus expressam, affirmat Fieldus, neminem Protestantium improbare posse, etc. Conqueritur quidem ibidem de fraudibus quibusdam à Stapletono eodem capite Protestantibus impactis circa hanc propositionem, sed quia ad præsentem controversiam non pertinent, de quibusdam etiam eorum suprà abundè dictum, nunc silentio præterimus.

Thomas Mortonus [d] hac de re agens, [e] propositionem illam secundam Stapletoni suprà memoratam laudat, et [f] in quæstione expediendâ,

d in appellatione Protest. [Catholike Appeale for Protestants] lib. 5. cap. 12.

e sec. 3. [n. 9.]

f sec. 4. [n. 11.]

"IV.[a] The Gospel justice of this life though it is not altogether devoid of all sin, and therefore is not perfect in this respect, yet it is perfect after its own manner, in that it continually endeavoureth to be free from all sin, by making advances from day to day." Read diligently I pray you chapter 6, in which this is most fully confirmed.

"V.[b] The justice of good works done in faith is, before God, true justice, although it is mixed with sins and is imperfect, both with reference to the fulfilment of all the commandments, as also with reference to the mode of fulfilment of each; and it truly and fully satisfies the law of God, not alone because it comes very close to full and perfect justice, nor because it is devoid of the more heinous crimes at least, nor even because it strives by making advances from day to day to be altogether devoid of all sin, and to satisfy the law fully; but besides all these, because Christ's grace and mercy altogether pardons and forgives whatever" is wanting "to the full and perfect fulfilment of the law, either by omitting things commanded and often sinning venially, or through the imperfectness of the manner and rate of our fulfilment, and by forgiving makes us to be as just before God as if we had exactly performed all the commandments, and that to the fullest perfection. This proposition," says Stapleton[c], "as it is most worthy of being known and most full of consolation, so by our present adversaries it is not indeed denied, but yet being inaccurately understood, it &c."

This doctrine, I say, of Stapleton's expressed in the aforesaid propositions, Field affirms to be such that no Protestant can disapprove of it, &c. He complains indeed in the same place of some unfairnesses practised by Stapleton against Protestants in that same chapter about this proposition, but because they do not pertain to the present controversy, and also that we have above abundantly spoken of some of them, we will now pass them by in silence.

Thomas Morton;[d] treating of this matter[e] approves of the second above cited proposition of Stapleton, and[f] in summing up the question he is forced to use this very dis-

hac ipsâ distinctione, de observatione legis rigidâ et secundum ἐπιείκειαν Evangelicam, uti cogitur, ne Scripturis et Patribus apertissimè contradiceret.

Similiter distinguit Fr. Whitæus;[a] adisis, lector benevole, loca signata.

R. Hookerus[b]; "Certè quamvis hîc immunes esse non possumus ab omni peccato collectivè, ita ut nulla illius pars in nobis inveniatur, distributivè tamen, omnia magna saltem et gravia actualia peccata, sicut se offerunt unum post aliud, evitari et possunt et debent, ita ut hoc sensu ab omni peccato liberari impossibile non sit, etc." Et cùm huic assertioni ut et aliis nonnullis, Puritani in putidâ quadam ad illum datâ epistolâ contradixissent, * respondit pro illo Gul. Covellus,[c] sed non satis solidè.

Lancellotus Andreas, Episcopus Wintoniensis[d].

Vorstius[e]; "Impossibilis est nobis" (scilicet legis præstatio) "aliquatenus, etiam sub gratiâ constitutis, nempe quatenus hîc et præstatio perfectissima, et gratia communis sive ordinaria intelligitur, sed possibilis tamen eadem lex est per Dei gratiam, idque duplici modo, nempe quatenus neque respectu communis gratiæ, exquisita perfectio requiritur, neque respectu hujus perfectionis, gratia singularis sive extraordinaria excluditur, etc."

Et;[f] "Evangelici fatentur, præcepta Dei renatis non modo possibilia, sed et suo modo facilia observatu esse, si modo duæ istæ conditiones addantur; viz. primò, non ex propriis suis viribus sed ex Dei gratiâ, illos hæc præstare posse: et secundò, quicquid defectûs in ipsorum obedientiâ reperitur, id gratiosè à Deo condonari, etc." (utrumque admittunt Romanenses;) "alioqui si de nostris ipsorum viribus deque summè perfectâ illâ et perpetuâ morum integritate quam lex Dei severè requirit, ex professo agatur, non

[a] contra Fisherum Jesuitam [Reply to the Jesuit Fisher] pag. 524 et 533.

[b] de Ecclesiastica Politia [Ecclesiastical Polity] lib. 5 sect. 48 [§ 12] p. 285 [t. 2 p. 210.]

* [p. 154.]

[c] vide Apolog. [a just and temperate Defence of the Eccles. Policie by M. Rich. Hooker] art. 9 [p. 54 sqq.]

[d] in concione super Deut cap. 23 v. 9 "Quando etc. custodies te ab omni re mala" pag. 190 [t. 1 p. 333, 334] et super Heb. c. 13 v. 20 pag. 586 [t. 3 p. 95] et super Joh. c. 14 v. 15 "Si diligitis me mandata mea servate" pag. 621, 622 [t. 3 p. 151–153.]

[e] in Apologia pro Eccles. Orthodoxis disp. 1 pag. 61 [p. 58.]

[f] in Anti-Bell[armino contracto: in] tom. 4. p. 632

tinction about the rigid keeping of the law, and that which is according to Evangelic clemency, in order not most openly to contradict Scripture and the Fathers.

Francis Whyte [a] makes a similar distinction; consult courteous reader if you choose the passages I have marked.

R. Hooker; [b] "For in very deed, although" here "we cannot be free from all sin collectively, in such sort that no part thereof shall be found [inherent] in us, yet distinctively, at the least all great and grievous actual offences as they offer themselves one by one both may, and ought to be [by all means], avoided. So that in this sense to be preserved from all sin is not impossible." And when the Puritans in a certain abusive epistle addressed to him gainsayed this assertion as well as some others, William Covell answered for him, [c] but not altogether solidly.

Lancelot Andrews, Bishop of Winchester. [d]

Vorstius; [e] "It" (the performance of the law) "is to a certain extent impossible to us, even when we are placed under grace, viz., in so far as here an all-perfect performance and common or ordinary grace is implied; but yet this same law is possible through God's grace, and that in a twofold manner, viz., in so far as in respect of common grace consummate perfection is not required, and in respect of this consummate perfection a singular or extraordinary grace is not excluded."

And; [f] "Protestants allow that to the regenerate, the precepts of God are not only possible but also are after their own manner easy to be observed, if only these two conditions be added; first, that it is not from their own powers but from God's grace that they can perform them; and secondly, that whatever defect is found in their obedience it is graciously pardoned by God, &c." (Romanists admit both of these conditions) "otherwise, if the question be professedly about our own powers and that all-perfect and unbroken integrity of life which the law of God severely requires, not undeservedly is both this easiness and

immeritò et facilitas ac possibilitas ista negatur. Ubi," inquit, " nota, non quamlibet perfectionem, sed eam tantùm, quæ supremi ordinis est et numeris omnibus absoluta (quæ vulgò perfectio graduum appellatur) renatis in hac vitâ non simpliciter, sed plerumque et ordinariè denegari ;" (sed, ut hoc obiter dicam, cui obsecro mortalium hanc supremi ordinis perfectionem, etc. concessam esse certò constat ?) " quum alioqui perfectio partium, item ea perfectionis species quæ sinceritas vel integritas alio nomine vocatur, iisdem ultrò concedatur ab omnibus Evangelicis, etc." et [a] ; " Dicimus, omnia Bellarmini argumenta eatenus à nobis admitti, quatenus suprà dicta duplex cautio in iis habetur."

[a] pag. 633.

Idem acriter defendit Seb. Castellio tract. inter Opuscula [b], "An possit homo per Spiritum Sanctum perfectè obedire legi Dei ;" atque etiam author tractatûs de justificatione in Opusculorum fine (qui fuit Castellio ipse ut ex præfatione constat, ut suprà monui) nisi forte in sententiâ hac defendendâ modum * uterque excedat, quod faciunt nonnulli hodie fanatici, integris libris contendentes, hominem exactè legem Dei præstare in terris, saltem posse.

[b] [p. 227.]

* [illegible]

Videatur et R. Montacutius in libro sæpe ante memorato contra nuperum Controversiarum abbreviatorem.[c]

Archiepiscopus Spalatensis [d] ; " Ante omnia impossibile videtur, ut sanus intellectus quietè percipiat, quo pacto Deus det hominibus leges de se impossibiles, aut in toto, aut etiam in parte, ita tamen ut ex eâ parte quâ impossibile sit eas impleri, culpa et peccatum conjiciatur in hominem, eas plenè et perfectè non adimplentem ; deinde in contrarium lego, etc." ubi ex plurimis Scripturæ locis probat, legis Dei necessariam observationem non esse impossibilem : et [e] ; " Non videtur igitur dubitandum," inquit, " præcepta omnia sigillatim ex eâ parte impleri posse,

[c] [a gagg for the new gospel ? no, &c.] articulo 17 pag. 122, etc.

[d] de Republ. Eccles. lib. 7 cap. 11 n. 23.

[e] [illegible]

this possibility denied. Where," he says, "note, that not every kind of perfection, but that only which is of the highest order and complete in all respects (which is commonly called the perfection of degrees) is denied, not absolutely but for the most part and ordinarily, to the elect in this life;" (but, let me observe in passing, to what mortal man, I pray you, does it certainly appear that this perfection of the highest order, &c. has been granted?) "since otherwise the perfection of parts, also that species of perfection which by another name is called sincerity or integrity, is willingly granted to them by all Protestants, &c." and [a]; "We say that all Bellarmine's arguments are admitted by us in so far as the double limitation above mentioned is contained in them."

The same thing is strenuously defended by Sebastian Castellio in the treatise among his Opuscula [b], "Whether man can through the Holy Ghost perfectly obey the law of God;" and also by the author of the treatise de Justificatione at the end of his Opuscula (who, as I above remarked, was Castellio himself, as appears from the preface) unless perchance in defending this opinion both exceed the bounds of truth, like some modern fanatics, who contend in whole books, that man on earth exactly performs the law of God, or at least is able to do so.

See also R. Montague in his book already often quoted against a late abridger of controversies. [c]

The Archbishop of Spalatro [d]; "It seems above all things impossible that a sound understanding can quietly imagine, how God can give to men laws which are in themselves impossible, either altogether or even in part, but yet which are so given that even in so far as it is impossible to fulfil them, a fault and sin be ascribed to a man, because he does not fulfil them fully and perfectly: next, I read to the contrary, &c." where from very many passages of Scripture he proves that the necessary observance of God's law is not impossible: and [e]; "It seems therefore," he says, "not to be doubted that all the precepts divisively can be fulfilled in so far as

ex quâ à Deo proponuntur ut obligativa, sub periculo et pœnâ damnationis æternæ; circa crimina nimirum, non circa peccata minora. Quod si humanæ imbecillitati sit impossibilis aliqua particula, seu conditio et circumstantia perfectæ adimpletionis, eam dicam aut non esse sub præcepto, ac propterea, si non adimpleatur, vix ullum esse homini grave peccatum, aut saltem non imputari, et de hac non-imputatione intelligo Augustinum, ubi ait, [a] 'Omnia mandata facta deputantur, quando quicquid non fit, ignoscitur.' etc[ætera]", quæ apud authorem lege; et paulò; "Præceptum itaque diligendi Deum super omnia, quatenus homines obligat, satis adimplebitur, si homo præferat Deum omnibus quæ habet in hoc mundo, etiam vitæ propriæ; etc. quod justi omnes per gratiam præstare possunt, etc." et paulò inferius; "Sensus præcepti, 'Non concupisces,' hic esse potest; Non concupisces, hoc est, non modo actu externo, ne fureris, ne occidas, ne mœcheris, Sed etiam solo assensu voluntatis interno ne feraris in furtum, homicidium, etc. atque hoc non assentiri, per gratiam possibile est. etc." et [b] ad Scripturæ loca, quæ vulgò pro impossibilitate præstationis legis citantur, fusè respondet; numero autem 239. sententiam Romanensium cum sententiâ Protestantium facilè conciliari posse affirmat, "Si," inquit, "res quas utrinque asserimus, non verba quibus eas asserimus, ponderemus." Adscribam authoris verba, quia observatu digna sunt; "Nos" Romanenses "volumus, teneri homines servare præcepta divina, quantùm cum divinâ gratiâ fieri potest, et hoc tantùm sub præceptum * cadere; quâ vero ex parte non possumus ea singula servare perfectè, dicimus, id non esse sub præcepto, et ita neque nos peccare in illâ imperfectione necessariâ: Protestantes dicunt, præcepta ex eâ parte quâ possibilia sunt, omnino esse servanda, etc. ex eâ verò parte quâ sunt impos-

[a] Retract. lib. 1. cap. 19. [§ 3. t. 1. 29 F.]

[b] n. 240, 241, 242.

* [p. 156.]

they are proposed by God as obligatory under peril and pain of eternal damnation, to wit, concerning crimes, not concerning lesser sins. But if any particle or condition and circumstance of perfect fulfilment be impossible to human frailty, I say that it either is not under the precept, and therefore if it be not fulfilled, that there is scarce any heinous sin; or at least, that it is not imputed to the man, and of this non-imputation, I understand S. Augustine, where he says [a]; 'All the commandments are accounted to have been performed, when whatever is not done, is forgiven,' &c." which read in the author, and a little after; "Therefore the precept to love God above all things, in so far as it is binding on men, will be sufficiently fulfilled, if a man prefer God to all things which he has in this world, even his own life, &c., which all the just can perform through grace, &c." and a little lower down; "The sense of the precept, 'Thou shalt not covet,' may be this: Thou shalt not covet *i. e.* not only 'Thou shalt not steal,' 'Thou shalt not kill,' 'Thou shalt not commit adultery' in external act; but Thou shalt not even by the mere internal assent of the will, be disposed to commit theft, murder, &c., and such a non-assent is possible through grace, &c." and [b] he answers at much length the passages of Scripture which are commonly cited to prove the impossibility of performing the law; but in n. 239 he affirms, that the opinion of Romanists may easily be reconciled with that of Protestants, "if," he says, "we would ponder the things which we on both sides assert, not the words whereby we assert them." I will subjoin the author's words because they are worthy of note; "We" Romanists "maintain, that men are bound to keep the divine precepts as far as, with divine grace, it can be done, and that this alone falls under the precept; but we say that in so far as we cannot perfectly keep each of them, that that is not under precept, and therefore that we do not sin in that unavoidable imperfection. Protestants say, that the precepts are altogether to be kept in so far as they are possible, &c., but they maintain moreover, that in so far as they are impossible, to

sibilia, volunt adhuc, ea transgredi esse peccatum, quia etiam ex hac parte obligativa esse censent, sed tamen hoc peccatum, Christi legis obedientiâ tegi, et nobis non imputari. In re ergo ipsâ," inquit, " convenimus; idem enim mihi beneficium est, si in me actio aliqua non sit ullum peccatum, atque si sit peccatum, sed non imputetur. etc." [a] Atque hæc de hac controversiâ sufficiant, in quâ, quicquid Theologi partium studiosi ultrò citròque disputent, hoc certum est, Deum lege seu fœdere gratiæ nihil à nobis præcisè postulare, quod non per vires collatas eatenus saltem præstare possumus,† ut Deus ipse clementer et gratiosè propter Christum in hac præstatione et obedientiâ tandem acquiescat.

[a] lege et n. 249, 250.

† [*Ed.* 2a possimus]

" Deus omnia dat," inquit Davenantius, scriptor certè non indoctus, sed in quibusdam plus satis rigidus, [b] " quæ secundum fœdus Evangelicum necessariò pertinent ad obtinendam salutem, et tamen," inquit, " non dat in hac vitâ possibilitatem implendæ legis." Quod ut de strictâ et secundum legis rigorem observatione,† verum esse concedimus, ita de præstatione et perfectione eâ, quæ est cum ἐπιεικείᾳ Evangelicâ conjuncta, falsum esse, jam sæpius diximus et probavimus. Sed quid ego in re planâ diutius moror?

[b] in disp. de justitia actuali c. 51. [p. 555 § Hoc.]

† [*forte* rigorem observatione legis.]

CAPUT V.

An omnia justorum opera quantumvis bona, sint peccati labi aliquâ maculata.

1. EXISTIMANT Protestantes rigidiores,† manifestam sibi à Romanensium plerisque injuriam fieri, quando illis impingunt, quòd omnia omnino justorum opera peccata esse affirment; et quidem damnabilia, sive, ut loquuntur, mortalia. Vide Bellarminum [c] aliosque Romanæ partis scriptores plurimos.

† [*forte* saniores.]

[c] [lib. 4] c. 15 atque alibi passim.

transgress them is a sin, because they deem them to be binding in this also, but yet that this sin is, through the obedience of Christ to the law, covered and not imputed to us. In the thing itself, therefore," he says, "we agree; for it is the same benefit to me, if any action in me be not a sin at all, and if it be a sin but be not imputed." [a] And let these suffice on this controversy, in which, whatever Divines who are actuated by party spirit may dispute on this side or that, this thing is certain, that God by His law, or covenant of grace requires nothing absolutely from us which we cannot perform through the strength conferred upon us, at least so far that God Himself for Christ's sake will at length with clemency and graciousness acquiesce in this performance and obedience.

"God gives all things," says Davenant, a writer certainly not unlearned, but in some things too rigid, [b] "which according to the gospel covenant pertain necessarily to obtaining salvation. And yet," he says, "in this life He gives not the possibility of fulfilling the law." Which, as we grant it to be true of the strict observation and that which is according to the rigour of the law, so we have already very often said and proved that it is false of that performance and perfection which is joined to Evangelical clemency. But why delay longer in a matter so plain.

CHAP. V.

Whether all the works, however good they be, of the just, are stained with some pollution of sin.

1. THE more rigid Protestants think, that a manifest injury is done them by most Romanists, when they ascribe to them the opinion that all works whatever of the just are sins; and indeed damnable, or, as they speak, mortal sins: see Bellarmine [c] and very many other writers of the Roman party.

* [p. 157.] * 2. Hoc tamen se docere profitentur Protestantes antè nominati, quòd opera bona justorum, etsi verè bona sint Deoque placentia, non sint tamen absolutè et purè bona et justa, atque sine omni peccati sorde; cùm justis, quamdiu hîc vivitur, contagio et infirmitas carnis seu veteris hominis semper adhærescat, et optimis etiam fidelium actionibus talis peccati macula adhæreat, quæ in mortem etiam æternam eos pertraheret, si ex rigore legis, sepositâ misericordiâ, eos judicare vellet Deus. Sed missis criminationibus et recriminationibus partibus nimium familiaribus, de re ipsâ candidè dicamus.

[a] de Justificat. lib. 11. c. 38. [§ Ideo vero si p. 421.]
[b] in Job. [lib] 9. moral. c. 1. [*al.* 2 § 2]
[c] infra cap. 14. [*al.* 11. § 28.]

3. Ingenuè et verè Vega [a] (respondens ad verba Gregorii Magni,[b] " Sanctus vir quia omne virtutis nostræ meritum vitium esse conspicit, si ab interno arbitro districtè judicetur," ideo etc. et [c]; " Ut enim sæpe diximus, omnis humana justitia injustitia esse convincitur, si districtè judicetur.") affirmat; " Si Deus districtè opera nostra judicaret, posse dici esse vitia, et justitias nostras esse injustitias: quia multa quæ nunc sunt bona opera et justa et meritoria, ad eam sanctitatem et puritatem exacta, quâ Deo deberemus servire, quamque Deus à nobis posset ex rigore exigere, tum propter suam bonitatem, tum propter eximia sua in nos beneficia, verè vitia essent et mala opera et injustitiæ. Non solùm enim verum est," inquit, " vitam quorumvis justorum multis peccatis venialibus jugiter sordidari et deturpari; sed ipsa etiam perfectorum opera à bonitate illâ longè deficere, quâ deceret nos Deum colere, laudare et honorare. Sunt quippe multis imperfectionibus, quoad hîc vivitur, conjuncta, neque tam pura neque tam sancta et ferventia, quàm magnitudo divinæ bonitatis et beneficentiæ in nos exigeret. Et cùm Deus modò, propter eximiam suam in nos dulcedinem et suavitatem, ne ad culpam quidem venialem, eos nobis defectus et imperfectiones

2. The above named Protestants however profess that they teach this; that the good works of the just, though they are truly good and pleasing to God, yet are not perfectly and unmixedly good and just, and without all stain of sin, since the contagion and infirmity of the flesh or old man always adheres to the just as long as they live in this world; and that such a stain of sin adheres even to the best actions of believers as would even bring them to eternal death, if God willed to judge them according to the rigour of the law, mercy being set aside. But having dismissed the criminations and recriminations which are but too familiar to the dissentients, let us candidly discuss the matter itself.

3. Vega, (answering [a] the words of S. Gregory the Great [b], that "the holy man sees that all the merit of our goodness is vice, if it be strictly accounted of by the Judge of the interior"; therefore, &c. and [c]; "For as we have often said all human justice is shown to be injustice if it be strictly judged.") ingenuously and truly affirms, "If God should strictly judge our works, they might be said to be vices, and our just deeds to be unjust; because many things which now are good, just, and meritorious works would be truly vices and bad works and unjust deeds, if they were brought to the standard of that sanctity and purity wherewith we ought to serve God, and which God might rigorously exact from us, as well on account of His goodness as on account of the excellent benefits He has conferred upon us. For not only is it true," he says, "that the life of every one of the just is constantly made filthy and defiled by many venial sins; but also the very works of the perfect, fall very far short of that goodness wherewith we ought to worship, praise, and honour God: for they are joined, during this life, to much imperfection, nor are they so pure, nor so holy and fervent as the greatness of the divine goodness and beneficence towards us might require. And whereas God, on account of His exceeding kindness and graciousness towards us, does not at present impute to us these defects and imperfections even as a

imputet, posset tamen culpæ eos nobis tribuere, si districtè et præter suavitatem suam et benignitatem, nobiscum vellet agere." Et ;[a] "Multa nunc fiunt à nobis bona opera, et absque ullâ maculâ peccati, quæ tamen si Deus districtè vellet nobiscum agere, vitia et injustitiæ essent, ac mala et non bona probarentur." hæc ille. Petrus Cotonus ;[b] "Cùm Calvinus scribit, omnia opera nostra, quantumvis bona, peccata esse coram Deo, dicere noluit, id quod à Deo in nobis est, bonum non * esse ; sed voluit aut debuit docere, id quod in nobis vel actionibus nostris, à nobis est, et non à Deo, nihil esse præter sordes. Quoniam autem ordinariè aliquid nostri semper admixtum est cum opere Dei, quemadmodum videmus scoriam metallo admixtam, propterea justitias nostras comparari panno maculato. Et dici potest, quòd si considerentur separatim à meritis Filii, vel sine misericordiâ examinentur, vindictam potius peterent, quàm remunerationem, etc." [c]

4. Sed cùm Deus semper suaviter † et benignè nobiscum agere velit, nec quicquam fœdere Evangelico, ut sæpè suprà dictum, exigat, quod vires gratiæ collatas omnino excedat : certè nimio plus rigidi et hyperbolici sunt Protestantes ii, qui præstantissima etiam justorum opera peccato inquinata, et ex se æternâ morte digna, quanquam per Christi gratiam facta, esse contendunt.

5. Sæpè justorum operibus aliquid peccati immisceri, negari non potest ; neque etiam negant Romanenses ipsi : audiatur Suarez ;[d] "Hæreticorum," inquit, "judicio omnia opera nostra, quantumvis bona, sunt aliquo modo coinquinata et immunda ; quod licèt ita universè dictum verum non sit, sæpè tamen ita accidere non est dubium." Archiepiscopus Spalatensis, vir moderationis studiosissimus ;[e] "Non negarim tamen, sæpissimè, non tamen semper, infici opus, vel aliquâ vanitate, vel fine humano, vel aliis

[a] in fine cap. [§ Enarratis quippe p. 423.]

[b] Instit[ution Catholique ou est declarée et confirmée la verité de la foi livre 3. chap. 11.] p. 904.

* [p. 158.]

[c] vide Riveti Catholicum Orthodoxum [le Catholique Orthodoxe.] tom. 2. p. 333. [Tr. 4. qu. 5. p. 1161 sqq.]

† [*ita* W. *et Ed.* 2a—*Ed.* 1a. naviter.]

[d] in 3[tiam partem Thomæ] tom. 3. disp. 74. q. 83. art. [1. Sect. 1. § Aiunt vero hæretici ibi p. 1093. col. 1. D.]

[e] de Rep. Eccles. lib. 7 cap. 11. n. 255.

venial fault, yet He might reckon them to us as a fault, if He willed to treat us strictly and apart from His graciousness and benignity." and; [a] "Many works good, and without any stain of sin, are now done by us, which, however, if God willed to deal with us strictly, would be vices and unjust, and would be proved to be bad and not good." thus he. Pierre Coton; [b] "When Calvin writes, that all our works, however good they be, are before God sins; he did not mean to say that that which is in us from God, is not good; but he meant, or ought to have done so, to teach that that which in us and our actions, is from ourselves and not from God, is nothing but dung. And since ordinarily something of our own is always mixed with God's work, as we see slag mixed with metal, therefore our just actions are compared to the filthy rag. And it may be said, that if they be considered [by God] apart from the merits of [His] Son, or be examined without mercy, they would rather demand vengeance than reward, &c." [c]

4. But since God wills always to treat us kindly and lovingly, and under the Gospel covenant exacts nothing (as has been often said above) which altogether exceeds the powers of grace conferred on us, certainly those Protestants are far too rigid and extravagant who maintain that even the most excellent works of the just are defiled with sin, and of themselves are worthy of eternal death, although done by the grace of Christ.

5. It cannot be denied that somewhat of sin is often mixed with the works of the just; nor indeed do Romanists deny it; hear Suarez; [d] "In the judgment of the heretics," he says, "all our works, however good, are in some way defiled and unclean, which, though it is not true when thus universally spoken, yet doubtless it often so happens." The Archbishop of Spalatro, a man most desirous of moderation; [e] "But I would not deny that very often, though not always, a work is defiled either by some vanity, or worldly motive, or other circumstances.

circumstantiis; et tunc non dubito, opus jam fieri peccatum. Bonum enim ex integrâ causâ, malum autem ex quocunque defectu, ut est apud Areopagitam,[a] &c."

6. De bonis justorum operibus longè aliter loquuntur sacræ literæ, quàm hujus durissimæ sententiæ assertores; illæ† enim ea sæpè absolutè et simpliciter bona opera[b] nominant; item, opera lucis,[c] hostias Deo placentes[d] et acceptas,[e] vestes mundas,[f] puram et immaculatam religionem,[g] byssum;[h] et qui sanctè hîc vivunt, justitiæ opera fecisse, et "vestimenta sua non inquinasse" dicuntur;[i] benè etiam operantibus magna, ut constat, passim promittitur, cùm in præsenti tum inprimis in sæculo futuro, merces;[k] "in multis," inquit Jacobus,[l] "offendimus omnes," non igitur in omnibus. Mitto innumerabilia quæ in hanc sententiam ex Scripturis citari possent; de quibus legantur * alii; et ad quæ contrà sentientes nihil reponunt, præter inania effugia.

7. Patres autem ab hac sententiâ adeo abhorruisse constat, ut ii etiam, qui Pelagii dogma de perfectione hominis in hac vitâ acerrimè oppugnârunt, licèt negaverint, posse hominem justum per omnem vitam, aut etiam longo vitæ tempore, omne omnino peccatum evitare; semper tamen concesserint,† aliquanto saltem tempore, modo diligenter sibi caveat justus, id præstare posse.

De Augustini super hac re sententiâ, et quousque ille progressus fuerit, satis superque paulò antè dictum.

Hieronymus;[m] "Hoc," inquit, "et nos dicimus, posse hominem non peccare, si velit, pro tempore, pro loco, pro imbecillitate corporeâ, quamdiu intentus est animus, quamdiu chorda nullo vitio laxatur in citharâ. Quòd si paululum se remiserit, etc." et rursus;[n] "Hoc est quod dixeram, in nostrâ esse positum potestate," (per gratiam scilicet adjutâ) "vel peccare vel non peccare, etc. Sed hoc pro modo et tempore, et conditione fragilitatis

[a] [de divinis nominibus cap. 4. § 30. t. 1. p. 584.]
† [*ita* W. *Ed.* 1ma hæ.]
[b] [c. 5. Mat. v. 16: 1 ad Tim. c. 6. v. 18: c. 3. ad Tit. v. 18: c. 2 ad Eph. v. 10. 1 ep. Petri c. 2. v. 12. &c.]
[c] [c. 5. ad Eph. v. 9.]
[d] [c. 13. ad Heb. v. 16.]
[e] [1 ep. Petri c. 2. v. 5. Mal. c. 3. v. 3.]
[f] [c. 7. Apoc. v. 13. coll. cum c. 3. Zech. v. 4.]
[g] [c. 1. Jac. v. 27.]
[h] [c. 19. Apoc. v. 8.]
[i] c. 3. Apoc. v. 4.
[k] [c. 4. Gen. v. 7. sec. vers. Vulg. c. 11. Prov. v. 18. Ps. 62. 12: c. 40. Esai. v. 10.: c. 5. Matth. v. 12: c. 9. Marci v. 41: c. 2. ad Rom. v. 6, 7: 1. ad Cor. c. 3. v. 8. c. 15. v. 58: 2 ad Cor. c. 4. v. 17. c. 6. ad Gal. v. 9.: c. 6. ad Eph. v. 8.: c. 22. Apoc. v. 12.]
[l] cap. 3. [Jacobi v. 2.]
* [p. 159.]
† [*Ed.* 1ma concesserunt.]
[m] lib. 3. adv. Pelag. [t. 4. 2. p. 534.]
[n] eodem libro [p. 540.]

and then I do not doubt that the work is become a sin, for what is good is so from its entire cause, but a thing is bad from any defect whatsoever, as says S. Dionysius the Areopagite."[a]

6. The Holy Scriptures speak of the good works of the just far otherwise than do the maintainers of this most harsh opinion, for they often call them absolutely and simply good works;[b] also works of light,[c] sacrifices acceptable,[e] and well-pleasing to God,[d] clean robes,[f] pure religion and undefiled,[g] fine linen;[h] and they who live holily here are said[i] to have done works of justice, and to have kept their garments undefiled; also to those who work aright a great reward, both in the present, and especially in the future world,[k] as is apparent, is everywhere promised; "In many things," says S. James,[l] "we offend all," therefore not in all things: I omit numberless passages which might be cited from the Scriptures in favour of this opinion, about which read others; and to which those who think differently answer nothing but mere evasions.

7. But it is certain that the Fathers were so very far removed from this opinion, that even those who most strenuously opposed the doctrine of Pelagius, concerning the perfection of man in this life, although they denied that a just man could entirely avoid all sin for his whole life, or even for a long period of life; yet always granted that the just, provided he take good heed to himself, can perform it for at least a short time.

Of the opinion of S. Augustine on this matter, and how far he went, we have already said enough and more than enough.

S. Jerome;[m] "This," he says, "we also say, that a man, if he will, can avoid sin, account being had of the time and the place, and bodily weakness; so long as his mind is intent, so long as the string on the harp is not relaxed by any defect. But if he shall have ever so little relaxed himself, &c." And again;[n] "This is what I had said, that it is placed in our power," (viz. aided by grace) "either to sin or not to sin, &c. But this is given to us to do, account being had of the mode and time

humanæ; perpetuitatem autem impeccantiæ soli reservari Deo, etc. nec quia ad breve possum, coges me, ut possim jugiter; possum jejunare, vigilare, ambulare, legere, psallere, etc. numquid in perpetuum? etc."

8. Pugnat etiam hæc sententia cum rectâ ratione. Ecquid ferè magis injuriosè et contumeliosè dici potest in Christi gratiam, quæ non tantùm à reatu, sed etiam à dominio nativæ corruptionis nos liberavit, teste omni Scripturâ, et omnibus omnino Theologis consentientibus, quàm asserere, nos nihilominus nihil prorsus vel cogitare vel dicere vel agere posse quod purum sit à peccati sorde? Certè, qui sententiam hanc tuentur, licèt sibi videantur omnium maximè Dei misericordiam et Christi gratiam prædicare et laudare, revera tamen, sed imprudentes, Veteris Adami et peccati inhabitantis magis quàm Christi illiusque gratiæ vires, evehunt. Quod enim vim gratiæ Christi ad aliquid vel minutissimum et *ἐν ἀτόμῳ* propè præstandum (ut si gemens dicam, Abba pater, vel *κύριε ἐλέησον*) absque omni peccati inquinamento, in futurum tantùm sæculum, (ubi pleraque quæ nunc pro statu viæ præcipiuntur officia cessabunt,) rejicere audent; judicet is in quo recti judicii vel mica inest, quàm absurdum sit id dictu. Quàm malè etiam cum rectâ ratione convenit, unum idemque opus ex duobus principiis tam adversis, carne scilicet sive naturæ corruptione, et Spiritu ejusque gratiâ, procedere, ac proinde verè bonum esse, (quod non inficias eunt,* quantumvis hanc† sententiam mordicùs defendunt,) et simul carnis vitio pollutum; dignum præmio, divinâ saltem dignatione, et simul pœnâ damnationis. Frustra respondent rigidiores omnes, nihil esse hac in re contradictionis, nisi eadem opera dicantur bona et non bona, etc. ad idem et secundum idem;[a] manifestam *ἀντιλογίαν* diversi imaginarii, immò planè contrarii, respectus non tollunt, sed potius confirmant. Si

* [p. 160.]

† [*Ed.* 1ma eunt, quemadmodum hanc. *Ed.* 2a eunt, qui hanc]

[a] Davenantius de Justitiâ Act. cap. 38. pag. 456. cæterique etc.

and the condition of human weakness : but that a perpetuity of sinlessness is reserved to God alone, &c. Nor because I am able for a short time, wilt thou force me to be always able. I can fast, keep vigil, walk, read, chant, &c., but can I do so for ever?"

8. This opinion is also repugnant to right reason. Could any thing indeed be said more reproachful and despiteful to the grace of Christ, which has freed us not only from the liability to punishment for our innate corruption, but also from the dominion of it, (as all Scripture witnesses and all Divines agree), than to assert that we nevertheless can neither think, nor say, nor do anything at all which is pure from the pollution of sin? Certainly those who maintain this opinion, although they seem to themselves to preach and extol God's mercy and the grace of Christ more than any others, do really, though unwittingly, exalt the strength of the old Adam and indwelling sin more than that of Christ and His grace. For as to their daring to limit to the future world merely, (where most of the duties which are now commanded for this state of pilgrimage will cease) the power of Christ's grace to perform ought, even that which is extremely minute, and which occupies scarcely a moment in doing, (as if I should say groaning, 'Abba Father'! or 'Lord have mercy') without some defilement of sin—let whoever has even an atom of right judgment say, how absurd it is. Besides, how ill does it agree with right reason, for one and the same work to proceed from two sources so adverse as the flesh or the corruption of nature and the Spirit and His grace; and therefore to be truly good (which even those who most tenaciously defend this opinion, do not gainsay) and at the same time polluted by the vice of the flesh; worthy of a reward, at least by the divine condescension, and at the same time worthy of eternal damnation. In vain do all the more rigid Protestants answer, that there is no contradiction in this matter, unless the same works be called good and not good, &c., in reference to and according to the same thing.[a] These imaginary diverse, nay altogether contrary respects, do not take away, but rather confirm, the manifest contradiction

enim opus aliquod est carnis vitio aliquantulùm impuratum, certè non modo non perfectè, sed nec verè et simpliciter bonum esse, censeri potest. Nam, ut suprà rectè ex Dionysio [a] dictum, 'Bonum opus non existit nisi ex integrâ causâ, malum verò ex quolibet defectu vel vitio' : videantur alii, qui fusiùs hæc pertractant.

[a] cap. 4. de Divinis nominibus [§ 30. t. 1. p. 584.]

9. Locus ille Isaiæ [b] de panno menstruato, etc. vulgo notus, ex quo potissimum Protestantes rigidiores sententiam suam apertissimè et invictissimè probari putant, multorum etiam doctissimorum Protestantium judicio, ad rem hanc nihil spectat.

[b] cap. 64. [v. 6.]

Lutherus, [c] in hunc locum affirmat, sententiam hanc nihil ad hoc pertinere quòd justitia nostra impura sit : et recantat quòd aliquando [d] illum sensum usurpaverit, aliumque assignat sensum. Neque ad hoc Lutheri testimonium rigidissimi ipsius sectatores quicquam respondent, cùm à Bellarmino aliisque oppositum esset, sed tacitè prætereunt. Vide Gerhardum ; [e] Barth. Battum.[f]

Joannes Calvinus ; [g] "Hîc se nonnulli," inquit, "torquent, quòd Propheta de scelerum inquinamentis loquens, sine exceptione Judæos omnes exprimat, in quibus tamen nonnulli restabant puri Dei cultores, sed frustrà, quia non loquitur de singulis, sed de universo corpore ; quod cùm infra omnes homines abjectum atque extremâ clade affectum esset, panno sordido comparat. Hic locus," inquit, "citari à quibusdam solet, ut probent, adeo nihil esse meriti in operibus nostris, ut coram Deo putida et fœtida sint : sed hoc mihi videtur alienum à Prophetæ sententiâ, cùm de toto genere humano non loquatur, atque eorum querimoniam describat, qui in exilium missi, iram Domini in se sentiebant, ideoque se cum justitiis suis panno inquinato similes esse fatebantur, etc."

[c] annot. in Esa. [t. 3. p. 434. ed. Jenensi 1567 : t. 4. p. 304 b. ed. Wittemb. 1552.]
[d] in assertatione scil. [Assertio articulorum D. Mart. Lutheri per Bullam Leonis 10 novissimam damnatorum] art. 31. etc. [t. 2. p. 109 b. ed. Wittemb.]
[e] L[oc] Th[eol.] tom. 4. de bonis operibus p. 113. [§ 64. t. 4. p. 59.] etc.
[f] lib. 3 de Justif. cap. 16. pag. 483.
[g] in eundem locum [Comm. in Jesaiam 64. v. 5.]

in terms. For if any work be defiled, in however small a degree, by the sinfulness of the flesh, certainly it must be deemed to be not only not perfectly, but not even truly and simply, good. For as was rightly said above from S. Dionysius the Areopagite;[a] "A work is not good save from its entire cause, but a bad work is so from any defect or vice whatsoever": see others who treat these matters at greater length.

9. That well known passage of Isaiah[b] about the menstruous rag, from which especially, the more rigid Protestants think that their opinion is clearly and undeniably proved, does not pertain in the least to this matter, according to the judgment of many, and those very learned Protestants.

Luther on this passage[c] affirms, that this verse does not pertain at all to the uncleanness of our justice; and recants his having formerly[d] adopted that meaning, and assigns another sense. And to this testimony of Luther's, not even his most rigid followers answer anything when it is opposed to them by Bellarmine and others, but pass it by in silence: see Gerhard;[e] Bartholomew Battus.[f]

John Calvin;[g] "Here," he says, "some perplex themselves, because the prophet, speaking of the pollutions of crimes, mentions all the Jews without exception, among whom however there remained some pure worshippers of God, but this they do fruitlessly; for he is not speaking of individuals, but of the whole body; which since it was beyond all others abject and affected with the greatest of calamities, he compares to a filthy rag. Some," he says, "are wont to cite this passage, to prove that our works are so utterly devoid of merit, that before God they are stinking and fetid; but this seems to me to be foreign to the meaning of the Prophet, since he is not speaking of the whole human race, and is describing the complaint of those, who, having been driven into exile, felt the wrath of God upon themselves, and therefore confessed that they and their just deeds were like a defiled rag."

* p. [161.]
[a] in sua Expositione Ecclesiastica in hunc locum.
[b] in locum.

Aug. Marloratus * [a] verba Calvini recitat, et illius judicium probat.

Musculus; [b] "Solenne erat huic populo, ut de justitiis legalibus plurimum præsumeret, quasi per illas in conspectu Domini mundarentur. Verùm nihilo plus habebant illæ munditiei quàm vestimentum immundi hominis, etc. Exponunt alii de omni justitiâ carnis nostræ, [propriis viribus elicitâ] etc. Vera quidem est hæc sententia, puto tamen, prophetam ista magis ad populi hujus impuritatem legalibus vocibus accommodasse. Etenim ob id quoque abominabilis in conspectu Dei fuit, quòd cùm corde procul abesset ab ipso, omnem justitiam cæremoniis externis citra fidem metiretur, etc."

[c] in [Tesseradecadis] Anti-Pist[orianæ] parte 2. pag. 117.
[d] [v. 6.]
[e] cap. 59. [v. 12.]
[f] in Anti-Bell. p. 635.

Vorstius; [c] "De loco autem Esaiæ 64.[d] etc. tametsi multi aliter sentiunt, non desunt tamen etiam inter nostros, qui in illo explicando facilè adversario assentiantur: præsertim cùm idem Propheta [e] similiter hypocrisin, aliosque mores impiorum ita describat, ut se quoque illis accensere videatur." et; [f] "Locum Esaiæ 64. de panno menstruato, quem Bernardus huc accomodat nos tamen utpote controversum hîc omisimus, etc."

[g] [de vero sensu cap. 7. ep. ad. Rom. p. 17. ed. 1612.]

Author (vulgò existimatus Bertius) Epistolæ præfixæ dissertationi Arminii de vero sensu capitis 7. epistolæ ad Romanos; [g] "Apud Esaiam, Ecclesia Judaica multiplici idololatriâ, defectione à Deo, aliisque infinitis sceleribus inquinatissima, cùm à Deo propter istas fœditates graviter puniretur, lamentabunda querens de gravitate pœnarum, simulque etiam exomologesin faciens peccatorum, fatetur inter cætera, justitias suas ut pannum menstruatæ esse; designans nimirum optima opera quæ durante publicâ defectione suâ præstiterat. Hic locus vulgò perniciosâ torsione corrumpitur; allegatur enim perpetuò ac si sensus illius inferret, excellentissima quæque

Aug. Marloratus [a] recites the words of Calvin, and approves of his judgment.

Musculus; [b] "It was the wont of this people to presume very much on their legal just deeds, as if through them they were clean in the sight of God. But they had no more of cleanness than the garment of one who is unclean . . . Others expound it of the whole justice of our race [performed by our own powers . . .] This opinion indeed is true, but I think that the Prophet has rather applied the comparison to the impurity of this people in legal words: inasmuch as for this reason also it was abominable in the sight of God, that when in heart it was far from Him, it measured all justice by external ceremonies destitute of faith."

Vorstius; [c] "As to the passage in Isaiah 64. [d] although many think differently, yet there are not wanting even among our divines some who, in explaining it, readily agree with the adversary, especially since the same Prophet [e] in the same manner so describes the hypocrisy and other transgressions of the sinners, as to seem to reckon himself also among them." And; [f] "The passage of Isaiah 64. about the menstruous rag, which S. Bernard applies to this matter, we however have here omitted as being controverted &c."

The Author, generally supposed to be Bertius, of the epistle prefixed to the dissertation of Arminius, on the true sense of the 7th chapter of the Epistle to the Romans; [g] "In Isaiah, the Jewish Church, which was exceedingly polluted by manifold idolatry, apostacy from God, and numberless other sins, being severely punished by God for these defilements, complains mournfully of the severity of her punishments, and at the same time making a confession of her sins, acknowledges amongst other things, that her just deeds are as the rag of a menstruous woman, meaning thereby the best works which she had performed during her public apostacy. This passage is in general corrupted by a pernicious misinterpretation; for it is constantly quoted as if its meaning was to the effect that

præstantissimorum Christianorum opera, etc." De aliis Protestantibus paulò post dicemus.

Archiepiscopus Spalatensis; [a] "Quod verò Esaias clamat, 'Omnes justitias nostras, etc.' loquitur de scelestis et contaminatis illius temporis, et de justitiis legalibus festorum, etc. et sacrificiorum tunc Deo odibilium, ut optimè explicat Bellarminus. [b]" hæc ille.

10. Verum est, Bernardum, [c] Gersonum, [d] et quosdam nuperos Romanæ etiam partis scriptores, hoc prophetæ dictum ad justitiam etiam sanctissimorum hominum accommodare. Sed primò, illud * præter Prophetæ mentem faciunt: Secundò, licèt de toto cursu operum Sanctorum loquentes dicant, et quidem verè, justitiam nostram in hoc sæculo plurimis, quæ illam quotidie comitantur, peccatis maculari; nemo tamen eorum eousque progressus est, ut affirmaret, omnia omnino, ad unum usque, opera sanctissimorum peccato fœdata esse.

11. Quod objiciunt, 'Opera nostra bona nunquam hîc fieri illâ mensurâ charitatis quam ipsa lex exigit; proinde, abundantiam † hujus saltem perfectionis debitæ inesse, labem peccati, optimis etiam renatorum actionibus, aspergere.' Resp[ondeo] Renatorum opera, licèt ex eâ fidei et charitatis mensurâ hîc non fiant, quæ ab ipsis jure exigi posset, si Deus cum illis rigidè agere vellet, ut suprà dictum; non tamen idcirco esse omnia peccato inquinata, quia in quæstione de præstatione legis, semper ad mentem Dei præcipientis respiciendum est. Cùm igitur non rigidam et in summo perfectionis gradu legis observationem hic ‡ à nobis postulet; sed secundum ἐπιείκειαν tantùm et pro viribus gratiæ concessis, ut superiori diatribâ fusè demonstravimus, opera, quæ à renatis hîc fiunt illâ fidei et charitatis mensurâ quæ fœdere gratiæ præscribitur, et nobis

[a] de Rep. Eccl. lib. 7. c. 11. n. 255.

[b] [lib. 4. de just. c. 20. § Respondeo: Hic plane, et sqq.]

[c] in serm. [in Dom. 1. Novembr. serm.] 5 de verbis Esaiæ [§ 9. t. 1. p. 953. D.] et serm. 1. in festo omnium sanctorum [§ 11. p. 1027. F.] et serm. de verbis Origenis [§ 3. p. 1151 D.]

[d] tom. 3. de consolatione Theologiæ [lib. 4. prosa 1.]

* [p. 162.]

† [*Ed.* 2ª absentiam]

‡ [*Edd.* sic.]

all the most excellent works of the most holy Christians, &c." Of other Protestants we will speak presently.

The Archbishop of Spalatro;[a] "As to what Isaiah cries, 'All our just deeds &c.' he is speaking of the impious and contaminated [works] of that period, and of the legal just deeds of the feasts . . . and the sacrifices which were then hateful to God, as Bellarmine[b] excellently explains it." thus he.

10. It is true that S. Bernard,[c] Gerson,[d] and some recent writers of the Roman party also, apply this saying of the Prophet to the justice of even the holiest men. But 1*st.*, they do this beside the meaning of the Prophet. 2*dly.*, Although speaking of the whole course of the works of the holy, they say, and indeed rightly, that our justice is in this world stained with very many sins which daily accompany it; yet none of them has gone so far as to affirm, that all the works (without any exception) of the holiest men are defiled with sin.

11. As to what these rigid Protestants object, that our good works are never here done in that measure of love which the law itself requires, and that therefore there is a stain of sin in even the best actions of the regenerate, [sufficient] to pollute [them according to] the abundance † of at least this perfectness which is due. I answer; that the works of the regenerate, although they are not done here in that measure of faith and love which might be justly required of them, if God willed to deal rigidly with them, as has been said above, yet they are not therefore all of them defiled with sin, because in the question about the performance of the law, we must always look to the meaning of God who enjoins it. Since therefore He does not require from us an observance of the law rigid and in the highest degree of perfection, but merely according to clemency, and in proportion to the powers of grace which have been granted to us, as we have shown at length in the preceding chapters, therefore the works which are here performed by the regenerate in that measure of faith and love which is prescribed by the

possibilis est, atque in quâ Deus gratiosè acquiescit, à peccati maculâ et reatu omnino immunia sunt: unde facilè apparet quid respondendum sit ad illud Augustini;[a] "Peccatum est, cùm vel non est charitas, quæ esse debet; vel minor est quàm debet," et ad alia quædam, quæ in eandem sententiam tum ex Augustino tum ex aliis nonnullis Patribus vulgò objici solent. Peccatum certè esset minor dilectio quàm esse debet, etiam propriè, si Deus nobiscum summo jure agere vellet: cùm autem Deus, miserator generis humani, nunc suaviter et benignè propter Christum agat, peccatum omnino non est, strictè loquendo, sed tantùm in latâ vocis peccati acceptione pro defectu vel imperfectione. Videantur hîc alii Controversiarum tractatores: et audiatur Augustinus;[b] "Si dici potest quædam justitia minor huic vitæ competens, quâ justus ex fide vivit, quamvis peregrinus à Domino, etc. non absurdè dicitur, etiam ad istam pertinere, ne peccet: neque enim, si esse nondum potest tanta dilectio Dei, quanta illi cognitioni plenæ perfectæque debetur, jam culpæ deputandum est. Aliud est enim, totam nondum assequi charitatem, aliud, nullam sequi cupiditatem.* Quamobrem debet homo, quamvis longè minus amet Deum, quàm eum potest amare conspectum, nihil tamen appetere illicitum; sicut etiam in his quæ adjacent sensibus corporis, potest oculus nullis tenebris delectari, quamvis non possit in fulgentissimâ luce defigi, etc[ætera]" quæ apud S. Antistitem legantur, dignissima enim sunt observatu.

12. Quod objicitur, optimas etiam justorum actiones non vacare motu aliquo malæ concupiscentiæ, ac proinde peccati non esse expertes; næ, id falsum est; ut nihil nunc dicam, quænam sit illa concupiscentia, quæ præcepto illo, 'Ne concupisces,' juxta tenorem fœderis Evangelici intellecto, ut peccatum vetatur, quâ de re suprà

[a] lib. de Perfectione justitiæ c. [6. ratioc.] 15. [t. 10. 172. F.]

[b] lib. de Spiritu et Litera c. ult. [§ 65. t. 10. 128. D.]

* [p. 163.]

covenant of grace, and which is possible to us, and with which God is graciously satisfied, are altogether free from the stain and guilt of sin; whence it will easily appear what is to be answered to that saying of S. Augustine,[a] "It is a sin, when either love is not [present] which ought to be; or when it [love] is less than it ought to be," and to a few other passages in favour of the same opinion which are commonly objected from S. Augustine as well as from some others of the Fathers. Love which is less than it ought to be, would certainly be a sin, and even properly so, if God willed to deal with us according to strict justice: but since God, Who is merciful to the human race, now for Christ's sake deals graciously and lovingly with us, it is not sin at all, if we speak strictly, but only in the wide acceptation of the word sin, when it is taken for a defect or imperfection; see on this point the other discussers of Controversies; and hear S. Augustine,[b] 'If we may speak of a certain lesser justice, possible to this life, whereby the just lives by faith, although absent from the Lord . . . it is not absurd to say, that it pertains even to it, not to sin; for it is not to be reckoned a fault, if the love of God cannot yet be so great as is due to that full and perfect knowledge of Him; for it is one thing not to have yet attained the whole of love, another to practice no lust. Wherefore a man ought, although he love God far less than he shall be able to love Him when he has seen Him, yet to desire nothing that is unlawful; as in the things which are within the range of the bodily senses, the eye is able to take no delight at all in darkness, although it cannot fix itself on an all-refulgent light." Read what follow in the holy Bishop, for they are most worthy of note.

12. As to what is objected, that even the best actions of the just are not devoid of some motion of evil concupiscence, and therefore are not free from sin; truly it is false; to say nothing just now as to what that concupiscence is, which is forbidden as sin by the precept 'Thou shalt not covet,' when understood according to the tenor of the gospel covenant; of which matter we have spoken

dictum; et videatur vel locus Augustini jam proximè citatus; et nimis audax et hyperbolica est illa Davenantii, viri alioqui perdocti, assertio,[a] "Qui," inquit, "in bonis suis actionibus" (omnibus scilicet) "hanc peccati" (concupiscentiæ scilicet, quam malum inquies appellat, etc.) "adhæsionem non sentit, illum ego nunquam vel unam actionem bonam edidisse sentio. etc." Quam sententiam ipse Ambrosius, quem eopse loco citat ad illam probandam, manifestissimè refellit; "Frequenter," inquit Ambrosius,[b] "irripit terrenarum illecebra cupiditatum, et vanitatum offusio mentem occupat, ut quod studeas vitare, hoc cogites animoque volvas. Quod cavere difficile est homini" (scilicet semper vel diu) "exuere autem" (scilicet omnino) "impossibile." Fideles hoc quidem semper agere debent, "ut carni in insidiis semper positæ, et ad rebellionem naturâ suâ pronæ, aditus omnes obstruant;" (ut rectè Remonstrantes [c]) "ne ad reluctandum incitetur, quod sine perpetuâ et solicitâ curâ fieri non potest." Sed in omni opere, etiam hominis sanctissimi, carnem actu reluctari vel concupiscere adversus spiritum, "falsum est. Natura enim habitûs" (gratiæ scilicet) "id redarguit. Habitûs enim proprium est efficere, ut voluntas, actiones quæ antea ei molestæ et graves erant, facilè et libenter velit faciatque. Nec Apostolus [d] affirmat," (ut vulgò Rigidiores putant) "carnem actu semper in regenitis adversus spiritum concupiscere; sed tantùm carnis eam esse naturam, ut quando concupiscit, adversus spiritum concupiscat, etc. Contrà vero spiritûs eam esse naturam, ut non concupiscat, nisi quod carni contrarium est:" ut Remonstrantes [e] verè ex parte affirmant: imò ipsa Apostoli verba hoc manifestè * probant, "Caro," inquit, "concupiscit, etc. ut non quæcunque vultis, ea faciatis, etc." "Non enim," ut recte ex Augustino Stapletonus, "dicit Apostolus, nos nulla prorsus facere, quæ

[a] de Justitia act. cap. 31. pag. 427.

[b] de fuga sæculi cap. 1. [§ 1. t. 1. p. 417. B]

[c] in nupera Apologia cap. 11. pag. 128. [facie alt.] 129.

[d] c. 5. ad Galat. v. 17.

[e] loco citato.

* [p. 164.]

[f] de justif. lib. 6. cap. 20. circa finem.

above; and see even the last-cited passage of S. Augustine; that assertion also of Davenant, a man in other respects very learned, is too rash and extravagant;[a] "Whoever," he says, "feels not this adhesion of sin" (viz. of concupiscence, which he calls a restless evil thing) "in his good actions" (viz. in all of them) "I assert, that he has never performed a single good action." Which opinion is most clearly condemned by S. Ambrose himself, whom he cites in that very passage to prove it; "Frequently," says S. Ambrose,[b] "the allurement of earthly desires creeps in, and the rush of vanities fills the mind, so that thou entertainest and revolvest in thy mind, that which thou endeavourest to avoid; which it is difficult for a man to avoid" (viz. always, or for a long time), "but to divest himself" (*i. e.* wholly) "of it, impossible." Believers indeed ought always so to act as "to stop up all avenues to the flesh which is always lying in wait, and from its very nature prone to rebellion," (as the Remonstrants rightly say[c]) "that it may not be instigated to rebel; and this cannot be done without a constant and watchful care. But it is false," that in every work of even the holiest man the flesh actually wars or lusts against the Spirit. "For the nature of the habit" (viz. that of grace) "refutes this. For it is the property of a habit to bring it about, that the will easily and willingly wills and does actions which were formerly disagreeable and unpleasant to it. Nor does the Apostle[d] affirm" (as the more rigid Protestants commonly suppose) "that the flesh always actually lusts against the Spirit in the regenerate; but merely that the nature of the flesh is such, that, when it does lust, it lusts against the Spirit, &c. But on the other hand, that the nature of the spirit is such, that it does not lust after anything but what is contrary to the flesh;" as the Remonstrants[e] truly affirm in part: nay, the very words of the Apostle manifestly prove this; 'the flesh,' he says, "lusteth &c., so that you do not the things that you would &c." "For the Apostle says," (as [Thomas] Stapleton[f] rightly remarks following S. Augustine) "not that we do none at all of those things which

volumus, sed non omnia facere, quæ volumus. Hoc enim est, 'non facere quæcunque volumus facere.' Quia videlicet interdum etiam quod nolumus id facimus, scilicet concupiscimus, etc." Lege Authorem.

Damus ergo libenter, carnem, (illius scilicet concupiscentiam,) sæpè in regenitis adversus spiritum moveri, in quibusdam sæpiùs, in aliis verò minus sæpè, pro majori vel minori in gratiâ profectu: Sed semper et necessariò in omnibus etiam obluctari spiritui, negamus: Quædam enim ab iis saltem quos Scripturæ adultos, et comparatè (ratione imperfectiorum scilicet) perfectos vocant, absque omni luctâ et animi ægritudine, imò cum magnâ lætitiâ fieri, negari non potest; Reclamat enim Scriptura compluribus in locis, reclamat etiam ipsa multorum fidelium experientia assertioni contrariæ.

13. Sentententia hæc rigida multis etiam doctissimis Protestantibus aliisque viris moderatissimis semper improbata fuit.

Zuinglius;[a] "Ex nostris quidam" (Lutherum aliosque nonnullos cum illo sentientes intelligit) "paradoxως asseruerunt, omne opus nostrum esse abominationem."

[a] in Expositione fidei tom. 2, fol. 558. [*Ed.* Tig. 1581—p. 22 verso *Ed.* 1536.]

Jacobus Covetus Gallus, verbi minister in Ecclesiâ Gallicâ Basileæ, in Apologia de justif. contra A. Lescaleum, ejusdem Ecclesiæ seniorem (lege, Lector, narrationem brevem litis hujus ortæ Basileæ anno 1590. etc. impressam Parisiis anno 1597. in quâ certè miser hic homo miserrimè (ut quod res est dicam) ab adversariis suis habitus fuit.)[b] "Interea tamen, etc. ex quorundam bonorum virorum consilio jam mihi est admonendus lector, nobis nunquam in mentem venisse, eâ sententiâ, quæ extat Esaiæ c. 64. v. 6. abuti adversus bona opera, in quâ dicùntur omnes justitiæ nostræ similes esse sordidissimo panno, quasi id, quod bonum est in bonis nostris operibus et à Spiritu Sancto proficiscitur, vellemus

we will, but that we do not do all things which we wish ; for this it is 'not to do whatsoever we wish to do :' viz. because sometimes we do even what we wish not to do, viz., we lust." Read the Author.

We willingly therefore grant, that in the regenerate, the flesh, (to wit, its concupiscence,) is often moved against the spirit, in some more often, in others less often, according to their greater or lesser advance in grace ; but we deny that it moreover struggles against the spirit always, and necessarily, and that in every one. For it cannot be denied that some acts are done without any grief and sorrow of soul, nay with great joy, by those at least whom the Scripture, in comparison of those who are more imperfect, calls grown up and perfect. For the Scripture protests in many passages against the contrary assertion, as does the experience of many among the faithful also.

13. This rigid opinion has all along been condemned by many very learned Protestants and other most moderate men.

Zuinglius;[a] "Some of our party" (he means Luther and some others who agree with him) "have paradoxically asserted that every work of ours is an abomination."

Jacobus Covetus, a Frenchman, who was a minister of the word in the French Church at Basle, in his Apologia de Justificatione against A. Lescaleus, an elder of the same church,[b] (reader, peruse the short narration of this controversy, which sprang up at Basle A.D. 1590, printed at Paris in 1597 in which certainly this unfortunate man was (to say the real truth) most cruelly handled by his enemies) "In the meantime, however, . . . by the advice of some good men, I must now admonish the reader, that it has never come into our mind to misapply against good works that passage which occurs in Isaiah c. 64, v. 6, in which all our just deeds are said to be like to a most filthy rag, as if we maintained, that what is good in our works and proceeds from the Holy Ghost, is to be accounted

pro re sordidâ et immundâ haberi. Sed, etc. Quòd si quis superbiâ inflatus, sua opera Deo offerre velit, quasi legi et justitiæ ejus satisfacientia, ut scilicet illorum merito coram ipsius tribunali justificetur; futurum, ut Deus illa in exquisitissimo justitiæ suæ speculo considerata, non puriora † esse judicet, quàm sit ‡ pannus menstruatæ. Nec dicimus simpliciter, bona nostra opera coram Deo consistere non posse, * imò speramus fore, ut propter ejus misericordiam subsistant, etc." Multa hîc aliena et impotentia admisceri vides, lector, negari tamen non posse, quin bona opera nostra, juxta legem Dei τῇ ἐπιεικείᾳ temperatam, Deo grata sint, atque in extremo judicio Dei † coram throno gratiæ consistere possint.

Arminius; [a] "Primò, An de bonis operibus fidelium verè dicatur, immunda esse instar panni menstruati, eisque competat dictum illud Esaiæ c. 64. 'Omnes justitiæ nostræ, etc.'

"Secundò, Quo sensu rectè dicatur, fideles in quovis opere bono peccare mortaliter." [Et;] [b] "Regenitus non quæ carni et concupiscentiæ adlubescunt, sed quæ Deo grata sunt, facit, etc. non semper citra interruptionem, impingit enim aliquando, labitur, aberrat, peccat, etc. sed subinde et plerumque." Et; [c] "Inspiciantur interpretes nostri, Calvinus, Musculus, Gualtherus, etc. et constabit, totum istum locum Esaiæ c. 64. v. 6. etiam quod ad antecedentia, malè à multis citari ad probandum quod volunt."

Remonstrantes; [e] "Ubi locorum Scriptura doceat, non posse à nobis præstari bona opera, quæ non sint carne inquinata et pœnâ digna? An non distinguendum sit inter imperfectionem et inquinationem? An tituli, quibus sancti eorumque opera insigniuntur in Scripturis, cum hisce inquinationibus ritè conveniant? An ergo fideles in quolibet opere mortaliter peccent?" [f] Et; [i] "An opera regenitorum, quamvis ex eâ fidei et charitatis mensurâ non fiunt, quæ ab ip-

† [Ed. 1a priora.]
‡ [Ed. 2a est.]
* [p. 165.]

† [Ed. 1a judicii Dei: Ed. 2a judicii.]

[a] in Articulis perpendendis, tit. de operibus bonis fidelium, [p. 964.]

[b] in [Dissertatione de vero sensu] capitis 7. Epistolæ ad Romanos pag. 11. [p. 829.]

[c] pag. 90. [p. 873.]

[d] [Hom. 311, in Esaiam, p. 401.]

[e] in considerationibus circa confessionem Belgicam; in art. 24.

[f] vide scripta historica Remonstrant. pag. 95

[g] in considerationibus in Catechesi Heidelberg. ad Quæst. et Resp. 62. [inter Script. Historic. Remonstrantium.]

a filthy and unclean thing. But, &c. But if any one puffed up with pride, wishes to present his works to God as if they were such as to satisfy the Law and His justice, viz., in order that by their merit he should be justified before His tribunal; it would come to pass, that God would judge them, viewed in the glass of His all-perfect justice, to be no purer than the rag of a menstruous woman. Nor do we say absolutely, that our good works cannot stand before God, nay, we hope that they will stand on account of His mercy, &c." You see, reader, that many things which are beside the purpose and weak are here mixed up, yet that he cannot deny, that, according to the law of God, when tempered with clemency, our good works are pleasing to God, and are able to stand before the throne of grace in the last judgment of God.

Arminius;[a] "1, Whether is it truly said of the good works of the faithful, that they are unclean like a menstruous cloth, and whether that saying, Isaiah ch. 64, 'All our just deeds, &c.' pertains to them?

2, In what sense it can rightly be said that believers sin mortally in every good work." And;[b] "He that is regenerate does not do those things which gratify the flesh and the lust, but those which are well-pleasing to God; . . . not, indeed, always without interruption, for he sometimes stumbles, falls, errs, sins, &c., but at intervals and for the most part." And;[c] "Let our interpreters be examined, Calvin, Musculus, Gualtherus,[d] &c., and it will be seen that that whole passage, Isaiah 64, 6, even from the context which precedes it, is wrongly cited by many to prove what they desire."

The Remonstrants;[e] "Where does the Scripture teach, that we cannot perform any good works which are not defiled by the flesh and worthy of punishment? Is there no distinction between imperfection and defilement? Do the titles wherewith Scripture adorns the holy and their works, rightly agree with such defilements? Do believers therefore sin mortally in every work whatsoever?"[f] and[g]; "Whether the works of the regenerate, although they are not done by that measure of faith and love, which

sis jurè exigi posset, peccatis inquinata esse meritò dici queant? Cùm in Scripturis passim opera bona insignibus elogiis ornentur, etc. An non responsionis verba respicere videantur ad locum Esaiæ 64? et an is ad rem hanc faciat;"[a] et rursus;[b] "Quo Scripturæ loco probabitur, præstantissima nostra opera esse peccatis inquinata? Et num locus ex Esaiæ 64. citatus ad marginem Catechismi, id citra contradictionem Doctorum Ecclesiasticorum evincat? Quæri etiam posset, quandoquidem Abrahamus ad mandatum Dei immolando filium præstitit * obedientiæ opus, quo peccato illud opus fuerit inquinatum:" et rursus[c] eadem legere est; "An præstantissima, etc. Annon locus Esaiæ 64 de panno menstruato ineptè ad supradicti probationem adferatur, quippe cùm vel ad justitias legales, vel irregenitorum, vel peccata populi, à doctoribus reformatis communiter accommodetur? Immò ipse Calvinus et Marloratus suis ad eum commentariis quasi ex professo hunc sensum impugnent."

[a] p. 113.
[b] p. 126.
* [p. 166]
[c] pag. 131.

3. Jo. Corvinus[d] sic Molinæum alloquitur; "Ipsi statuitis, non tantùm Ethnicorum, sed etiam regenitorum opera peccatis mortalibus inquinata esse; quæ defectus suos habere, nos etiam non negamus."

Gerardus Vossius[e] fusè ex Patribus contra Pelagianos disserens, de imperfectione Sanctorum in hac vitâ sese intra terminos à Patribus positos semper continet, neminem scilicet per gratiæ vires totâ vitâ, aut etiam longo ejus tempore, peccatum omne evitare, etc. neque illos unquam egreditur.

[d] in Ante Molinæo. [Petri Molinæi novi anatomici mala encheiresis; seu censura anatomes arminianismi.] c. 32, [ad sect. 18.] p. 520.
[e] Hist. [de controvers.] Pelag. [etc.] lib. 5, parte 1.

Vorstius;[f] "Addis, 'Omnia etiam sanctissimorum opera multis peccatis contaminata' esse; idque probare niteris locis illis Esaiæ 64. v. 6. et Dan. c. 9. v. 18. Sed, præterquàm quòd nimis hyperbolicè loqueris, etiam probatio neutra quidquam valet. Nam prior locus, etc." et rursus;[g]

[f] in scholiis alexicacis contra Sibrandum p. 180.

might be justly required from them, can deservedly be said to be 'defiled with sins'? when in the Scriptures good works are everywhere adorned with illustrious praises. . . . Do not the words of the answer seem to allude to the passage, Isaiah ch. 64? and does it at all pertain to this matter?" [a] and again; [b] "By what passage of Scripture will it be proved that the most excellent of our works are defiled with sins? And does the passage from Isaiah 64, cited in the margin of the Catechism, prove this without contradiction from ecclesiastical teachers? It might also be asked, when Abraham performed a work of obedience by offering up his son at the command of God, by what sin was that work defiled?" and the same may be read again; [c] "Whether the most excellent, &c. Is not the passage, Isaiah 64, about the menstruous cloth foolishly brought forward to prove the above mentioned doctrine, since by the reformed teachers in general it is applied either to legal just deeds, or to those of the unregenerate, or to the sins of the people? Nay, Calvin himself and Marloratus, in their commentaries on the passage, attack this interpretation as it were professedly."

3. John A. Corvinus [d] thus addresses Molinæus, "You assert, that the works not only of the Heathen, but also of the regenerate, are defiled with mortal sins; which [works] even we deny not to have their defects."

Gerard J. Vossius, [e] arguing at much length against Pelagius from the Fathers, about the imperfection of the saints in this life, always confines himself within the boundaries laid down by the Fathers, viz., "that no one through the powers of grace avoids every sin for his whole life, or even for any long period of it, &c." and never goes beyond them.

Vorstius; [f] "Thou addest, that 'all the works of even the holiest men are defiled by many sins;' and this thou endeavourest to prove from these passages, Isaiah 64, 6, and Daniel 9, 18. But besides that thou speakest too hyperbolically, neither of the texts avails to prove it. For the first passage, &c." And again; [g]

"Multa hîc aliena et impertinentia accumulas, ut fidem semper inquinatam esse in hoc sæculo ostendas. Non enim sequitur, quia cognitio quædam hîc imperfecta est, ideo fiduciam quoque obsequiosam (quæ certè notitiam rerum necessariarum præ-exigit) peccatis semper contaminatam esse; cùm neque omnis imperfectio peccatum sit, neque omnis cognitio ad essentiam fidei salvificæ requiratur. Multo minùs sequitur, quia sancti quoque interdum labuntur, et quia ipsi Apostoli aliquando (ante Spiritum Sanctum acceptum) modicæ fidei fuerunt, ideo et illorum fidem perpetuò inquinatam esse, et istos in fide semper debiles fuisse, et quidem necessariò, etc."

Author (de quo suprà) epistolæ præfixæ dissertationi J. Arminii in c. 7. ad Romanos;[a] "Hic locus Esaiæ c. 64. etc. allegatur enim perpetuò, ac si sensus illius inferret, excellentissima quæque præstantissimorum Christianorum opera, ac proinde etiam ardentissimas * preces in nomine Christi fusas; eleemosynas ex animo verè et intimè misericordiâ commoto præstitas; denique et martyrum propter Christum ad sanguinis fusionem usque obitum, esse ut pannum menstruatæ, hoc est, fœda, etc." vide Authorem.

Author tractatûs de justificatione qui extat in fine opusculi Castellionis;[b] "Sic isti" (Rigidiores scilicet, contra quos disputat) "omnem hominis justitiam in hac vitâ imperfectam et porrò vitiosam esse tradunt, quia vel ipsa fieri major possit, vel alia major inveniatur. Hanc ob causam nullam cujusquam in hac vitâ justitiam dignam esse, quæ in Dei judicio justitiæ nomen obtineat. Hanc sententiam ego dico esse plus quàm Stoicam." Consule Authorem ipsum, qui in perfectione nostræ justitiæ in hac vitâ asserendâ, modum videtur excedere, ut suprà monui.

Anonymus ille Scriptor (de quo suprà) adversus quem Beza Apologiam pro justificatione[c]

a [*Ed.* 1612]

* [pag. 167]

b p. 142.

c Apologia pro justif[icatione per unius Christi viva fide apprehensi justitiam gratis imputatam, adversus anonymi scriptoris tractatum clam nuper ab Antonio Lescalio editum.]

"In order to show that in this life faith is always defiled, thou accumulatest here many alien and irrelevant arguments. For it does not follow, because there is here an imperfect knowledge, that therefore implicit assurance also (which doubtless demands as a prerequisite, the knowledge of the things which are necessary) is always contaminated with sins, since neither is every imperfection a sin, nor complete knowledge required to the essence of saving faith. Much less does it follow because even the holy sometimes fall, and the Apostles themselves (before they received the Holy Ghost) were sometimes of little faith, that therefore the faith of the former is always defiled, and that the latter were always, and indeed necessarily, weak in the faith, &c."

The Author (of whom we have spoken above) of the Epistle prefixed to the dissertation of J. Arminius on the 7th chapter of the Epistle to the Romans; [a] "This passage of Isaiah 64 is perpetually adduced as if its sense inferred, that every one of the most excellent works of the holiest of Christians, and therefore even the most ardent prayers poured out in Christ's name; the alms given from a heart truly and intimately moved with pity; and lastly the martyr's death for Christ even to the very shedding of his blood, is like the rag of a menstruous woman, *i. e.* are filthy, &c." See the author.

The author of the treatise de Justificatione, printed at the end of the Opuscula of Castellio; [b] "In like manner they" (viz., the more rigid, against whom he is disputing) "teach that the whole justice of man in this life is imperfect, and moreover sinful, because either it can itself become greater, or another greater than it can be found; and that for this reason no justice of any one in this life is worthy of obtaining in the judgment of God the name of justice. This opinion I hold to be more than stoical." Consult the author himself, who, as I have already remarked, seems to go too far in asserting the perfection of our justice in this life.

That anonymous writer (of whom I have spoken above) against whom Beza wrote,[c] contends with many arguments,

scripsit, multis argumentis contendit, optima regeneratorum opera non esse impura et malo admixta: quæ in dictâ Apologiâ legantur.[a] Bezæ certè responsiones minus solidæ sunt, nec satisfaciunt argumentis oppositis.

[a] [pp. 28—126.]

R. Montacutius contra quendam Romanæ partis Controversiarum breviatorem;[b] "Nemo," inquit, "renatorum per ordinariam gratiæ mensuram unquam vel observavit, vel etiam observare potest omnia Dei mandata, in omnibus et singulis, et omni tempore. Aliquando potest, in quibusdam particularibus, vel fortè in omnibus partibus aliquo tempore, vel in aliquibus omni tempore. etc."

[b] [A gagg for the new gospel? No:] art. 17, pag. 122.

Archiepiscopus Spalatensis;[c] "Bonum opus ab homine ex charitate et divinâ gratiâ factum, etiamsi vix possit adeò perfectum esse, quin illi aliquid desit integritatis et summæ puritatis, in suo genere tamen potest esse ita bonum, ut Deo gratum sit et acceptum. Talis fuit strages quam Phinees exercuit, Deo acceptissima.[d] Tale templum à Salomone extructum, Deo gratissimum.[e] Talis Apostolorum prædicatio; et innumeræ humanæ bonæ actiones propter Deum factæ in Scripturâ laudatissimæ. 'In multis' quidem 'offendimus omnes:'[f] ergo non in omnibus: ergo multa adhuc sunt verè bona opera et Deo placentia. etc. Asserere ergo, omnia nostra opera esse peccata mortalia, meas plurimum lædit * aures. Non negarim tamen sæpissime, non tamen semper, etc." verba supra[g] habes. Legatur totus hic numerus apud Authorem ipsum, in quo, ut in plerisque aliis hodie controversis dogmatibus, ita in hoc etiam magnum concordiæ inter partes procurandæ studium ostendit.

[c] de Rep. Eccl. lib. 7, cap. 11, n. 255.
[d] [c. 25, Num. v. 11.]
[e] [3 Reg. c. 9, v. 3.]
[f] c. 3 Jacob. v. 2.
* [p. 168.]
[g] [lib. hujus c. 5, § 5.]

Erasmus;[h] "Quum audio, adeo nullum esse hominis meritum, ut omnia, quamvis piorum hominum, opera peccata sint, hyperbole est," (Lutheri scilicet.) "Quomodo toties legis, sanctos plenos operibus bonis fecisse justitiam, ambu-

[h] tom. 9, de libero Arbitrio [Collatio] contra Lutherum pag. 1020.

that the best works of the regenerate are not impure and mixed with evil; which may be read in the said Apology.[a] Beza's answers certainly are far from sound, and do not satisfy the opposite arguments.

R. Montague, against a late Romish abridger of controversies;[b] "No man," he says, "in the state of grace regenerate, by any ordinary course or assistance of grace ever did or can observe all the commandments of God, in every part, no, not in that degree which God hath fitted him unto, and requireth of him, at all times: at sometime he may, in some particulars; or peradventure in all particulars in some time, or in some particulars in all times."

The Archbishop of Spalatro;[c] "A good work done by man from love and the divine grace, although it can scarce be so perfect but that somewhat of integrity and spotless purity is wanting in it, yet in its own degree it can be so good as to be pleasing and acceptable to God. Such was the slaughter which Phinehas made, most acceptable to God;[d] such the temple built by Solomon, most pleasing to God:[e] such the preaching of the Apostles; and the numberless good human actions done for God's sake, which are very highly praised in Scripture. 'In many things we offend all;'[f] therefore not in all things: therefore there are yet many works truly good and pleasing to God. &c. To assert, therefore, that all our works are mortal sins very much grates on my ears. I would not, however, deny that very often, but not always, &c," the words which follow are given above.[g] Read this whole section in the author himself, in which, as in most other of the doctrines which are now controverted, so in this one also he shows a great desire of procuring concord between the parties.

Erasmus;[h] "When I hear that the merit of man is so utterly null, that all works even of pious men are sins, this is an extravagance," (of Luther's to wit.) "How do you so often read, that the holy full of good works have wrought justice, have walked upright before God, have

lasse rectos coram Deo, non declinasse ad dextram nec ad sinistram, si quicquid agunt etiam eximiè pii, peccatum est, et tale peccatum, ut nî subveniret Dei misericordia, demersurum esset in tartarum eum, pro quo mortuus est Christus? etc."

Verùm ut concludamus: nulli quidem justorum de ullo opere bono nimium gloriandum est, quasi rigidissimum Dei judicium sustinere possit: sufficit, judicium Dei gratiâ et misericordiâ propter Christum temperatum sustinere posse: neque tamen, (quod alterum extremum est pariter nobis vitandum,) gratiæ Christi adeo simus ingrati et injurii, ut inficias eamus per illius vires quicquam omnino hîc à nobis præstari posse, quod non sit peccato aliquo modo inquinatum. Mediam tenuere beati.

CAPUT ULTIMUM.

Quo paucis, an bona opera justificent, et de loco famoso ac celebri Jacobi 2. præsertim disseritur.

1. PERPERAM à Protestantibus rigidioribus rejicitur distinctio usitatissima justificationis in primam et secundam. Nam, ut de justificatione primâ, quæ in omnium præcedentium peccatorum remissione et gratiæ sanctificantis donatione posita est, nihil nunc dicamus, cùm de eâ sacræ literæ passim loquantur, et nos satis superque[a] dixerimus; necessariò etiam agnoscenda et admittenda est justificatio secunda, quæ consistit * in progressu, augmento, et complemento (pro statu viæ) justitiæ primùm donatæ, et in remissione eorum delictorum, in quæ quotidie justi incidunt. De hac loquuntur Scripturæ: Apoc[alypsis capite] ult[imo],[b] 'Qui justus est justificetur adhuc.' Jacobi [cap.] 2.[c] ubi dicitur Abra-

[a] lib. 2.
* [p. 169.]
[b] Apoc. ult. [c. 22, v. 11.]
[c] [c. 2, Jacobi v. 21.]

turned neither to the right hand nor to the left, if every thing which is done even by those who are exceedingly pious, be a sin, and such a sin that, did not God's mercy intervene, it would plunge into hell him for whom Christ died? &c."

But to conclude: no one indeed of the just should too much boast of any good work, as if it could endure the all-strict judgment of God; it is enough, that it can endure God's judgment as tempered with grace and mercy on account of Christ: nor, however, which is the other extreme, equally to be avoided by us, should we be so ungrateful and unjust to the grace of Christ, as to assert that nothing whatever can here be performed by us through its strength, which is not in some way defiled with sin. The blessed have held a middle course.

CHAP. VI.

Whether good works justify, and especially of that well known and celebrated passage S. James, chapter 2.

1. WRONGLY do the more rigid Protestants reject that very common distinction of justification into first and second. For, (to say nothing at present of first justification, which consists in the forgiveness of all preceding sins and the gift of sanctifying grace, since Holy Scripture speaks of it everywhere, and we have said enough and more than enough about it; [a]) a second justification also must necessarily be recognized and admitted, which consists in the progress, increase, and completion (according to the state of pilgrimage) of the justice given at the first, and in the forgiveness of those sins into which the just daily fall: of this second justification the Scriptures speak in the Revelation; [b] 'He that is just, let him be justified still'; and in S. James, where it is said [c] that

hamus justificatus ex oblatione filii, cùm tamen diu antea justificatus fuisset, et plurimis [aliis †] in locis, de quibus videantur Controversiarum tractatores.

† [*Ed.* 2a]

2. De Patrum sententiâ hac in re quis dubitet? Rigidioribus enim Protestantibus ulterius hîc progressi videntur, quàm par sit: sed falsè, ut paulò post dicemus.

3. Ratio etiam idem non modo suadet, sed et fateri cogit. Cùm enim justificatio hominis coram Deo, secundum communem omnium et Protestantium sententiam, sit remissio peccatorum, et hominis in Dei gratiam acceptatio propter Christum; certè quantò magis homines in fide vivâ illiusque operibus crescunt et proficiunt, tantò magis coram Deo justi, illique grati et accepti, illiusque (ut Scriptura loquitur) amici sunt; et quotidianorum delictorum veniam faciliùs hîc consequuntur, atque etiam majorem in sæculo futuro, ex immensâ Dei benignitate mercedem accipient.

4. Nimis igitur absurda est illorum rigidorum Protestantium sententia, qui non tantùm cum cæteris Rigidis, à justificationis ratione formali inhærentem in nobis justitiæ habitum et emanantem ex eo operum justitiam omnino excludunt, sed etiam Deum omnia peccata præterita et futura simul et semel remittere in justificatione nostri asserunt.

5. Justificatio certè actus est continuus, qui est et durat quamdiu vivæ fidei actus durant: interrumpitur verò semper, et toties, quoties illi cessant, Christianæ pietatis officio contrarium postulante.

6. Et quòd "sicut quotidiana est offensio, ita quoque remissio quotidiana sit," ut loquitur apud Augustinum tom. 4. Author libri de verâ et falsâ pœnitentiâ, [a] disertè docet Calvinus ipse; [b] Bucerus; [c] Ursinus; [d] Paræus; [e] Zanchi-

[a] cap. 5. [§ 14.] apud Aug. tom. 4. [t. 6, app. p. 235.

[b] Instit. lib. 3, cap. 14, sect. 10, 11, 12; lib. 4, cap. 1, sect. 21, 22, 23. [—27.]

[c] in Defensione [deliberationis de Christiana] Reformatione [quam D. Hermannus Archiep. Colon. jam antea publicavit] c. 13, pag. 85, 86.

[d] in Cateches. Palatin. ad petition. orationis D[ominicæ] Remitte nobis debita nostra. qu. [126 §] 3. [oper. edit. Heidelb. t. 1, p. 407.] cur petenda sit nobis peccatorum remissio.

[e] [contra Bellarm.] de amissione Gratiæ lib. 1, cap. 7. pag. 73, 74.

Abraham was justified by offering up his son, though he had been justified long before; and in many other passages, about which see those who discuss controversies.

2. Who can doubt what is the opinion of the Fathers in this matter? for to the more rigid Protestants they seem to have in this matter gone farther than they ought; but falsely, as we shall presently show.

3. Reason also not only persuades, but also compels us, to allow the same thing; for since the justification of a man before God is, according to the common opinion of all, even Protestants, the forgiveness of sins, and the acceptation of the man into God's grace on account of Christ; certainly, by how much men grow and make progress in living faith and its works, by so much the more are they just before God, and pleasing and acceptable to Him, and, as the Scripture says, His friends; and they more easily obtain here pardon of their daily faults, and also in the next world will receive a greater reward from the boundless kindness of God.

4. Altogether absurd therefore is the opinion of those rigid Protestants, who not only (along with the other rigid Protestants) altogether exclude from the formal cause of justification, the habit of justice inherent in us, and the actual justice which emanates from thence; but also assert that God in our justification forgives all sins both past and future, at once, and once for all.

5. Justification certainly is a continuous act, which is and lasts so long as the acts of living faith endure; but is broken off always, and as often as they cease, contrary to the duty of Christian piety.

6. And that, "as the offence is daily, so also the forgiveness is daily," as the author of the book de vera et falsa penitentia [a] says, is clearly taught by Calvin himself; [b] Bucer; [c] Ursinus; [d] Paræus; [e] Zanchi-

us; *[a] G. Dounamus;[b] R. Abbatus;[c] Gerar. Vossius;[d] "Justificatio et sanctificatio sunt actus quidam perpetuus, in quo et Deus semper donat, et homo semper accipit, etc." Synopsis purioris Theologiæ;[e] Jacksonus;[f] Perkinsius;[g] aliique plurimi.

De secundâ justificatione paulo rectiùs, quàm alii sentiunt et loquuntur R. Fieldæus;[h] "Affirmat," inquit, "Stapletonus[i] ex sententiâ Protestantium, 'nec operationem virtutum, aut obedientiam mandatorum ad secundam justificationem, sive ad augmentum cursum, et progressum, et perfectionem justitiæ aliquid valere, etc.' Sed calumnia est," inquit; "illi enim" (Protestantes) "justificationem secundam statuunt duabus constare partibus, quotidiano scilicet in benè agendo progressu, quo justitia inhærens magis magisque perficitur, et quotidianâ remissione vitiosorum defectuum, qui in actionibus nostris inveniuntur." idem repetit;[k] "Secunda justificatio," inquit, "consistit etc." Vide Authorem: Montacutius,[l] qui tamen sæpe sibi non constat: Vorstius[m] justificationis augmentum et complementum contra Sibrandum pluribus urget; "Quid," inquit, "justificatio hominis coram Deo aliud est, quàm receptio illius in hujus gratiam et amicitiam? Quanto igitur magis hæc, tanto magis et illa, proficere atque augeri indies potest, ac solet. Augescit autem hæc pro augmento fidei; Ergo et illa. Fides denique augescit cum operibus, et ex operibus perficitur, ut ante ex Apostolo audivimus. Ergo quo magis opera bona crescunt et proficiunt, eo magis ipsa justificatio in hominis animo" (imo et coram Deo) "perficitur." Vide Authorem.

Quod ad locum Jac[obi c.] 2. unde clarissimè probatur justificatio ex operibus fidei, tum prima

* [p. 170.]

[a] epist. ad Dav. Chaillettum p. 85. impress. Hanoviæ 1609.

[b] de fœdere gratiæ [on the covenant of grace] c. 8, p. 109, 110.

[c] contra Thomsoni diatribam. [De gratia et perseverantia sanctorum, quibus accessit in R. Thomsoni diatribam, etc., animadversio] c. 24, p. 211.

[d] disp. [22 pars.] 2[a] de Sacramentorum vi et efficacia n. 44.

[e] disp. 33. de justificatione hominis Th. 4. [? 24 ? aut antithes: 1, n. 4 ?]

[f] de fide justificante s. 2, c. 8, p. 256, edit. 2æ [opp. t. 1, p. 773.]

[g] in expositione Orationis Dominicæ; Dimitte nobis, [an exposition upon the Lord's prayer, c. Forgive us our debts, n. 3, § 1, 3 opp. t. 1, p. 345.]

[h] lib. 3 de Ecclesia [on the church] in append. cap. 11, de justif. [on justification], pag. 298.

[i] lib. 6, de justif c. 8 [§ Hoc ergo loco.]

[k] eodem cap. p. 312.

[l] contra nuperum controversiarum Breviatorem [answer to the late gagger of Protestants] art. 18, pag. 142.

[m] in scholiis alexicacis [c. Sibrandum] pag. 214.

us ;[a] G. Downam ;[b] R. Abbot ;[c] Ger. Vossius ;[d] "Justification and sanctification are a perpetual act, in which God is always giving, and man is always receiving, &c." The Synopsis purioris Theologiae ;[e] Jackson ;[f] Perkins ;[g] and many others.

Concerning the second justification, R. Field[h] thinks and speaks rather more correctly than some others; Stapleton, he says, affirms[i] that Protestants hold "'that actions of virtue, and the careful endeavour to walk in the commandments of God, are not necessary to our second justification, or the augmentation, progress, and daily perfecting of the same more and more.' But this is a calumniation ; for they make the second justification to consist of two parts. The daily progress in well-doing, whereby the righteousness inherent is more and more perfected. And the daily remission of such sinful defects, as are found in their actions." He repeats the same saying,[k] "The second justification consisteth, &c.," see the author; as does also Montague ;[l] who, however, is often inconsistent with himself : and Vorstius[m] who urges the increase and completion of justification against Sibrandus with many arguments ; "What else," he says, "is the justification of man before God, but his reception into His favour and friendship ; the former therefore both can and is wont daily to advance and become greater by how much the more the latter does so ; but this latter increases with the increase of faith ; therefore the other does so also ; lastly, faith increases with works, and is perfected by works, as we have already heard from the Apostle. Therefore the more good works grow and increase, the more is justification itself perfected in the soul of man ;" (he ought to have added, 'and in the sight of God also.') See the author.

What many Protestants answer to the passage S. James, chapter 2, by which it is most clearly proved, that justi-

tum secunda, ut paulo post dicemus, respondent multi Protestantes, 'justificationem' apud Jacobum necessariò intelligendam esse de ostensione justitiæ * apud homines, non de verâ justificatione coram Deo, ne scilicet Jacobus Paulo directè contradicere videatur : id falsum est, ut ex totâ serie contextûs Apostolici manifestè patet.

* [p. 171.]

Primò enim; quærit Apostolus in disputationis principio,[a] 'Quæ utilitas, si fidem dicat aliquis habere se, opera verò non habeat? num potest fides illa eum servare?' De ipsâ salvatione, quâ coram Deo homo verè servatur, et non de ejusdem tantùm ostensione, quis ambigit, servandi verbum hîc accipiendum esse? Neque igitur aliter verbum justificandi postea in eâdem disputatione aliquoties usurpatum intelligi debet aut potest, quàm de ipsâ coram Deo justificatione : secùs enim Apostoli disputatio secum ipsa convenire non posset.

[a] ver. 14.

Secundò; quæ[b] loquitur Apostolus de inutilitate charitatis tantùm verbalis, et de fide absque operibus mortuâ, et de corpore mortuo sine spiritu, clarissimè demonstrant, Apostolum hoc unum agere, ut fidem sine operibus, sive fidem mortuam, ad justificandum et servandum coram Deo, prorsus inutilem et inefficacem esse doceat.

[b] versu 15, 16, 17, 20, et 26.

Tertiò; quod[c] loquitur Apostolus de justificatione Abrahami ex operibus, non esse accipiendum de solâ justitiæ apud homines declaratione, sed de ipsâ coram Deo justificatione, evidenter probatur ex versu 23. ubi Apostolus expressè affirmat, impletam esse Scripturam, quæ affirmat, fidem (vivam et operosam scilicet) ipsi ad justitiam imputatam fuisse, et ipsum amicum Dei vocatum, vel pro amico à Deo habitum fuisse per illam justificationem. Neque aliter intelligi potest alterum etiam quod † ad propositum confirmandum affertur, exemplum[d] de justificatione Rahab ex operibus.

[c] versu 21, [illegible]

† [[illegible] alterum esse quod.]

[d] ver. 25.

fication (as well the first as the second, as we shall presently show,) is by the works of faith, viz., that 'justification' in S. James must necessarily be understood of the showing forth of justice in the sight of men, not of true justification before God, viz. in order that S. James may not seem to contradict S. Paul directly—is false, as manifestly appears from the whole series of the context of the Apostle.

For, 1st, the Apostle in the beginning of the argument,[a] enquires, "What profit is there, if a man say that he hath faith, but have not works? whether that faith can save him?" who doubts, that the word 'to save' is here to be understood of that salvation whereby a man is truly saved before God, and not of its manifestation merely in the sight of men? and therefore the word to justify, which afterwards occurs several times in this argument, neither ought nor can be otherwise understood than of justification before God; for otherwise the Apostle's argument could not agree with itself.

2dly, What the Apostle[b] says of the uselessness of charity in words merely, and of 'faith without works being dead,' and of 'the body without the spirit being dead,' most clearly demonstrate that the sole purpose of the Apostle is to show that faith without works, or dead faith, is altogether useless and inefficacious to justify and save us before God.

3dly, That what[c] the Apostle says of Abraham's justification by works is not to be taken of the mere declaration of justice before men, but of justification before God itself, is evidently proved from verse 23, where the Apostle expressly affirms, that the Scripture was fulfilled, which affirms that faith, (namely that faith which is living and working), was imputed to him for justice, and that he himself by that justification was called the friend of God, or was accounted by God to be His friend: nor can the other example (that of the justification of Rahab by works,) which is adduced[d] to confirm this proposition be otherwise understood.

Quartò, quod[a] dicitur, 'Videtis igitur, ex operibus justificari hominem, et non ex fide tantùm,' de declaratione justitiæ apud homines intelligi non potest, nisi dicamus, declarationem illam fieri non tantùm per opera, sed etiam per ipsam fidem; quod fieri non posset, cùm nemo alterius fidem, utpote in corde absconditam, videre possit, in se scilicet et per se; per opera tantùm eam licet videre aliquo modo (ut rectè Piscator[b] in locum) non infallibiliter quidem, ut scilicet viva et efficax sit, sed probabiliter tantùm, unde[c] dicitur, "Ostende mihi fidem tuam ex operibus tuis, etc."

[a] versu 24.
[b] in loc. [p. 726, col. 2.]
[c] versu 18.

[* [p. 172.]] 8. * Veteres semper intellexerunt locum hunc de verâ justificatione coram Deo, ut sæpè ante diximus, et paulò infrà plenius dicemus.

9. Protestantes etiam permulti idem censuerunt.

Bullingerus.[d]

Piscator alioqui rigidissimus;[e] "Non est necesse," inquit, "ut dicamus, justificari hîc idem esse, quod justificatum esse declarari apud homines. Etenim, Jacobum loqui de justificatione Abrahæ coram Deo, planum est, tum ex quæstione propositâ, quam exemplo Abrahæ confirmat, tum ex loco illo[f] quem de justificatione Abrahæ citat; is enim locus citra controversiam intelligendus est de justificatione coram Deo, ut liquet ex epistolâ ad Romanos, etc." Et rursus;[g] "Si quis verbum justificari hîc interpretetur, justificatum declarari apud homines, sequetur, etc." Consule Authorem.

Paræus post sententiam de homonymiâ in verbo justificandi apud Jacobum, pro justificationis scilicet ostensione coram hominibus, etc. diu et acriter defensam;[h] in Commentario tamen, quem paulò ante mortem[i] in epistolam B. Jacobi evulgavit, hujus sententiæ infirmitatem clarè vidit. In præfatione enim ad Joh. Pisca-

[d] in locum.
[e] in analysi capitis vers. 21. [p. 726, col. 2.]
[f] c. 15 Gen. v. 6.
[g] ad vers. 24
[h] in Comment. ad Rom. cap. 3, dub. 9 [§ Pro conciliatione . alia igitur solidior] et contra Bell. hoc l. [4to] cap. 18. [n. 6. § Jam de nomine justificationis p. 1154]
[i] anno 1621.

4thly, That which is said,[a] 'Ye see, therefore, that a man is justified by works and not by faith only,' cannot be understood of the declaration of justice before men, unless we say that that declaration is made not merely by works, but also by faith itself; which cannot be; since no one can see another's faith, in itself and by itself, inasmuch as it is hid in his heart; by works only it can be seen in a certain manner, (provided it be living and efficacious,) as Piscator[b] rightly says, not indeed infallibly, but only probably, whence[c] it is said, 'Show me thy faith by thy works, &c.'

8. The Ancients have always understood this passage of true justification before God, as we have already often said and will presently show more fully.

9. Very many Protestants also have held the same opinion.

Bullinger.[d]

Piscator, who is otherwise most rigid;[e] "It is not necessary," he says, "that we should say, that the meaning of the words 'to be justified' here is 'to be declared justified before men.' For that S. James is speaking of Abraham's justification before God is evident, as well from the question proposed, for the confirmation of which he brings forward the example of Abraham, as from the passage[f] which he cites concerning Abraham's justification, for that passage is without doubt to be understood of his justification before God, as is clear from the Epistle to the Romans, &c." And again;[g] "If any one should here interpret the word 'to be justified,' to mean, to be declared before men to be justified, it would follow, &c." Consult the author.

Paræus, after having long and strenuously defended the opinion that the word to justify in S. James has another meaning, viz., the showing forth before men of justification;[h] in the Commentary on S. James, which he put forth a little before his death,[i] clearly saw the weakness of this opinion: for in the preface to John

torem [a] ita inquit; "Ad conciliandum apparentem Pauli et Jacobi ἀντιλογίαν, etc. tam ipsis" (Romanensibus) "quàm nobis sufficiet ostensio æquivocationis in voce 'fidei,' etc. et neque nobis, neque ipsis necesse erit ὁμωνυμίαν in verbo 'justificandi' ulterius urgere, etc." Et; [b] "Paulus negat, hominem operibus justificari, hoc est, à peccatis [absolvi] coram Deo: Jacobus affirmat, hominem operibus justificari, hoc est, justum declarari coram mundo. Hæc conciliatio etiam sustineri potest," (vide, lector æque, quàm frigidè nunc loquatur) "prout in Commentario nostro ad Romanos [c] et ab interpretibus aliis sæpe ostensum est. Est verò etiam," inquit, "alia conciliationis ratio, ex textu evidens et solida, etc." priorem igitur sententiam nec evidentem, nec solidam esse, satis perspexit. Ita secundæ curæ sapientiores esse solent.

Remonstrantes; [d] "Nec evadunt hunc ictum Censores, quando locum hunc Jacobi [e] pro more suo, de declaratione justificationis intelligendum esse dicunt, etc. Nam præter multa alia, etc. ipsa verba, quibus negatur, hominem ex fide * tantùm justificari, id perperam dici evincunt. Quis enim adeo vecors fuerit isto sæculo, qui cum Apostolo contendere voluerit, an homo justificetur, id est, declaretur justus ex fide tantùm? Fides enim, quatenus fiducia est, et distincta ab operibus pietatis, non est nisi in corde hominis. etc."

Vorstius [f] fusè hac de re contra Sibrandum disserit.

Jacksonus Anglus [g] hanc prolixè sententiam improbat et refellit.

Downamus. [h]

Guil. Pemblius. [i]

Videatur Bucerus. [k]

10. Quod permulti Protestantes, ad tollendum hanc apparentem Apostolorum ἀντιλογίαν, affirmant, secundum Paulum, hominem justificari

[a] [p. 3, facie altera.]
[b] in comment. ad vers. 21, cap. 2, [p. 125.]
[c] ad Rom. [comment.] cap. 3, dub. 9.
[d] in nupera Apologia cap. 10, pag. 113, [facie altera.]
[e] cap. 2, v. 24.
* [p. 173.]
[f] in schol. Alexicac. pag. 253 et aliquot seq. et pag. 271, 272.
[g] de fide justificante [on justifying faith] sect. 2, cap 6, n. 1, pag. 209, 210. edit. primæ [anno 1615—Opp. t. 1, p. 738.]
[h] Theol. pag. 508.
[i] in tract. de justificatione [of justification] sect. 6, cap. 1, pag. 191, 192, [p. 232-4, *Ed.* 1635.] et sect. 6, cap. 2, pag. 211. [p. 244.]
[k] in Defensione [deliberationis de Christiana] Reform[atione quam D. Hermannus Archiep. Colon. jam antea publicavit] etc., c. 15, p. 89, 90

Piscator,[a] he thus speaks; "The proof of the twofold meaning of the word 'faith' will suffice to them," (the Romanists), "as well as to us, to reconcile the seeming contradiction between S. Paul and S. James, &c., and it will not be necessary either to them or to us to urge any longer the ambiguousness of the word 'to justify.'" And;[b] "S. Paul denies that by works a man justified, *i. e.* is absolved from sins, before God: S. James affirms that a man is justified by works, *i. e.* is declared just before the world. This mode of reconciling these statements can be defended," (see just reader, how coldly he now speaks), "as has been shown in my commentary on the Romans,[c] and by other interpreters often. But there is also," he adds, "another mode of reconcilement which is evident from the text and solid, &c." He therefore sufficiently perceived that his former opinion was neither evident nor solid; thus second thoughts are wont to be the wisest.

The Remonstrants;[d] "Nor do the Censors avoid this thrust, when they say, after their usual manner, that this passage of S. James[e] is to be understood of the declaration of justification: . . . for besides many other things, . . . the very words in which it is denied, that man is justified by faith only, show that this is a false interpretation. For who in that age could have been so mad as to wish to contend with the Apostle, that a man is justified, *i. e.* declared just, by faith only? Since faith, in so far as it is assurance and distinct from works of piety, is only in the heart of man."

Vorstius[f] discusses this matter at much length against Sibrandus.

Jackson the Englishman[g] condemns and prolixly refutes this opinion.

Downam.[h]

W. Pemble.[i]

See Bucer.[k]

10. As to what very many Protestants affirm, in order to take away this apparent contradiction of the Apostles, that according to S. Paul, a man is justified by faith alone,

solâ fide, nempe operante per charitatem; secundum Jacobum, hominem non justificari solâ fide, seu tantùm fide, nempe otiosâ et mortuâ, et inani potius fidei simulachro, quàm fide; sic nullam esse ἀντίφασιν, quia de diversâ fide loquuntur † Apostoli: næ illud nihil solidi habet. Nulla enim omnino inter Apostolos ἀντιλογία lectori oculato vel videri potest esse. Verissimè enim passim B. Paulus docet, hominem fide justificari absque operibus Legis; sed nunquam et nusquam excludit à justificatione nostri opera in fide Christi fundata, et ex eâ profecta: ut satis superque lib. 1. probatum dedimus. Intellexit igitur semper, ex fide vivâ et quatenus viva est, nos justificari. Atque hoc ipsum est, quod B. Jacobus hîc, sed Paulo clariùs et distinctiùs affirmat, 'Hominem ex operibus justificari, et non ex fide tantùm.' Eadem est fides, consideratâ ratione formali fidei de quâ uterque loquitur Apostolus; sed Paulus, habitâ ratione fidei ut actu justificat et servat, fidei nomine et ambitu etiam opera, interna saltem, ex fide orta, et ad justificandum hominem omnino necessaria, complectitur: Jacobus vero distinctè et explicitè de fide et operibus ex eâ natis loquitur; atque sic ait, 'hominem ex operibus justificari, et non ex fide tantùm.' Ubi frustrà ad evadendum loci argumenti ictum, particulam μόνον jungi volunt cum verbo πίστεως proximè præcedente, quasi dixisset Apostolus, καὶ οὐκ ἐκ πίστεως μόνον, id est, inquiunt, μόνης, * non ex fide solùm, id est, solâ vel solitariâ et operibus vacuâ; non autem cum verbo δικαιοῦται; ne scilicet fide simul et operibus nos justificari dicamur: Quum sententia B. Apostoli, totâ disputationis serie diligenter perpensâ, luce meridianâ clarior sit; 'Videtis igitur, quòd ex operibus justificatur homo, καὶ οὐκ ἐκ πίστεως μόνον, id est, καὶ οὐ μόνον ἐκ πίστεως: Fidem autem, de quâ loquitur Jacobus, non esse inanem tantùm fidei professionem, aut vanum

† [*Ed.* 2ª loquantur]

* [p. 174.]

viz., by such a faith as works through love; while according to S. James, a man is not justified by faith alone, or only by faith, viz., by an idle and dead faith, and rather the empty image of faith than faith; and that thus there is no contradiction, because the Apostles speak of different kinds of faith:—truly, it has no solidity: for to the observant reader there cannot even seem to be any contradiction at all between the Apostles: for most truly does the Blessed Paul teach everywhere in his writings, that a man is justified by faith without the works of the law; but he never and nowhere excludes from our justification, works based upon the faith of Christ and proceeding from it, as we have proved enough and more than enough in book 1.: he has therefore always meant that we are justified by faith, which is living, and in so far as it is living. And this is the very thing which the Blessed James here affirms, only more clearly and distinctly than S. Paul, that a man is justified by works and not by faith only. It is the same faith, if we consider the formal cause of faith, that both the Apostles are speaking about, but S. Paul, considering faith as it actually justifies and saves, embraces in the name and circuit of faith works also, (at least those which are internal) arising from faith and altogether necessary to justify a man: but S. James speaks distinctly and explicitly of faith and the works which are born from it; and thus says that a man is justified by works and not by faith only; where they in vain assert (in order to avoid the force of the argument from this passage) that the word 'only' is to be joined with the immediately preceding word 'faith'; as if the Apostle had said, 'and not by faith only,' *i. e.*, by faith which is alone or solitary and devoid of works; instead of with the word 'is justified;' doing this lest we should be said to be justified by faith and works together: whereas, if the whole chain of the argument be diligently considered, the meaning of the Blessed Apostle is clearer than the noonday sun; 'Ye see, therefore, that a man is justified by works and not by faith only,' *i. e.* and not only by faith. But that the faith, of which S. James is speaking, is not merely the empty profession of faith, or the false

fidei simulacrum, ut illi volunt, sed veram fidem esse, seu veræ fidei essentiam habere, ex eo abundè patet, quòd, licèt absque operibus inutilem et mortuam esse eam dicit † Jacobus, id est, inefficacem ad justificandum et servandum, tamen, si bona adsint opera interna, et externa quando fieri possunt, disertè dicat, hominem ex eâ fide justificari, eam operibus cooperari, et ex operibus consummari seu perfici, id est, non tantùm, ut interpretantur, ejus integritatem et sinceritatem apud homines declarari; sed, quando adjuncta habet opera, plenè tum demum coram Deo ad justitiam et salutem, ex immensâ illius propter Christum misericordiâ, valere: denique tunc vivam seu vivificam esse, quæ antè non nisi mortua fuit. Hæc de inani fidei professione aut fidei umbrâ, ubi deest vera fides, in genere scilicet fidei, verè enunciari non posse, quis non videt? Sed de verâ fidei ratione seu definitione abundè lib. 1. disputatum est. Opera ipsam fidei essentiam ingredi, maximè ἀθεόλογον est et dictu perabsurdum.

† [*Ed.* 2a dicat.]

11. Quod tertiò, quando Apostolus [a] justificationem disertè operibus tribuit, multi Protestantes antè nominati affirmant, per opera synecdochicè seu per metonymiam effecti intelligi ipsam fidem, opera bona parientem, et illis conspicuam: quam rationem conciliationis Apostolorum Paræus Comment. in locum ait "ex textu evidentem et solidam" esse: inane tantùm effugium est. Sic enim Apostoli sensus erit, uti illum effert Piscator; [b] "Homo justificatur ex operibus," "id est," inquit ille, "ex tali fide, quæ conjuncta sit cum operibus," "et non ex fide tantùm," "id est, non autem ex fide, quæ operibus caret." Hunc sensum verborum Apostoli, Deus bone! quàm insolentem et absurdum, ut tueatur, non veretur taxare hanc Apostoli loquutionem ut impropriam; "Quare," inquit, "hìc est impropria locutio. Neque enim sentit

[a] vers. 21, 24, 25.

[b] in loc. [schol. in v. 24. p. 728, c. 1.]

semblance of faith, as they maintain, but is true faith, or has the essence of true faith, is abundantly evident from this, that though S. James says, that without works it is useless and dead, *i. e.*, inefficacious to justify and save, yet if internal good works be present, (and external works when these can be done) he expressly says, that a man is justified by that faith, that it cooperates with works, and by works is consummated or perfected, *i. e.*, not only, as they interpret, is its integrity and sincerity declared before men, but when it has works joined to it, it is then at length fully able to procure justice and salvation before God from His boundless mercy on account of Christ; lastly, that that is then living or quickening, which before was only dead. Who does not see that these things cannot be truly enunciated of an empty profession of faith, or of the shadow of faith, where true faith is wanting, viz. in the genus of faith? But we have abundantly discussed the true essence or definition of faith in book 1. To say that works enter into the essence itself of faith is altogether untheological and most absurd.

11. Thirdly; As to what many before-named Protestants affirm, that when the Apostle [a] expressly ascribes justification to works, by works is meant, synecdochically or by a metonymy of the effect, faith itself, which brings forth good works and is made manifest by them: (which mode of reconciling the Apostles, Paræus in his Commentary on the passage says, is evident from the text and solid;)—it is but a poor evasion: for thus the Apostle's meaning will be, as Piscator [b] brings it out, "a man is justified by works," "that is," he says, "by such a faith as is conjoined with works," "and not by faith only," "that is, but not by a faith which is destitute of works." In order to support this most unusual and absurd sense, he shrinks not from blaming this expression of the Apostle's as improper; "Wherefore," he says, "the language here is improper; for S. James does

Jacobus, fidem et opera, tanquam duas diversas causas concurrere * ad effectum justificationis producendum, etc." Certè qui hunc Scripturæ locum (ut de aliis nihil dicam) sic interpretantur, Scripturam tantùm στρεβλοῦσι ut inquit Petrus, [a] et detorquent ad dogmata præconcepta mordicùs tuenda. "Est dura catachresis," inquit durissimus et rigidissimus scriptor Sibrandus, [b] hanc Piscatoris aliorumque glossam refellens, "opera per metonymiam effecti ponere pro fide, neque, quòd sciam, in Scripturâ locum habet, etc." Quum toties hîc emphaticè et contradistinctè fides et opera ab Apostolo nominentur (præsertim versu 24. ubi dicitur, "Hominem ex operibus justificari, non ex fide tantùm") per opera, non quæ semper hîc intelliguntur et appellantur opera, ut quòd Abrahamus filium obtulit, etc. sed fidem tantùm intelligere, quæ conjuncta sit cum operibus, nullo tamen modo ad justificationem concurrentibus, sed justificationem tantùm consequentibus: Et per fidem, fidei tantùm umbram, non autem veram, secundum fidei rationem, fidem, peregrinum et admirabile est interpretamentum. Et si hujusmodi in Scripturarum interpretatione pro libitu fingantur et admittantur tropi, quid certi in religione nobis relinquetur?

* [p. 175.]

[a] 2 Ep. [Petri] cap. 3 [v. 15.]

[b] in Comment. ad errores Vorstii pag. 715.

12. Quod Bellarminus [c] cum permultis aliis Romanensibus (de quibus vide Suarez [d]) ad hos Apostolos conciliandum, affirmat, Paulum de primâ tantùm justificatione loqui, quâ homo scilicet ex impio fit justus; Jacobum de secundâ, quâ justus efficitur justior: et ideo rectè Paulum dicere, justificari hominem sine operibus; Jacobum, justificari ex operibus, etc.—id rejiciunt et prolixè refellunt multi alii doctissimi Romanenses;

G. Vasquez, [e] quem consule;

Cornelius à Lapide; [f] "Melius," inquit, "censent alii, tam Paulum quàm Jacobum de utrâque

[c] [lib. 4, de justif. c. 18. § nos igitur.]

[d] de [divina] Gratia lib. 8. cap. 22, n. 13

[e] in 1am 2æ tom. 2, disp. 210, cap. 8.

[f] in cap. 4, ad Rom

not hold that faith and works, as two different causes, concur to produce the effect of justification; &c." Certainly those who thus interpret this passage of Scripture (to say nothing of others), merely wrest Scripture, as S. Peter says,[a] and twist it to the tenacious maintaining of preconceived opinions. "It is a harsh misuse of words," says that most harsh and rigid writer, Sibrandus,[b] refuting this gloss of Piscator and others, "that by a metonymy of the effect works are put for faith, and, as far as I know, has no place in Scripture, &c." When the Apostle here so often names faith and works emphatically and as contradistinguished from each other, (especially in verse 24, where he says, that "a man is justified by works, not by faith only;") it is a strange and wonderful interpretation, to understand by 'works,' not what are always here meant by and called works, (as that Abraham offered his son, &c.) but only a faith which is joined to works, which however do not in any way concur to justification, but merely follow it: and by 'faith,' merely the shadow of faith, but not that faith which is true according to the essence of faith. And if in the interpretation of Scripture such figures may be at pleasure framed and admitted, what will be left to us certain in religion?

12. As to what Bellarmine[c] affirms, along with very many other Romanists (about whom see Suarez[d]) in order to reconcile these Apostles, that S. Paul speaks of the first justification only, that, namely, whereby a man from being wicked is made just, and S. James of the second, whereby he who is just is made more just; and that for this reason S. Paul rightly says, that a man is justified without works; S. James, that he is justified by works,—it is rejected and refuted at great length by many other most learned Romanists;

G. Vasquez,[e] whom consult;

Cornelius à Lapide;[f] "Others," he says, "more rightly think, that both S. Paul and S. James speak of both justi-

justificatione, primâ scilicet et secundâ, loqui. Primò, quia uterque producit justificationis Abrahæ exemplum; hæc autem justificatio Abrahæ, tam prima, quàm secunda accipi debet, &c. Secundò, quia Jacobus profert exemplum Raab, quæ impia erat et meretrix: ergo cùm ipse ait, eam adeptam esse justitiam, primam intelligit. etc."

[a] in cap 2, Jacobi vers. 21, [§ Quod autem aliqui.]

Estius;[a] "Quod aliqui pro conciliatione dicunt, Paulum agere de primâ justificatione, et Jacobum de secundâ, parùm solidè videtur dici. Nam et ad primam justificationem opera fidei requiruntur, de quibus loquitur Jacobus: et * ad secundam justificationem inutilia sunt opera legis, de quibus Paulus. etc."

* [p. 176.]

[b] de Gratia loco quo supra [lib. 8, cap. 22] n. 19.

Suarez;[b] "Multi graves authores putant, utrumque Apostolum loqui de utrâque justificatione, &c."

Bellarminus ipse, qui contendit, Jacobum loqui de secundâ justificatione, affirmat tamen, "probabile esse valdè, Rahab" (cujus exempli meminit Jacobus) "usque ad illud tempus, quo suscepit nuncios Josuæ, fuisse, non solum meretricem, sed etiam infidelem: sed ab eo tempore credidisse in Deum, et tum primùm justificatam, etc."[c]

[c] [de justif. l. 4. c. 18.] sect. Porro sicut Paulus.

[d] l[oco] quo supr. n. 15.

(Multò rectiùs Suarez[io];[d] "Verisimillimum est, quando Rahab nuntios suscepit, et aliâ viâ ejecit, jam fuisse justificatam à peccatis, et vocari meretricem, quia talis antea fuerat, et fortasse in populo talis esse credebatur; non quia coram Deo in illo statu vel peccato adhuc permaneret, etc." Quamplurimis argumentis id ipsum ibidem suadet: adisis authorem ipsum.)

Id ipsum etiam censent multi Protestantes contra alios rigidiores, quorum nomina et testimonia brevitatis causâ nunc omitto.

13. Nulla igitur alia solida Jacobi verba explicandi et cum Paulo conciliandi ratio relinquitur, quàm hæc, quam supra sæpè exposuimus, 'Paulum à negotio justificationis excludere tan-

fications, viz., the first and the second. 1st, because each produces the example of the justification of Abraham; but this justification of Abraham ought to be understood as being as well the first as the second, &c. 2dly, because S. James brings forward the example of Rahab, who was impious and a harlot; therefore, when he says, that she received justice, he means the first."

Estius;[a] "What others say to reconcile them, viz., that S. Paul is treating of the first justification, and S. James of the second, seems to have little foundation; for the works of faith (of which S. James is speaking) are required to the first justification; while the works of the law (of which S. Paul is speaking) are useless to the second justification."

Suarez;[b] "Many weighty authors think that both the Apostles speak of both justifications, &c."

Bellarmine himself, who contends that S. James is speaking of the second justification, yet affirms "that it is very probable, that Rahab" (whose example S. James mentions) "up to the time when she received the messengers of Joshua, was not only a harlot, but also an unbeliever, but that from that time forward she believed in God," and was then first justified, &c.[c]

(This opinion is much more right than that of Suarez[d] who says; "It is very probable, that Rahab, when she received the messengers, and sent them out another way, was already justified from her sins, and is called a harlot, because she had been so formerly, and perhaps among the people was believed to be so still, not because in the sight of God she yet remained in that state, or sin, &c." This he there enforces by many arguments; consult, if you choose, the author himself.)

Many Protestants, whose names and testimonies I now omit for brevity's sake, hold the same opinion against others more rigid.

13. There is left, therefore, no other solid mode of explaining the words of S. James, and reconciling them with those of S. Paul, than this which we have often expounded above, that "S. Paul excludes from the work of justification

tùm' bona 'opera, quæ fidem Christi præcedunt, et ex solâ legis cognitione profluunt; quandoquidem contra Judæos illi instituta erat disputatio, qui legem sibi ad justitiam et salutem sufficere existimabant: Jacobum verò de operibus loqui fidem consequentibus, et ex illâ natis, atque ab eâ directis; sine quibus utique," ut rectè Estius, [a] "fides inutilis est. Ex hujusmodi igitur operibus," inquit ille, "homo justificatur; tum quia per ea, tanquam per actualem justitiam, est et declaratur" homo "verè justus, eoque nomine Deo gratus; tum quia per ea necesse est justitiam conservari; denique, quia per opera augetur," roboratur "et perficitur justitia. Sic cum Paulo Jacobum conciliat multis locis S. Augustinus: ut in libro de Fide et operibus,[b] de Prædestinatione Sanctorum,[c] in præfatione enarrationis [d] in Psalmum 31.[e] etc." "Atque hunc" etiam "concordiæ modum," inquit Suarez,[f] "indicat Anselmus, [g] et D. Thomas eundem breviter insinuavit [h] etc." aliique etiam multi Romanenses, de quo videantur ipsi in locis à Suarez aliisque signatis.

14. Hoc tamen certissimum est, quòd sicut fides in toto * justificationis nostræ negotio sine operibus ad justificandum inutilis est, ita etiam opera sine fide: "fidei" tamen "partes potiores" semper "sunt, utpote dirigentis et imperantis," ut loquitur Estius. [i] Certissimum etiam est, quòd opera nostra, ex fide etiam profecta, nullo modo propriè, seu ex condigno (ut loquuntur Romanenses) justitiæ sive gratiæ justificantis incrementum, nedum æternam gloriam mereantur, ut libro sequente cum Deo fusius demonstrabimus. Atque hîc hujus libri finis esto.

[a] in locum [Jacobi c. 2, v. 21, § Jam igitur hoc.]

[b] [t. 6.] c. 14. [§ 21-23.]

[c] c. 7. [§ 12, t. 10. 798 F.]

[d] [2æ.]

[e] [§ 3; et lib. 83 quæstionum t. 6, qu. 76.]

[f] loco quo supra n. 21.

[g] [Hervæus] ad Rom. c. 4, [v. 1-3.]

[h] 1a 2æ q. 5, art. 7. ad 3.

* [p. 177.]

[i] loco supra citato ad [c. 2 Jacobi] vers. 22.

those" good "works merely which precede the faith of Christ, and flow solely from the knowledge of the law; since he was disputing against the Jews, who thought that the law was sufficient to them for acquiring justice and salvation: but that S. James speaks of the works which follow faith, and spring from it, and are governed by it, without which indeed," as Estius rightly says,[a] "faith is useless. By works of this sort therefore," he says, "a man is justified, as well because by them, as by actual justice, he is, and is declared, truly just, and for that reason pleasing to God; as also because it is necessary that justice be preserved by them; and lastly, because by works it is increased," strengthened, "and perfected. Thus S. Augustine in many places reconciles S. James with S. Paul, as in his treatise de Fide et Operibus,[b] de Praedestinatione Sanctorum,[c] in the preface to his second exposition of Psalm 32."[e] "And this mode of agreement," says Suarez,[f] "S. Anselm[g] also indicates, and S. Thomas has briefly insinuated the same,[h] &c., and" many other Romanists also, on which subject consult the authors themselves in the passages pointed out by Suarez and others.

14. This however is most certain, that as in the whole work of our justification faith without works is useless to justifying, so also works without faith; yet "the chief place always belongs to faith, as being the director and ruler," as Estius[i] says. It is also most certain, that our works, even those that proceed from faith, do in no ways properly or of condignity (as the Romanists speak) merit the increase of justice or justifying grace, much less eternal glory; as with God's help, we shall prove more at length in the following book. And let us here bring this book to a close.

Episcopi Ecclesiæ Anglicanæ in [*Piâ et*] *Catholicâ* [*Christiani hominis*] *Institutione, editâ tempore Henrici* 8. *ut lib.* 1. [*cap.* 5 § 13.] *dictum est; de Justificatione.*[a]

[a] [§ Quæ autem bona opera.]

BONA opera, quæ à justificatis fide vivâ efficiuntur, valent ea quidem, tum ad fidei et charitatis incrementum in nobis; tum ad justificationis nostræ augmentum et conservationem ac denique æternæ salutis adeptionem.

Enchirdion Coloniense de Justificatione.[b]

[b] [§ Deinde hæc fides p.143 verso]

"De hisce Spiritûs et fidei operibus, tum quæ in pœnitentiâ per operationem gratiæ prævenientis justificationem præcedunt; tum quæ in ipsâ justificatione peraguntur; tum quæ justificationem sequuntur, propriè dixit Apostolus Jacobus,[c] 'Videtis quoniam ex operibus justificatur homo, et non ex fide tantùm.' Jam si forsan in dubium voces, quidnam sit quòd hæc opera, quæ fides per charitatem post justificationem operatur, justificationem sequi dicimus, et tamen eisdem hominem justificari cum Jacobo pronunciamus; † Respondemus, hominem non justificari ad eum * modum, ut semel veluti in momento justificatus, aliâ justificatione amodo non indigeat: Quinimo qui justificatus est per gratuitam remissionem peccatorum, et impartitionem Spiritûs, dehinc continuâ et perpetuâ justificationis auctione indiget, donec hoc corpore exutus, in æternâ vitâ glorificetur."

[c] [c. 2 Jacobi v. 24.]

† [*Ed.* 2a *Forbesii* dicamus . . . pronunciemus.]

* [p. 178.]

The Bishops of the Anglican Church in the Catholic Institution [of a Christian man] published in the time of Henry VIII. (as was mentioned in book I., c. 5, § 13.) The article of justification.[a]

" Our good works which we do, being once justified, by faith and charity, avail both to the conservation and perfection of the said virtues in us, and also to the increase and end of our justification and everlasting salvation."

The Enchiridion Coloniense of Justification.[b]

" Of these works of the Spirit and faith, as well those which in penitence precede justification by the operation of preventing grace ; as those which are performed during justification itself ; as also those which follow justification, the Apostle S. James has properly said, ' Ye see that a man is justified by works, and not by faith only ;'[c] but now, if perchance you shall call it in question, how we say that these works, which after justification faith worketh through love, follow justification, and yet assert with S. James that by them a man is justified ; we answer, that a man is not justified in such a manner, that, having been justified once as if in an instant, he thenceforward needs no other justification : but rather, he who has been justified by the gratuitous forgiveness of his sins and the gift of the Spirit, needs thenceforward a continual and perpetual increase of justification, until having put off this body, he be glorified in eternal life."

* [p. 179.]

* LIBER QUINTUS

De Justificatione, in quo de meritis operum agitur.

CAPUT PRIMUM.

Sintne opera bona justorum verè ac propriè meritoria salutis æternæ: usque ad Caput 7. Libri [5ti] Bellarmini.

1. FRUSTRA inter partes contenditur, an Meriti vox uspiam in Scripturis inveniatur; [atque †] etiam [an] in Ecclesiâ, hoc præsertim sæculo, ferenda sit, et non potius in totum damnanda.

† [*Ed.* 2a]

2. Latinum Meriti vocabulum in fontibus, ut constat, legi non potest, licèt extet apud Veterem interpretem Ecclesiastici, (qui liber extra Canonem Scripturæ positus est,)[a] ubi pro κατὰ τὰ ἔργα αὐτοῦ reddidit ille, non quidem ad verbum, sed tamen juxta communiter receptum tunc temporis in Ecclesiâ loquendi morem, 'Secundum meritum operum suorum.' et ad Hebr. 13. 16. ubi Apostolus ait, talibus hostiis εὐαρεστεῖται ὁ Θεὸς ('placatur'[b] vel 'conciliatur Deus,'[c] ut aliqui vertunt; vel ut alii potius, 'delectatur Deus,'[d] 'placetur Deo,'[e]) reddidit ille, 'Deus promeretur;' "passivè, etsi parùm Latinè," ut inquit Estius,[f] usurpato merendi verbo. Primasius

a cap. 16 v. 14 [*al.*15]

b [Erasmus in loc. Augustinus de Civit. Dei lib. 10 cap. 5 *placetur.*]

c [Cajetanus.]

d [Beza in loc.]

e [Estius in loc.]

f in locum

BOOK V.

Of Justification:
Of the merits of Works.

CHAP. I.

Whether the good works of the just are truly and properly meritorious of eternal salvation; or not: down to the seventh chapter of the 5th Book of Bellarmine.

1. FRUITLESSLY is it contended between the dissentient parties, whether the word 'merit' is anywhere found in Scripture; also, whether it ought to be tolerated in the Church, especially in this age, and not rather to be altogether condemned.

2. The Latin word *meritum*, it is clear, cannot be found in the Originals of the Scriptures, although it occurs in the Old Latin version of Ecclesiasticus, [a] (a book, however, which is not in the Canon of Scripture,) where, instead of 'according to his works,' the translator has rendered, not indeed word for word, but yet according to the phraseology then commonly received in the Church, 'according to the merit of his works;' and in Hebrews c. 13, v. 16, where the Apostle says, "with such sacrifices εὐαρεστεῖται ὁ Θεὸς" "God is appeased" [b] or "conciliated" [c] as some render it; or as others better, "God is delighted," [d] "God is pleased;" [e] he has rendered, 'God's favour is merited,' having used the word to merit (as Estius [f] remarks) "passively, though not in very pure Latin." Primasius however, who had

* [p. 180.] tamen, B. Augustini * quondam discipulus, in hunc locum similiter legit, 'Promeretur Deus.'

3. Frequenter tamen legitur in Scripturis nomen dignitatis sive ἄξιον et ἀξιοῦσθαι et καταξιοῦσθαι,[a] et apud Græcos Patres, ἄξια τῶν ἔργων, quibus verbis nihil ferè aliud Græci designare solent, quàm Veteres Patres Latini vocabulis meriti et merendi. Dico, nihil ferè aliud, quia meriti vocabulo propriè nullum vocabulum respondet apud Græcos, ut nec apud Hebræos.

[a] Lucæ c. 20 v. 35. 2 ad Thess. c. 1. v. 5. Apoc. c. 3. v. 4. etc.

4. Passim autem in Patrum Latinorum etiam antiquissimorum et purissimorum sæculorum scriptis hæc vocabula meriti et merendi legi quis ignorat? Sed quo sensu, explicet vir doctissimus et moderatissimus G. Cassander in Hymnis Ecclesiasticis, ad verba Hymni, 'Nocte surgentes, etc.'[b]

[b] [Opera p. 179. vide et p. 263.]

"Cum suis sanctis mereamur aulam
Ingredi cœli, simul et beatam
Ducere vitam."

"Vocabulum merendi," inquit, "apud Veteres Ecclesiasticos Scriptores, ferè idem valet, quod consequi seu aptum idoneumque fieri ad consequendum; id quod inter cætera vel ex uno Cypriani loco apparet. Nam quod Paulus inquit[c] ἀλλὰ καὶ ἠλεήθην, quod vulgò legitur, 'misericordiam consequutus sum,' vel ut Erasmus vertit, 'adeptus sum,' id Cyprianus[d] legit, 'misericordiam merui;' et multa loca sunt in Ecclesiasticis officiis et precibus, ubi hoc vocabulum hoc intellectu accipi debet. Quæ vocis notio si retineatur, multa quæ durius dici videntur, mitiora et commodiora apparebunt." Quæ verba more suo, hoc est, planè tyrannico, expungi jusserunt Hispanici Censores. Sed hac de re plenius paulò infrà dicemus.

[c] 1 ad Tim. c. 1 [v. 13.]

[d] ad Jubaianum [ep. 73 § 13]

5. Hoc antiquo sensu plurimi doctissimi Protestantes meriti et merendi vocabula nunquam damnârunt, quinimo ipsi etiam usurpârunt, licèt quibusdam rigidioribus ut nimis fastuosa et

been a disciple of S. Augustine's, in like manner reads, on this place, 'God's favour is merited.'

3. Frequently, however, we read in Scripture the words 'worthy,' and 'to be accounted worthy;'[a] and in the Greek Fathers, 'the due reward of a man's works,' or 'what his works are worthy of;' by which words the Greeks were wont to designate nearly the same thing as the old Latin Fathers by the words, merit and meriting. I say, nearly the same thing, because no word properly answers to the word merit, among the Greeks as neither among the Hebrews.

4. But who is ignorant, that these words merit and to merit occur constantly in the writings of the Latin Fathers even of the most ancient and purest ages? But in what sense they are used, let that most learned and moderate man, G. Cassander unfold, when commenting on these words of the Hymn, Nocte surgentes, &c.[b]

"But with His holy ones may we merit
To enter heaven, with them to lead
A life of bliss."

"The word to merit," he says, "in the old Ecclesiastical writers has nearly the same force as to obtain or to become apt and fitted for obtaining, as appears amongst other passages even from this one passage of S. Cyprian; for what S. Paul says,[c] "But I obtained mercy," S. Cyprian[d] renders, 'I merited mercy.' And there are many places in the Offices and Prayers of the Church, where this word ought to be taken in this sense; and if this meaning of the word be kept in mind, many things which seem to be harshly expressed, will appear milder and more fitting." Which words the Spanish Censors according to their custom (which is one altogether tyrannical) have ordered to be expunged. But of this matter we will speak more fully in a little.

5. Very many most learned Protestants have never condemned the words merit and meriting in this ancient sense, nay they themselves also have used them, although by some of the more rigid they are altogether disapproved

scandalosa, omnino improbentur, et fugienda, hodie præsertim, censeantur.

Apologia confessionis Augustanæ[a] confitente ipso Bellarmino;[b] "Concedimus, opera verè esse meritoria, non remissionis peccatorum aut justificationis, etc. Sed sunt meritoria aliorum præmiorum corporalium et spiritualium, quæ redduntur tum in hac vitâ, tum post hanc vitam, etc." Et paulò infrà;[c] "Cùm igitur opera sint quædam impletio legis, rectè dicuntur meritoria; rectè dicitur, eis deberi merces, * etc." intelligunt autem semper, ex Dei immensâ benignitate mereri, etc.

[a] art. 20 [? c. De dilectione et impletione legis. Resp. ad argum. adversar. § Sunt enim facienda p. 78.]
[b] [lib. 5 de justif. cap. 1 § Quod igitur.]
[c] [p.107, 8 ?]
* [p. 181.]

Confessio Wirtenbergensis;[d]

Chemnitius;[e] "Et in hanc sententiam, nostri etiam à vocabulo meriti non abhorrent, sicut etiam Patribus usitatum fuit. etc."

In Actis Colloquii Aldeburgensis, Theologi Electorales;[f] "Hoc sensu Ecclesiæ quoque nostræ à meriti vocabulo Patribus usitato, non abhorrent; nec tamen eæ propterea quicquam patrocinantur Pontificio dogmati de merito, etc."

Bucerus, in Actis Colloquii Ratisbonensis Anno 1546;[g] "Si sancti Patres aut alii per 'mereri' intelligant, facere ex fide gratiæ Dei bona opera, quibus Deus mercedem promisit, et rependet. † etc. Et si[qui] per merita intelligant, facta ex fide Christi bona opera, quibus Deus mercedem pollicitus est; et fateantur simul, ea opera per se ut bona sunt, hoc est, ut facta ex gratiâ, nullam tamen omninò mercedem à Deo mereri posse ex condigno, (quo scilicet significatu et Sancti Patres bona sanctorum opera merita vocârunt) cum his nos de nomine, cùm de re conveniat, nihil contendemus. Nec etiam si quis talia ‡ opera velit vocare meritoria."

[d] cap. [7] de bonis operibus [§ 9] vide Harmon. Confessionum [Fidei orthodoxarum et reformatarum ecclesiarum.]
[e] Examinis [Conc. Trid.] parte prima; de bonis operibus quæst. 4. [de præmiis et meritis bonorum operum § Haec doctrina p. 185.]
[f] pag. 110 et pag. 265.
[g] [Disputata Ratisbonæ anno xlvi.] pag. 597.
† [*Ed. Buceri* rependit.]
‡ [*Ed. Buc.* talis.]

Nota obiter, Lector, manifestam à Bellarmino[h] injuriam fieri Bucero, quando asserit, hunc negare, Scripturam vel Patres nomine meriti usos esse; addere tamen, si fortè Patres

[h] [lib. 5] cap. 1. sect. Porro.

of, as being too proud and full of offence, and are deemed proper to be avoided, especially in these times.

The Apology for the Confession of Augsburg,[a] as Bellarmine[b] himself confesses, "We grant that works are truly meritorious, not of forgiveness of sins or of justification, &c. But they are meritorious of other bodily and ghostly rewards, which are rendered as well in this life as after this life, &c." And a little lower,[c] "Since therefore works are a fulfilment of the law, they are rightly called meritorious; it is rightly said, that a reward is due to them, &c." But they always mean, a merit which arises from God's immeasurable bounty.

The Confession of Wirtemberg;[d]

Chemnitius;[e] "And according to this meaning our divines also do not refuse to employ the word merit, as it was used by the Fathers also."

In the Acts of the Conference of Altenburg, the Electoral divines say;[f] "In this sense our churches do not shrink from the word merit, which is used by the Fathers, but they do not therefore in any way advocate the Popish doctrine of merit, &c."

Bucer in the Acts of the second Conference of Ratisbon A.D. 1546;[g] "If the holy Fathers or others by to merit mean, to perform by faith of God's grace good works to which God has promised and will pay a reward; &c. And if any by merits mean good works done from the faith of Christ, to which [works] God has promised a reward; and at the same time admit that these works in themselves even in as far as they are good *i. e.* in as far as they are done through grace, cannot merit of condignity any reward whatever from God (in which sense the Holy Fathers also have called the good works of the holy, merits) we shall not contend at all with them about the name since we agree about the thing. Nor even if any one wish to call such works meritorious."

Observe in passing, reader, that Bellarmine[h] does a manifest injustice to Bucer, in asserting that he denies, that Scripture or the Fathers have ever used the word merit, but that he adds, that if perchance the Fathers have

hoc nomine usi sint, duram esse in eâ voce Catachresin. Bucerus enim[a] ingenuè agnoscit, in Patrum scriptis passim usurpari voces Mereri et Merita; sed bona sanctorum opera meritoria negat apud Patres appellari, "quod equidem legisse," inquit, "me memini. Et si apud aliquem attributa bonis operibus hæc appellatio," scilicet meritorii, "reperiatur, hoc durior est ea κατάχρησις." ut mentem Buceri rectius intelligas adi ipsum loco citato.

G. Vossius;[b] "Nos merendi vocabulum non in totum quidem damnare ausumus; ut quo tum veterum plurimi utantur, tum Ecclesiæ reformatæ usæ sint in Confessionibus suis: Augustana dico et Wirtebergensis." subdit autem continuò in gratiam rigidorum hæc; "Nihilominus potius cum Scripturis loquendum putamus, presertim * cùm meriti vox ambigua sit, ac nostro imprimis sæculo superbiæ nomine periculosa."

Similiter et Davenantius;[d] "Non igitur cum Patribus neque cum [hisce] sanioribus Pontificiis lis ulla nobis erit de nudo meriti vocabulo (quanquam multo melius et tutius est ab hoc verbo abstinere) sed contra etc."

R. Hookerus,[e] et Gul. Covellus.[f]

Rectè et prudenter Cassander;[g] "Quo sensu hoc vocabulo meriti et merendi usi sint" Patres, "obscurum non est; nempe ut per illud gratiæ Dei, ex quâ merita omnia oriuntur, nil detrahatur. Quare nihil est, cur aut Ecclesiastici ab hac loquendi formâ et sententiâ in Ecclesiâ jam olim usitatâ discedant, aut Protestantes eam tam odiosè repudient et condemnent, etc.

Vide Erasmum.[h]

Sed missâ disputatione de nomine Meriti, ut de re ipsâ dicamus; graviter errant plurimi Romanenses, qui bona justorum opera verè proprièque, id est, non ex promissione solùm, sed etiam justitiæ debito propter aliquam, ut affirmant,

[a] p. 590, 591, etc.

[b] in Thesibus Theol. [Disp. 5] de bonorum operum meritis [p. 66] haud procul a principio.

* [p. 182.]

[c] [art.4 et 5]

[d] in disput. de Justitia [actuali sive justitia] operum cap. 53 pag. 569.

[e] Eccles. politiæ [Ecclesiastical polity] lib. 5 sect. [ch.] 72 [§ 9] p. 391 [t. 2. 417.]

[f] in Defens. Hookeri [a just and temperate defence of the five books of ecclesiastical policie by M. Richard Hooker] art. 6 de Fide et operibus p. 43, 44.

[g] Consult. art. 6 de bonis operibus fidelium [p. 922]

[h] de amabili ecclesiæ concordia p. 104 [opp. t. 5 p. 420]

used the word, there is in this a harsh misuse of the word. For Bucer[a] ingenuously acknowledges, that in the writings of the Fathers the words to merit and merits are very frequently used, but he denies that the good works of the holy are called meritorious by the Fathers, "as far at least," he says, "as I recollect having read. And if in any one this appellation," viz. meritorious, "be found attributed to good works, this is a harsher misuse of words than the calling them merits." In order to understand more rightly the meaning of Bucer, consult the passage cited.

G. Vossius;[b] "We do not indeed venture altogether to condemn the word to merit; inasmuch as it is used, not only by very many of the Ancients, but also by some of the Reformed Churches in their Confessions; I mean those of Augsburg[c] and Wirtemberg." but to gratify the more rigid, he immediately subjoins; "Nevertheless we think that we ought rather to use the language of Scripture, particularly since the word merit is ambiguous, and especially in our age dangerous on the ground of pride."

In like manner Davenant;[d] "We will not therefore have any controversy with the Fathers, nor with these sounder Papists about the bare word merit (although it is much better and safer to abstain from it) but with [the more recent Papists who] &c."

Richard Hooker[e] and W. Covell.[f]

Rightly and prudently writes Cassander;[g] "It is not difficult to see in what sense the Fathers have used this word merit and meriting; viz. in such a sense that by it nothing be detracted from God's grace, from which all merits arise. Wherefore there is no reason either why Catholics should depart from this phrase and expression so long used in the Church, or why Protestants should repudiate and condemn it as a term altogether hateful."

See Erasmus;[h]

But, having dismissed the discussion about the word merit, let us speak of the matter itself:—Very many Romanists greatly err, who contend that the good works of the just are meritorious of eternal life, truly and properly, *i. e.* not only from God's promise, but also by the debt of

operum et mercedis proportionem et æqualitatem, sive, ut verbo dicam, ex condigno, vitæ æternæ meritoria esse contendunt.

7. Distinguit quidem Bellarminus inter quæstionem hanc, sintne bona opera justorum verè ac propriè vitæ æternæ meritoria; in quo Catholicos omnes contra Sectarios omnes convenire ait,[a] et quam quæstionem tractat primis sex libri capitibus, ut dictum; et inter quæstionem, An sint meritoria vitæ æternæ ex condigno, quam tractat c. 16. et seq. Sed malè; quia meritum propriè dictum in formali suâ ratione includit æqualitatem vel condignitatem ad illam mercedem, cujus dicitur esse meritorium, ut rectè Davenantius.[b] "Vera ratio meriti," inquit Vasquez,[c] "in eo posita est, ut opus sit dignum . . . gloriâ, secundum æqualitatem condignitatis. etc." Sed hac de re pluribus postea dicemus.

8. Hunc Romanensium errorem multi doctissimi Protestantes copiosè, cùm ex Scripturis, tum ex Patribus, confutârunt; quos quia passim obvii sunt, Lector sedulus adeat. Nos proinde, eo labore supersedentes, pauca tantùm annotabimus, in quibus Protestantes quidam non satis clarè, neque etiam satis solidè, ad * argumenta nonnulla à Romanensibus ex Scripturis et Patribus opposita respondent; quo (responsionibus solidioribus oppositis) Romanensibus † pleniùs satisfiat, et veritas ipsa tanto fortiùs adstruatur et propugnetur.

9. Ad argumentum quod ducitur ab illis ‡ Scripturæ locis, ubi vita æterna merces nominatur,[d] Protestantes quidam[e] non sufficienter respondent, "Mercedem dici præmium, quod Deus reddit, non quia debeatur operibus, sed quia debetur promissioni." [f] Certè quicquid Deus, vel in hoc sæculo vel in futuro, atque hoc maximè, nobis promisit donare, non aliundè primò, quàm ab ipsius immensâ et impromeritâ gratiâ et benignitate profluxit; Sed cùm nec promiserit dare,

[a] cap. 1 [§ Nos igitur.]

[b] de justitia [actuali sive] operum cap. 60 [p. 603.]

[c] in 1am 2æ disp. 213 cap. 6 [n. 36]

* [p. 183.]

† [*Ed.* 2a Romanensium oppositionibus.]

‡ [*Ed.* 1a aliis.]

[d] vide Bellarminum [lib. 5 de justif.] cap. 3. [§ Primum igitur, et seq.]

[e] [Apol. Confess. August.]

[f] [vide Bellarm. ubi supra § Ad hoc argumentum]

justice on account (as they affirm) of some proportion and equality between the works and the reward, or, to express it in one word, are meritorious from condignity.

7. Bellarmine indeed distinguishes between this question, are the good works of the just truly and properly meritorious of eternal life? in which, he says, [a] all Catholics agree against all Sectaries, and which question he treats in the first six chapters of the fifth book, as has been said; and the question, whether they are meritorious of eternal life from condignity, which he treats c. 16. et seq. But in this he is wrong; because merit properly so called includes in its formal notion an equality or condignity to that reward of which it is said to be meritorious; as Davenant rightly says; [b] "The true notion of merit," says Vasquez,[c] "consists in this, that the work be worthy of glory according to the equality of condignity:" But we shall discuss this matter afterwards at greater length.

8. This error of the Romanists has been amply refuted, as well from Scripture as from the Fathers, by many very learned Protestants; whom, since they are everywhere to be met with, let the diligent reader consult. We therefore will dispense with that labour, and merely note a few things in which some Protestants do not answer some arguments from Scripture and the Fathers, which Romanists oppose to them, altogether clearly nor even altogether solidly; whereby the Romanists may be more fully satisfied by more solid answers being opposed, and the truth itself be more strongly built up and defended.

9. To the argument which is drawn from those passages of Scripture where eternal life is called a reward, [d] some Protestants [e] answer insufficiently, that "the reward which God renders, is called wages not because it is due to the works, but because it is due to His promise." [f] Certainly whatever God has promised to give us, either in this life or in the next, and especially in this last, has flowed primarily from no other source than His boundless and unmerited grace and bounty. But since He has neither promised to give, nor, (according to His promise), will

neque juxta promissum reddat, nisi benè operantibus (de adultis loquor) vitam æternam, necesse est, in considerationem aliquam veniant, saltem in rei promissæ redditione, opera bona, juxta conditionem requisitam præstita, et rationem aliquam habeant causæ suo quodam modo efficientis, et, ut Patres loqui solent sensu innoxio, merentis, nempe impetrantis; præsertim cum id quod redditur, toties mercedis nomine in Scripturis insigniatur.

Recte Bucerus;[a] "Illud ergo solùm in hac quæstione de mercede bonorum operum controversum est inter nos, An sit in justificatorum bonis operibus † aliquod meritum eâ condignum mercede, quam eis Deus retribuit, et maximè vitâ æternâ, etc." et;[b] "Sanctis bona operantibus reddi vitam æternam, etiam coronæ et mercedis nomine et loco, ultrò nos semper dedimus. etc."

Verè Archiepiscopus Spalatensis;[c] "Gratia mera est, quòd Deus promittat operi nostro mercedem, non enim ullâ ratione tenetur:" sed non satis Scripturis consentaneè, ac proinde dubitanter ac timidè hæc subjungit; "et sic non operi nostro, sed suæ gratuitæ promissioni debetur, et fortasse redditur merces. etc."

Concilium Arausicanum 2[dum], quod adversus gratiæ adversarios celebratum fuit;[d] "Debetur merces bonis operibus [si fiant]; sed gratia, quæ non debetur, præcedit, ut fiant."

Debetur igitur merces etiam operibus, sed propter remissionem ‡ primùm gratiosè factam, et conditionem requisitam pro modulo nostro, juxta vim gratiæ concessæ, à nobis præstitam; † eatenus saltem, ut obedientia nostra Deo propter Christum probetur.[e]

10. Quod respondent alii Protestantes, vita æterna ‡ mercedem * appellari non propriè, quoniam vita æterna in Scripturâ vocatur et est propriè hæreditas, etc.[f]—Multò clariùs et tutiùs

[a] in Actis Colloquii [2i] Ratisbon. [Disputata Ratisbonæ in altero Coll. anno xlvi.] pag. 567.
† [*Ed. Forb.* in iis.]
[b] pag, 568.
[c] de Rep. Eccl. lib. 7 c. 11. n. 256.
[d] can. 18.
‡ [*Ed.* 2a promissionem.]
† [*fortasse*, ut conditiones requisitæ . . . a nobis praestarentur.]
[e] vide Augustinum serm. 16 de verbis Apostoli [t. 5 serm. 158 § 2, 3, et 7.]
[f] [e. g. Calvinus in Antidot. Concil. Trident. ad cap. 17 sess. 6 Opp. t. 8 p. 249 § Superest postremum caput]
‡ [*Ed.* 2a vitam æternam.]
* [p. 184.]
[g] vide Bellarm. l. cit. [§ Calvinus aliter.

render, life eternal, except to those who have lived holily, (I speak of adults), it is necessary that good works performed according to the requisite condition, should be taken into account in some way, at least in the rendering the thing promised, and should have the nature of a cause which is efficient after its own manner, and which merits, as the Fathers are wont to speak in an harmless sense, viz. that of impetrating; especially when the thing which is rendered is so often designated in Scripture by the name of wages.

Rightly does Bucer say; [a] "In this question therefore about the reward of good works, this only is controverted between us, Whether there be in the good works of the justified any merit condign to [*i. e.* equal in value with] that reward which God repays to them, and chiefly to eternal life." and; [b] "We have always granted of our own accord, that to the holy who live in the practice of good works, life eternal is rendered, in the name and place of a crown and reward.

Truly says the Archbishop of Spalatro; [c] "It is mere grace in God, to promise a reward to our work, for He is not bound to do so by any reason." but he subjoins the following not altogether agreeably to Scripture, and therefore doubtfully and timidly; "And thus, not to our work, but to His gratuitous promise the reward is due and perhaps rendered," &c.

The second Council of Orange which was held against the adversaries of grace; [d] "A reward is due to good works [if they are performed]; but grace, which is not due, precedes, that they may be performed."

A reward therefore is due even to works, but [it is so] on account of forgiveness having been first given through grace, and the requisite condition performed by us to the utmost of our powers according to the strength of the grace granted; at least so far that our obedience to God on account of Christ may be approved. [e]

10. As to what other Protestants [f] answer, that it is called the reward of eternal life not properly [but figuratively], because life eternal is called in Scripture, and is properly an inheritance, &c. [g]—Much more clearly and

[a] in Thes-[ibus] Theolog-[icis] de meritis bonorum operum thesi 8, [p.76]

respondet Vossius;[a] "Non loquuntur," inquit, "Sacræ literæ de mercede, qualis ob dignitatem mercedi ἀνάλογον, jure mercenario debetur, sed eâ, quæ non segnibus, verùm laborantibus, ex υἱοθεσίας ac gratuitæ promissionis jure confertur. Unde et hæreditas alibi nominatur. Nec hæreditatis appellatio obstare censenda est, quo minus mercedis nomen mereatur. Siquidem et filio adoptivo, qui morem adoptanti sedulo gesserit, et multa illius causâ sit perpessus, sic hæreditas jure venit filiali, ut tamen ea, ratione operum, quæ is præstitit, et ratione afflictionum, quas is subiit, merces possit appellari." Unde et Bellarminus ipse;[b] "Datur," inquit, vita æterna "ex promissione laborantibus, quod est mercedis proprium; et non datur nisi filiis, quod est proprium hæreditatis;" ac proinde "utriusque, mercedis scilicet, et hæreditatis, conditionem habet." Utinam hîc substitisset Bellarminus, quando affirmat, 'dari vitam æternam ex promissione laborantibus, etc.' absque illo odioso additamento, quod alibi cum suorum sodalium plurimis defendit, de intrinsecâ operum condignitate ad præmium. De mercedis aptâ et verâ appellatione pax facilè inter partes conciliari posset.

[b] l. cit. [§ Calvinus aliter.]

11. Quod Protestantium quidam non ipsam vitam æternam, sed gradum aliquem gloriæ celsiorem in eâ tanquam mercedem operibus nostris reddi affirmant,[c] quod etiam censet Archiepiscopus Spalatensis;[d] "Vita æterna ipsa essentialis et gloria donum est merum † gratuitum quod ab æterno Deus iis, quos in filios adoptavit, non tanquam mercedem, sed tanquam hæreditatem prædestinavit, etc." nonnulli etiam Romanenses (vide Bellarminum;[e] "Sunt enim," inquit, "qui sentiunt, etc.")—cum sacris litteris non satis congruit, quæ disertè docent, non tantùm gloriæ incrementum, sed ipsam etiam gloriam, ut mercedem operibus bonis reddi, Matt.

[c] Bell. loco quo sup. sect. Ad hæc.
[d] de Rep. Eccl. lib. 7 cap. 11. n. 257.
† [*Ed. Forb.* merc.]
[e] [lib. 5 de justif.] cap. 20, § Primum igitur.

safely does Vossius answer;[a] "The holy Scriptures," he says, "do not speak of wages such as on account of worth comparable to the wages, is due according to the right of a hireling, but of that which, from sonship and God's gratuitous promise, is conferred on those who are not lazy but labouring. Whence it is elsewhere called an inheritance. Nor should the appellation of inheritance be thought to hinder its meriting the name of wages: since to an adopted son, who has anxiously striven to please his adopter, and has endured much for his sake, the inheritance so comes by right of his sonship, that it may be called wages, on the ground of the works he has performed, and of the afflictions he has undergone." Whence Bellarmine himself also;[b] "From God's promise," he says, "eternal life is given to those who labour; which is peculiar to wages: and it is not given except to sons; which is peculiar to inheritance; and therefore it has the condition of both, to wit, of wages and an inheritance." Would that Bellarmine had stopped here, when he affirms, that 'from God's promise eternal life is given to those who labour, &c.,' without making that hateful addition, which he elsewhere, along with very many of his associates, defends, of the intrinsic condignity of the works to the reward. Concerning the apt and true appellation of wages, peace might easily be brought about between the dissentients.

11. What some Protestants affirm—that not eternal life itself, but a higher degree of glory in it, is rendered as the wages of our works,[c] which is the opinion of the Archbishop of Spalatro also;[d] "Essential eternal life and glory is a merely gratuitous gift, which God has from all eternity predestined to those whom He has adopted as sons, not as a reward but as an inheritance, &c." and some [other] Romanists also, (see Bellarmine;[e] "For there are some," he says, "who hold, &c.")—does not altogether accord with Holy Scripture, which expressly teaches that not only the increase of glory, but also glory itself is rendered as the wages of good works; S. Matt.

c. 19. v. 29. et c. 25. versib. 34. 35. Rom. c. 2. v. 6, 7. Galat. c. 6. v. 7, 8. Coloss. c. 3. v. 23, 24. ubi ipsa hæreditas Dei dicitur reddi operibus bonis, et ἀνταπόδοσις τῆς κληρονομίας, nempè merces hæreditatis appellatur. Jac. c. 1. v. 12, etc. imò Deus ipse [a] 'Merces nostra' appellatur; certè opera etiam * optima propriè et ex condigno non merentur, id est, suo valore non exæquant, vel infimum gradum gloriæ cœlestis, nedum ipsam per se gloriam cœlestem ac vitam æternam; propter gratuitam tamen Dei promissionem, etiam ipsam vitam æternam, et non gradus tantùm in eâ præstantiores, bonis operibus reddi negari non potest. Unde et Paræus, [b] desertâ responsione Apologiæ Aug[ustanæ Confessionis], "Bona opera," scilicet, "esse meritoria præmiorum temporalium et spiritualium, sed non ipsius vitæ æternæ,[c]" inquit; "Concedamus verò, in præmiis bonorum operum etiam esse vitam æternam, etc." et Vorstius; [d] "Quod ad Confessionistas (ut vocat" Pistorius) "attinet, qui non quidem vitam æternam, sed gradum aliquem celsiorem in eâ, nostris operibus nos promereri tradunt; tametsi pro iis duo quædam facere videntur; unum, quòd passim dicitur, mercedem nostram in cœlo copiosam futuram [e] alterum, quòd minus quiddam esse videtur, gradum aliquem gloriæ cœlestis promereri, quàm etc. tamen quia neutrum satis solidum est, ad opinionem istam probandam; idcirco nos eorum hac in parte hallucinationem non admodum defendemus."

[a] Gen. c. 15, v. 2.

* [p. 185.]

[b] ad cap. 3, hujus libri [5ti] pag. 1241, 1242. [§ Priorem solutionem]

[c] [in 4to etc. artic. c. Responsio ad argum. advers. § Sunt enim.]

[d] Anti-Pist. parte 2, p. [123,] 125.

[e] c. 5. Mat. v. 12. etc.

12. Quod respondent Protestantes quidam, vitam æternam non reddi operibus, nisi ut signa sunt fidei, Scripturis ex diametro adversatur, quæ passim disertè docent, præmium cœleste unicuique reddi secundum opera et proportionem laborum et operum ipsius; et non tantùm secundum fidem, etc. Unde Paræus [f]; "Nos dicimus, vitam æternam promitti operibus, non so-

[f] ad cap. 3. hujus libri [5ti] p. 1242. [§ Posteriorem solutionem confinxit.]

c. 19, v. 29, c. 25, v. 34, 35, Rom. c. 2, v. 6, 7, [2 Cor. 4, 17], Gal. c. 6, v. 7, 8, [Phil. 2, 12], Col. c. 3, v. 23, 24, where God's heritage itself is said to be rendered to good works, and is called, the wages of the inheritance; S. James c. 1, v. 12, [Rev. c. 7, v. 14, 15,] &c., nay God Himself is called 'our wages.'[a] Certainly works, even the best of them, do not merit properly and of condignity, (*i. e.* do not equal by their own value) even the lowest degree of heavenly glory, much less the very heavenly glory in itself and life eternal; yet it cannot be denied, that on account of God's gratuitous promise even eternal life itself, and not merely more exalted degrees in it, is rendered to good works. Whence Paræus also,[b] forsaking the answer of the Apology of the Confession of Augsburg, namely, that "good works are meritorious of temporal and spiritual rewards, but not of eternal life itself," says; "We may grant that eternal life also is among the rewards of good works, &c."[c] And Vorstius;[d] "As far as regards the Confessionists, (as" Pistorius "calls them,) who teach that by our good works we merit, not indeed eternal life, but some more lofty degree in it; although two things seem to make for them; one, that it is said in many places, that our wages will be abundant in heaven;[e] the other, that it seems a rather less thing to merit an advance in heavenly glory, than to merit the heavenly glory itself, &c. yet inasmuch as neither is sufficiently strong to prove this opinion, we will not very strenuously defend their hallucination on this subject."

12. What some Protestants answer—that eternal life is rendered to works only as they are signs of faith—is directly contrary to Scripture, which everywhere teaches expressly, that the heavenly reward is rendered to every one according to his works, and to the proportion of his labours and works, and not merely according to faith. Whence Paræus admits;[f] "We say, that eternal life is promised to works, not only as they are signs of faith, but

lùm ut sunt signa fidei, sed etiam ut sunt obedientia filialis Patri cœlesti debita; seu ut sunt positio conditionis, sub quâ Deus filiis hæreditatem vitæ æternæ donare promittit." Vossius[a]; "Nos et nimium dicere putamus, qui mercedem operibus promitti censent, ut causæ meritoriæ: nec satis dicere judicamus, qui tantummodo, ut signis fidei, promissionem factam arbitrantur, siquidem multa sunt Scripturæ loca, quibus, etc." Vide authores hosce; ut plurimos alios brevitatis studio omittamus.

[a] in Thesibus prædictis [Theses Theolog. disp. 5. de meritis bonorum operum.] Thesi 10, [p. 79.]

13. Quod ad argumentum, quod sumitur ex illis Scripturæ locis, quibus ratio seu causa, cur vita æterna justis reddatur, ab ipsorum operibus petitur, ut particulæ causales, Quia, Enim, Ideo, clarè demonstrant, respondent quidam Protestantes, (vide etiam Cassandrum, qui in eandem sententiam propendere videtur,[b] citatis quibusdam * Scholasticis,[c] quorum ex Cassandro testimonia verbatim repetit Archiepiscopus Spalatensis[d]) his locis indicari non meritum, neque causam, sed ordinem tantùm, et seriem seu viam salutis adipiscendæ;—infirmum est, ut abundè suprà[e] ostendimus.

[b] epist. 19. ad Joh. Molinæum, p. 1109, etc.
* [p. 186.]
[c] p. 1109, etc.
[d] lib. quo supra [lib. 7.] cap. 11, n. 259: vide et n. 258.
[e] lib. 4. cap. 1.

Absit tantùm ratio causæ propriè meritoriæ, plurimi doctissimi Protestantes non negant, opera bona causas etiam aliquas esse regni cœlestis adipiscendi.

Davenantius;[f] "Si omnia," inquit, "concedamus, quæ in præmissis[g] ponuntur, nihil aliud inde deduci potest, quàm opera bona esse causas, non juris nostri ad vitam æternam, Sed introductionis in vitam æternam: neque esse causas meritorias, sed motivas solummodo, juxta ordinationem voluntariam, et promissionem gratuitam ipsius Dei, etc." adi authorem ipsum.

Obiter tamen nota, lector, malè negare † hunc cum aliis quibusdam Protestantibus, "opera bona esse causas non juris nostri ad vitam æternam, Sed tantùm, etc." quæ enim rationem

[f] de Justitia actuali c. 60, p. 608, [sq.] etc.
[g] [scil. c. 25, Matth. v. 34, 35, et v. 21. (sec. versionem vulg. Lat. sed conf. c. 19. Lucæ v. 17.) c. 7 Apoc. v. 14, 15.]
† [*Ed.* 2[a] male statuere.]

also as being the filial obedience which is due to our heavenly Father; or as they are the condition imposed, under which God promises to give to His children the inheritance of eternal life." Vossius;[a] "We think, that they say too much who hold that wages is promised to our works as to meritorious causes; and we judge that they do not say enough who think that the promise is made to them merely as signs of faith, since there are many passages of Scripture in which, &c." See these authors, to omit very many others, from a desire of brevity.

13. What some Protestants (see also Cassander, who seems to lean to the same opinion,[b] citing some of the Schoolmen,[c] whose testimonies are copied word for word from Cassander by the Archbishop of Spalatro,[d]) answer to the argument which is taken from those passages of Scripture in which the reason or cause, why eternal life is rendered to the just, is derived from their works, as is clearly proved by the causal particles 'Because,' 'For,' 'Therefore,' that these passages do not indicate the merit nor the cause, but merely the order and progression or way of obtaining salvation—is weak as we have abundantly shown above.[e]

Provided only the notion of a cause which is properly meritorious be excluded, very many most learned Protestants do not deny that good works are in some respects causes of our obtaining the heavenly kingdom.

Davenant;[f] "If we grant all things," he says, "which are contained in the aforesaid passages,[g] nothing else can thence be gathered, but that good works are causes, not of our right to eternal life, but of our introduction into eternal life; and that they are not meritorious causes, but only moving causes in consequence of the voluntary ordaining and gratuitous promise of God Himself." consult the author himself.

But note in passing, reader, that he along with some other Protestants improperly denies that "good works are not the causes of our right to eternal life, but only [of our introduction into it."] For those things which have the

causæ habent in introductione nostri in vitam æternam, necesse est etiam habeant rationem aliquam causæ juris nostri ad vitam æternam; non quidem principalis aut meritoriæ, secundariæ tamen et subordinatæ; neque enim dedit Christus hoc jus, τὴν ἐξουσίαν,[a] nobis ut filii Dei essemus, nisi in nomen ejus credamus, eumque accipiamus: fides autem semper intelligenda est viva, et per bona opera efficax, atque etiam quatenus viva et efficax est.

[a] c. 1, Joan. v. 12.

Vorstius[b]; "Hîc vero" scilicet Matth. c. 25. "et ætiologia à signis ad signatum, vel à causis quidem ad effecta; sed non tamen à causis principalibus aut meritoriis deducitur, etc." vide et eundem;[c] "A causâ," (inquit, ad hoc ipsum argumentum respondens,) "generatim acceptâ ad causam efficientem meritoriam non valet argumentatio." adi Authorem ipsum.

[b] in Anti-Bell[armino contracto] p. 640.

[c] Anti-Pist. part. 2, p. 126.

Quod attinet ad argumentum sumptum ab illis Scripturæ locis, ubi præmium bonis operibus ex justitiâ dicitur esse reddendum, missis brevitatis causâ quorundam Protestantium responsionibus minus solidis; de quibus lege Bellarminum:[d] Respondendum est cum aliis, mercedem operibus promissam gratuitam quidem esse, seu ex gratiâ donari, nullo autem modo propriè et ex justitiâ æqualitatis meritam esse,† ("donum Dei," inquit Apostolus,[e] "vita æterna est;") attamen etiam justè, seu ex justitiâ distributivâ, sed gratiosâ, sive gratiâ temperatâ fidelibus ‡ benè * operantibus, respectu pacti seu promissionis divinæ, dari: hæc enim non pugnant.

[d] [lib. 5. de justif. c. 3, § Quartum argumentum sqq.]

† [*Ed.* 2a promeritam.]

[e] c. 6, ad Rom. v. 23.

‡ [*Ed.* 1ma fidelitur]

* [p. 187.]

Recte Bernardus;[f] "Promissum quidem ex misericordiâ, sed jam ex justitiâ persolvendum est; justum quippe est, ut reddat Deus quod debet, debet autem quod pollicitus est, etc." idem tamen doctissimè simul et sanctissimè librum illum sic claudit; "Alioquin si propriè appellentur ea quæ dicimus nostra merita, etc. via sunt

[f] de Gratia et Libero Arbitrio haud procul a fine [§ 51, p. 624. A.

nature of a cause in our introduction into life eternal, must necessarily also have in some degree the nature of a cause of our right to eternal life; not indeed of a principal or meritorious cause, but yet of one which is secondary and subordinate: for Christ has not given us this right, "the power"[a] to become sons of God, unless we believe in His name and receive Him: but by 'faith' we must always understand a faith which is living and efficacious through good works, and even in so far as it is living and efficacious.

Vorstius;[b] "Here indeed," viz., S. Matt. 25, "the statement of causation is traced . . . from the signs to the thing signified, or from the causes to the effects, but yet not from the principal or meritorious causes, &c." see also the same author;[c] "We cannot reason," he says, answering this very argument, "from the cause taken generally, to the efficient meritorious cause." consult the author himself.

As to the argument taken from those passages of Scripture where a reward is said to be justly rendered to good works,—omitting for the sake of brevity the unsound answers of some Protestants, concerning which see Bellarmine,[d]—we must answer with others, that the wages promised to works is indeed gratuitous or given from grace, and in no ways merited properly and from a justice of equality; ("eternal life," says the Apostle[e] "is the gift of God;") but yet that to the faithful who live in the practice of good works, it is, in respect of the covenant or divine promise, given even justly or by justice, which is distributive but gracious or tempered with grace: for these are not repugnant.

Rightly says S. Bernard;[f] "It is promised indeed from mercy, but is thenceforward to be paid through justice; because it is just that God should render what He owes, but He owes what He has promised, &c." yet the same Father most learnedly and at the same time most holily thus concludes that treatise; "Otherwise if those things which we call our merits are properly so named, &c., they

regni, non causa" (scilicet propriè meritoria) "regnandi."

Recte Davenantius ad hoc ipsum argumentum respondens, inquit,[a] "Deum dici justum in retributione hujus præmii, et injustum per impossibile supponi, si non retribueret vitam æternam fidelibus benè operantibus; non secundum rationem justitiæ propriè dictæ, quæ meritum condigni infert, ex eo quod æqualitatem supponit inter opus et mercedem, sed secundum rationem justitiæ communiter dictæ, ex quâ meritum non potest deduci, etc." Lege sis Authorem ipsum.

[a] [de justitia actuali c. 60.] p. 610.

Remonstrantes[b] rectè et fusè idem contra oppositam Censuram demonstrant; "Aliud," inquiunt, "est vitæ æternæ præmium promittere, aliud præmium promissum distribuere: promissio purè putè gratuita [est]; Distribuere post promissionem factam, suum cuique præmium pro ratione præstitæ conditionis ad præmium consequendum requisitæ, justitiæ actus est; tum respectu ejus qui promisit, tum respectu eorum, quibus promissio facta est, etc. Nec refert, an res promissa sit proportionata labori ejus, cui promissio sub conditione facta est, an non: id enim non ad distributionem, sed ad promissionem considerandum venit. Quod verò dicit Censor; 'Ergo vita æterna est stipendium potius ac pretium debitum, quàm donum gratuitum:'[c] nimis est futile. Debitum enim ex promisso impromerito, et gratiosum donum non repugnant; imò eo ipso, quia aliquid est debitum ex promisso libero et liberali, adeoque purè putè gratioso, gratiosum donum est et manet. Quod verò ex promisso debetur alicui, id justum sanè est, ut ei detur; quia justitiæ est, suum cuique dare. Quod autem mihi debetur, meum est, quocunque tandem modo debeatur, et qualecunque tandem sit, etc." Vide Cyprianum;[d] Augustinum;[e] Fulgentium,[f] etc.

[b] in nupera Apologia, c. 2, p. 47.

[c] [Censura in Confessionem Remonstrantium in cap. 2, § 11, p. 45]

[d] in serm. de Eleemosyna.

[e] in Ps. [illegible] [§ 1.]

[f] ad Monimum; [pro- [illegible]

Ex prædictis liquidò apparet, quomodo solidè

are the way to the kingdom, not the cause" (*i. e.* the properly meritorious cause) "of reigning."

Davenant rightly says,[a] answering this same argument, that "God is called just in rendering this reward, and unjust by an impossible supposition, if He did not render eternal life to believers who perform good works; not according to the nature of justice, properly so called, which implies the merit of condignity, because this supposes an equality between the work and the wages, but according to the idea of justice commonly so called, from which merit cannot be deduced." read, if you choose, the author himself.

The Remonstrants[b] rightly and at much length prove the same against the Censura which was published against them; "It is one thing," they say, "to promise the reward of eternal life, another to distribute the promised reward; the promise is purely and unmixedly gratuitous; after the promise has been made, to distribute to each his own reward according to the rate of the performance of the condition requisite to obtain the reward, is an act of justice, as well in respect of Him Who has promised, as of those to whom the promise has been made. . . . Nor does it matter, whether the thing promised be, or be not proportionate to the labour of him to whom the promise has been made under the condition; for that enters into the consideration not of the distribution, but of the promise. But what the Censor says, 'Therefore eternal life is rather wages and a price due, than a gratuitous gift,'[c] is altogether absurd; for a debt from an unmerited promise and a gracious gift, are not repugnant; nay for that very reason that a thing is a debt from a promise that is free and liberal, and therefore entirely and unmixedly gratuitous, it is and remains a gracious gift. But it certainly is just that what is due to any one from a promise, should be given to him; because it belongs to justice to give every one his own. But what is due to me is mine, in whatever way it may have become due, and what sort soever it be of." See S. Cyprian,[d] S. Augustine,[e] S. Fulgentius,[f] &c.

From what has been said, it clearly appears how the

ad cætera quæ ex Scripturâ à Romanensibus
* [p. 188.] plurimis urgentur argumenta, respondendum *
sit: videantur multi doctissimi Protestantes qui hæc fusiùs pertractant.

16. Ad testimonia Patrum, qui meriti et merendi vocabula, præsertim de justorum operibus, frequentissimè et quidem sensu innoxio, ut suprà dictum, usurpant; Rectè doctiores Protestantes respondent, eos nihil aliud intelligere, quàm opera bona justorum, non absolutâ et exactâ, quam in se habent, dignitate sive æqualitate ad præmium, sed eâ, quam obtinent ex acceptatione et dignatione divinâ et ex gratuito pacto quod nobiscum facere dignatus est Deus, clementissimus et indulgentissimus pater simul et judex, mercedem gratiosissimè promissam consequi vel impetrare. Atque hæc hac de quæstione dixisse sufficiat. Qui plura desiderat, adeat copiosiores controversiarum tractatores.

CAPUT SECUNDUM.

Quo an fiducia in meritis seu bonis operibus collocari possit, et de intuitu mercedis æternæ in bene operando paucis disceptatur; Bellarmini, [*de Justif. lib.* 5.] *Cap.* 7, 8, 9.

1. FIDUCIAM sanctorum apud Deum non ex fide solâ, sed etiam ex bonis operibus, quæ à fide profluunt, et merita à Patribus Latinis communiter, ut dictum, appellantur, licèt non sint merita propriè sic dicta, nasci atque ali, augeri, et magis magisque in dies confirmari, non negant Protestantes, ut perperam affirmat Bellarminus, et irrito conatu ex Scripturis et Patribus contrarium probare satagit.[a]

Calvinus ipse [b] hæc habet; "Sancti, dum se coram Deo recognoscunt, nonnullam illis et consolationem et fiduciam affert propriæ conscientiæ

[a] [lib. 5.] c. 7, § Hæc propositio directe contra Calvinum ponitur.
[b] Instit. lib. 3. cap. 14, § 18.

other arguments which are urged from the Scriptures by many Romanists may be answered in a satisfactory manner; see many very learned Protestants who treat these things more at large.

16. To the testimonies from the Fathers, who, as we have said above, very frequently and indeed in an unobjectionable sense use the words merit and to merit, especially of the works of the just—the more learned Protestants rightly answer, that they mean nothing else than that the good works of the just obtain or impetrate the wages which has been most graciously promised, not through having in themselves any perfect or exact worth, or equality to the reward, but from that worth which they obtain from the divine acceptation and condescension, and from the gratuitous covenant which God, who is our most clement and indulgent Father as well as our Judge, has vouchsafed to make with us. And let it suffice to have said these things on this subject. Let whoever desires more, consult those who copiously treat of controversies.

CHAP. II.

A brief enquiry, Whether trust can be placed in merits or good works, and, of the looking to the eternal wages in performing good works; Bellarmine [*de Justif. lib.* 5.] *c.* 7, 8, 9.

1. THAT the assurance of the holy before God is born and nourished, increased, and daily more and more strengthened, not from faith alone but also from the good works which flow from faith, and which, as has been said, are by the Latin Fathers commonly called merits, though they are not merits properly so called—Protestants do not deny, as Bellarmine wrongly affirms, and with needless endeavour labours to prove the contrary from Scripture and the Fathers.[a]

Calvin himself[b] has these words; "While the holy examine themselves before God, the purity of their conscience brings them somewhat both of consolation and

puritas." et rursus; "Quando igitur isthæc operum fiducia locum non habet, nisi totam prius animi fiduciam in misericordiam Dei rejeceris, non debet illi videri contraria, unde pendet. etc."

Chamierus;[a] "Si pro * meritis, opera nominasset" Bellarminus, "possemus concedere, ex operibus nasci confidentiam fidelibus, quæ tota constituatur in misericordiâ divinâ. Nimirum quia sanctitas vitæ sit effectus inhabitantis gratiæ, ac proinde ejusdem testimonium non leve; ideoque nonnullus ad spem salutis gradus, etc." vide authorem.

Paræus idem tradit,[b] cæterique omnes Protestantes.

2. An verò, licèt summa ac præcipua fiducia salutis in solâ Dei misericordiâ et Christi meritis collocanda sit, de quo dubitare nefas est; spem tamen nonnullam etiam in bonis operibus, tanquam in mediis ad salutem necessariis, et illius aliquo modo causis, licèt non propriè meritoriis, cum Dei gratiâ, fideles sub Deo sine peccato reponere possint, inutiliter inter partes contenditur. Certè licèt totis viribus studendum sit operibus bonis, quàm minimum tamen fiduciæ in illis collocandum esse, semper censuerunt viri omnium sæculorum doctissimi juxta ac sanctissimi. Atque hoc sufficit.

3. Unde et Bellarminus, qui sententiam hac de re affirmantem defendit propositione secundâ; propositione tamen tertiâ ingenuè sic loquitur; "Propter incertitudinem" (intellige semper, incertitudinem fidei) "propriæ justitiæ, et periculum inanis gloriæ, tutissimum est fiduciam totam in solâ Dei misericordiâ et benignitate reponere," quam propositionem fusè deinde confirmat plurimis argumentis ex Scripturis gravissimis, publicis Ecclesiæ precibus, et Patribus. Castigat quidem hanc Bellarmini propositionem Vasquez;[c] "Quod dicunt," inquit, "Theologi

[a] [Panstrat. Cathol.] t. 3. de operum merito l. 14, cap. 5, n. 7.
* [p. 189.]

[b] ad hunc. Bell. loc. [de justif. lib. 5, cap. 7.] p. 1321, 1322.

† [*Ed.* 2ª Scriptura.]

[c] in 1am 2æ tom. 2. disp. 213, c. 7. n. 41

assurance." and again; "Since therefore such a trust in works has no place, until thou hast thrown the whole confidence of thy soul on the mercy of God, it ought not to seem contrary to that [*i. e.* God's mercy] from which it depends.

Chamier;[a] "If" Bellarmine "had named works instead of merits, we might grant that the faithful may derive confidence from works, which [confidence] is to be altogether grounded on the divine mercy; viz., because holiness of life is an effect of indwelling grace, and therefore is no small proof of it; and therefore is a step to the hope of salvation." see the author.

Paræus teaches the same thing,[b] and all other Protestants likewise.

2. But the dissentient parties fruitlessly contend whether—although the highest and chief confidence of salvation is to be placed solely in the mercy of God and the merits of Christ, about which it were sinful to doubt—believers notwithstanding may under God without sin rest some hope in good works also, as being means necessary to salvation, and which with God's grace are in some way causes of it, though not such as are properly meritorious. Certainly although we must strive with all our powers to perform good works, yet in all ages those who were at once the most learned and the holiest, have always held, that the less confidence that is placed in them the better. And this is enough.

3. Whence also Bellarmine who defends the affirmative opinion on this subject in his second proposition; yet in his third thus ingenuously speaks; "On account of the uncertainty" (understand always, the uncertainty of faith) "of our own justice and the danger of vain glory, it is most safe to rest our whole confidence solely on the mercy and loving kindness of God." Which proposition he then confirms at great length by very many most weighty arguments from Scripture, the public prayers of the Church and the Fathers. Vasquez indeed[c] takes Bellarmine to task for this proposition; "As to what the divines just

allegati, etc.; 'propter incertitudinem propriæ justificationis, fiduciam nostram in solâ Dei benignitate collocandam esse,' sano modo intelligendum est: non quidem ita, ut existimantes, non esse necessaria merita, nec in illis sperandum esse, nullam in illis spem collocemus, sed in solâ Dei benignitate et munificentiâ quæ nullo nostro merito beare nos debeat, aut velit; hoc enim esset incidere in sententiam Calvini, et hæreticorum: Sed ita, ut non habeamus fiduciam ex meritis jam factis, quasi securi de præmio, quin potius non curantes de illis, à solâ Dei bonitate nova merita speremus, in quibus fiduciam constituamus perseverantiæ, et adipiscendæ beatitudinis. Securum igitur nequaquam est, spem [non] collocare in meritis, rectum tamen consilium est non sperare ex meritis factis." hæc ille, sed malè: tutissimum enim est, ut inquit Bellarminus, * in nullis omnino meritis vel bonis operibus, sive hactenus factis sive porro faciendis, sed in unâ Dei misericordiâ et Christi meritis fiduciam omnem salutis collocare.

* [p. 190.]

4. Tho. Stapletonus;[a] "Nemo," inquit, "Catholicus rectè institutus, in suis meritis confidit, vel quia supervenientibus peccatis impediri possunt quæcunque merita, vel quia nemini satis constat de suis meritis, vel denique quia videri hoc modo posset in se non in Domino gloriari. etc."

[a] de Justificat. lib. 10, cap. ult. [cap. 14, § Huic.]

Harum trium causarum prima à Bellarmino in suâ propositione omissa est; Sed ab utroque omissa est † alia causa, cujus imprimis meminisse debuerunt, hæc scilicet; Atque etiam propter peccata, quæ justitiam nostram quotidie comitantur ex humanâ infirmitate; quorum venia humillimè ac supplicissimè à Deo propter Christum postulanda, et rectè ‡ vita æterna humiliter et non confidenter quærenda est, ut rectè dicit[b] Stapletonus ex Bernardo, inter cujus flores hæc saluberrima legitur sententia; "Vi-

† [*Edd.* et.]

‡ [*fortasse;* certe.]

[b] ibidem

cited say . . . 'that on account of the uncertainty of our own justification our confidence is to be placed solely on the goodness of God,' it must be understood in a sound sense; not indeed so that, accounting that merits are not necessary and that no hope is to be rested on them, we place no hope in them but solely in God's goodness and bounty, which either is bound or else chooses to bless us without any merit of ours: for this would be to fall into the opinion of Calvin and the heretics: But so as to have no confidence from the meritorious acts which we have already performed, as if we were secure of the reward, but rather, not thinking about them, to hope to receive from the mere bounty of God new merits in which we may place our confidence of persevering to the end and of obtaining blessedness. It is therefore by no means safe not to place our hope upon our merits, yet it is a right advice that we should not base our hopes upon merits already done." Thus he, but wrongly; for "it is safest," as Bellarmine says, to place our whole confidence of salvation, not in any merits, or good works whatever, whether hitherto done or hereafter to be done, but solely in the mercy of God and merits of Christ.

4. Thomas Stapleton; [a] "No rightly instructed Catholic," he says, "trusts in his own merits, as well because any merits whatsoever are liable to be broken off by supervening sins, as also because no one is sufficiently assured of his own merits, and lastly because he might thus seem to glory in himself, not in the Lord.

Of these three reasons the first is omitted by Bellarmine in his proposition; but there is another reason omitted by both, which they ought especially to have mentioned; namely this, "And also on account of the sins which from human infirmity daily accompany our justice; pardon of which sins must be most humbly and suppliantly sought for from God on account of Christ;" and rightly is eternal life to be sought humbly and not confidently, as Stapleton [b] rightly observes from S. Bernard, among whose maxims this most wholesome sentence oc-

tam etiam æternam," inquit, "fortassis aliqui non humiliter quærunt, sed tanquam in suorum confidentiâ meritorum, etc. Oratio quæ pro vitâ æternâ fit, circa beneplacitum Dei intenta sit, et in omni humilitate, præsumens de solâ miseratione divinâ." hæc Bernardus. Unde et ipse Stapletonus;[a] "Quia primum," inquit, "et potissimum meriti fundamentum est gratia Christi, adjutorium, inquam, gratiæ, quo in singulis actibus ad bene [sanctéque] operandum divinitùs adjuvamur, propterea et Scripturæ et Patres diligentissimè docuerunt, in solo Deo ac Christo ejus, non [in] nobis ipsis, non in justitiâ propriâ, non in meritis nostris esse confidendum. etc."

5. A. Vega;[b] "Et quanquam," inquit, "multa faciunt homines justi meritoria opera beatitudinis, verissimê tamen dicitur, non oportere quenquam in suis meritis fiduciam adipiscendæ beatitudinis collocare. Et hoc quidem ne cuiquam dubium sit, possumus tripliciter persuadere, etc." lege Authorem. Paulò tamen post[c] ita inquit; "Quamquam autem ista verissima sunt, siquis tamen, etc." fiduciam piorum modestam et humilem minimè damnandum censens, si scilicet quis "non excludat merita Christi aut gratiam divinam à quibus illa" opera sua "habent totum suum valorem et acceptationem, sed intelligat, se in suis meritis fidere, quatenus * meritis Christi et gratiæ Dei innituntur;" verbo, quatenus non tam nostra merita seu opera sunt, quàm Dei ipsius dona.

6. Hosius;[d] "Quamvis exempla sanctorum commemorare liceat, qui cùm jam essent morti proximi, non omnino suis operibus diffidere visi sunt, ut Ezechias,[e] Paulus,[f] etc." (vide authorem.) "Sed quotum quemque reperire licet, his præsertim temporibus, quibus 'abundavit iniquitas, refrixit charitas multorum,'[g] qui sic vitam suam transegerit, ut peræque confidenter

[a] [ubi supra.] paulo ante.

[b] in opusculo de meritis in generali q. 4 [§ Ad quartum argumentum Stultum et,] p. 857, [p. 786.]

[c] [§ Et ut multum quis.] p. 858 [p 787.]

* [p. 191.]

[d] Confess. [Cathol. Fidei Christ.] Petricov. [Synodi nomine scripta] t. 2, c. 13, p. 65, [cap. 73, t. 1, p. 291.]

[e] Esaiæ cap. 38, [v. 3

[f] 2 ad Tim. cap. 4, [v. 7, 8.]

[g] [c. 24, Matth. v. 12.]

eurs ; "Perchance some seek even eternal life not humbly, but as if in confidence of their own merits. . . . Let the prayer which is made for eternal life, be grounded on the good pleasure of God, and in all humility, presuming only on the divine mercy." thus S. Bernard, whence also Stapleton himself a little before ;[a] "Because," he says, "The first and chiefest foundation of merit is the grace of Christ, I mean, the aid of grace, whereby in each of our works we are divinely aided to live in the practice of good and holy works, therefore the Scriptures and the Fathers have most diligently taught that we are to confide solely in God and His Christ, not in ourselves, not in our own justice, not in our merits."

5. A. Vega ;[b] "And although," he says, "just men do many works meritorious of bliss, yet it is most truly said, that no one ought to place the confidence of obtaining bliss in his own merits. And truly, we can bring forward a threefold argument that no one should doubt of this, &c.," read the author : yet a little after[c] he thus says ; "But although these are most true, yet if any one," . . . esteeming the modest and humble confidence of the pious by no means to be condemned, that is, if any one "do not exclude the merits of Christ or divine grace, from which these his works have their whole value and acceptation, but understands that he confides in his own merits in so far as they are based on the merits of Christ and the grace of God ;" in a word, in so far as they are not so much our merits or works as the gifts of God Himself.

6. Hosius ;[d] "Although it is possible to mention examples of holy persons, who when they were now close upon death have seemed to have been not altogether distrustful of their works, as Hezekiah,[e] S. Paul,[f] &c.," (see the author) "yet whom will you find, in these days especially when 'iniquity hath abounded, the love of the many waxed cold,'[g] who has so passed his life as to be able to speak as confidently as they could, when he is

ut isti, loqui possit ex diversorio corporis hujus æternam illam in domum migraturus? Quamobrem tutius fuerit, ut cum sancto Job,[a] vereamur omnia opera nostra, cùm non sine causâ videamus in Ecclesiâ Catholicâ semper observatum, ut, qui morti jam sunt proximi, diligenter admoneantur, etiam simulachro Christi crucifixi ante oculos posito, quo propriæ justitiæ diffisi in unâ Christi justitiâ spem suam et fiduciam omnem habeant collocatam, illam Patri cœlesti repræsentent, illi uni innitantur. etc." Idem Hosius;[b] "Non gloriamur de meritis nostris, non habemus in illis [præcipuè] fiduciam nostram collocatam; de hoc solo [præcipuè] gloriamur, in hoc solo [maximè] confidimus, quod membra sumus illius corporis tui, quod pro nobis . . . mortuum abundè pro peccatis totius mundi satisfecit. Quamobrem si merita à nobis requiris," Domine, "ecce proferimus tibi merita corporis tui, quod cùm de nostro sit, nostra sunt et illius merita: proferimus tibi meritum passionis tuæ, etc. Hæc sunt merita nostra, quæ tu, clementissime Domine, nobiscum pro immensâ benignitate tuâ communicare dignatus es; secundum hæc merita abs Te judicari postulamus; his meritis freti coram tribunali tuo nos intrepidi sistimus, etc. Hæc merita interponimus inter nos et inter judicium tuum: aliter judicio tecum contendere nolumus, de quo solemniter protestamur. etc."

7. M. Eisengrenius[c] summam doctrinæ Catholicæ de merito Christi exponens, sic loquitur; "Iterum atque iterum disertè et palàm pronuncio, doctrinam Ecclesiæ Catholicæ non aliam fuisse, quàm nunc à nobis dictum est; nimirum, quærere * nos peccatorum remissionem, reconciliationem cum Deo, et regni cœlestis hæreditatem in solo passionis et mortis Christi Jesu merito: præsertim verò quandò eò deventum est, ut hinc migrandum sit, multis in

[a] cap. 9 [v. 15, 20.]

[b] in Confutatione Proleg. Brentii lib. 5 [§ Nam coram quo tu] p. 394 [t. 1 p. 603.]

[c] de Ecclesia: [Ecclesia Catholica a novatorum calumniis . . vindicata] cap. 5 p. 93, etc.

* [p. 192.]

about to depart from the inn of this body to that eternal home? Wherefore it will be safer, that with holy Job[a] we be afraid of all our works, when we see that not without cause it has been always observed in the Catholic Church, that those who are now close upon death be diligently admonished (even the image of Christ crucified being placed before their eyes) that they should be distrustful of their own justice, and place their whole hope and confidence solely in the justice of Christ, should represent that to their heavenly Father, and rest on that alone." The same Hosius;[b] "We do not glory in our merits, we do not place our confidence [chiefly] in them, in this only do we [chiefly] glory, in this alone we [especially] confide, that we are members of that Thy Body, which . . . having been slain for us, has abundantly satisfied for the sins of the whole world. Wherefore if Thou," Lord, "requirest merits from us, lo! we offer Thee the merits of Thy Body, which as it is of our substance, are our merits as well as It's own; we offer Thee the merits of Thy passion. . . . These are our merits, which Thou, most clement Lord, of Thy boundless loving kindness hast deigned to impart unto us; according to these merits we claim to be judged by Thee; trusting to these merits we place ourselves untrembling before Thy tribunal; . . . these merits we interpose between us and Thy judgment; otherwise, we solemnly protest, that we will not strive with Thee in judgment."

7. Martin Eisengrenius,[c] expounding the sum of the Catholic doctrine concerning the merit of Christ, thus speaks; "Again and again I expressly and openly declare, that the doctrine of the Catholic Church is no other than what we have now said; viz. that we seek forgiveness of sins, reconciliation with God, and the inheritance of the kingdom of heaven, solely in the merit of Christ's death and passion. But especially when a man has come to the time when he must depart hence, the above-mentioned

locis memorati Scholæ Doctores expressè scripserunt, ejusmodi hominem in extremo spiritu constitutum, ad solum Christi meritum confugere debere, atque in illud spem et fiduciam omnem collocare; quod vel ex solo Gersone perspicuum esse potest,[a] qui cùm à dæmonibus ad desperationem solicitaretur, respondit; 'Non opus est, ut mihi mea peccata commemoretis, inferentes hinc, me cœlestibus præmiis esse penitùs indignum; id enim scio: sed scio quòd pius ille meus pater Jesus Christus meum debitum solvit, et mea omnia, quotiescunque mihi displicuerint, delevit peccata, mihique suo pretiosissimo sanguine cœleste regnum lucrifecit, et emit; et hoc titulo, et nullo alio possessionem hujus regni præstolor, . . . cælestiumque[b] bonorum retributionem peto sub titulo et in spe gloriosi mei Redemptoris Jesu Christi.' Hæc quidem," inquit, "Gerson de suâ duntaxat personâ pronunciavit. Verùm Anselmus, Archi-Episcopus Cantuariensis, qui ante Gersonem vixit, interrogationes quasdam[c] conscripsit, infirmis in extremis constitutis proponendas, ubi sanè satis evidenter declarat, quem in scopum ducenda sit ipsorum fiducia, nempè non in aliud quicquam, quàm in mortem, in passionem et meritum Christi Domini. Inter has interrogationes agonizantibus proponendas, hæc est postrema: 'Credis, te non posse salvari, nisi per mortem Christi?' Respondet infirmus, 'Etiam.' Tum illi dicitur; 'Age ergo, dum superest in te anima, in hac solâ morte fiduciam tuam constitue, in nullâ aliâ re fiduciam habe, huic morti te totum committe, etc.'" Legantur reliqua, quæ brevitatis studio omitto, apud Authorem hunc, [et] apud Hosium,[d] [aut] apud Cassandrum,[e] cujus hæc verba sunt; "Formula illa infirmos jam animam agentes interrogandi, in Bibliothecis passim obvia, quæ et separatim Anselmo Cantuariensi inscribitur, et parti Epistolarum inserta reperitur, etc." vide

[a] tom. 3 de mendicitate spirituali parte 2 [§ Sinite ergo hostes nequissimi p. 570]

[b] [p. 571.]

[c] [Admonitio morienti: Opp. Anselmi p. 194.]

[d] loco quo supra p. 65 [Confess. Petricov. c. 73 p. 291]

[e] in appendice ad opusc. Joh. Roffensis de Fiducia et Misericordia Dei: edit. Colon. anno 1556

Schoolmen have expressly [taught and] written, in many places, that such a man, just yielding up his spirit, ought to fly solely to the merit of Christ, and to place all his hope and confidence in it; which may be clearly seen even from Gerson alone,[a] who, when he was solicited by devils to despair, answered; 'There is no need that you should remind me of my sins, inferring from thence that I am altogether unworthy of heavenly rewards, for that I know; but I know, that my pitying Father, Jesus Christ, has paid my debt, and has blotted out all my sins as often as they have given me displeasure, and by His most precious blood has gained and purchased for me the kingdom of heaven; and, by this title, and by no other, do I expect the possession of this kingdom, . . . and[b] I seek the retribution of heavenly good things under the title and in the hope of my glorious Redeemer Jesus Christ.' These words indeed," he says, "Gerson has pronounced only in his own person. But S. Anselm, the Archbishop of Canterbury, who lived before Gerson, wrote certain questions,[c] to be proposed to sick persons in extremity, where truly he clearly enough declares to what object their confidence is to be directed, viz. to nothing else but to the death, the passion, and the merit of Christ our Lord. Among those questions to be proposed to those who are in agony, the last is this: 'Do you believe that you cannot be saved, except by the death of Christ?' The sick person answers, 'yes.' Then it is said to him, 'Come then, whilst thy soul remains in thee, place thy" [whole] "confidence on this death alone, have confidence in no other thing, commit thyself wholly to this death, &c.'" let the remainder, which I omit from a desire of brevity, be read in this author; or in Hosius;[d] or in Cassander,[e] whose words are these; "This formula for interrogating the sick when just a dying, which is to be met with in Collections everywhere, which also separately is ascribed to S. Anselm of Canterbury, and is found inserted in the part of his Epistles, &c." See also

et Casparum Ulenbergium [a] * aliosque Romanæ partis. lege et Chemnicium,[b] Jacobum Usserium nunc Archi-episcopum Armachanum [c] aliosque plurimos Protestantes.

8. In Ordine Baptizandi cum modo visitandi, edit. Venet. anno 1575. hæc habentur verba; "'Credis, non propriis meritis, sed passionis Domini nostri Jesu Christi virtute et morte ad gloriam pervenire? Credis, quòd Dominus noster Jesus Christus pro nostrâ salute mortuus sit, et quòd ex propriis meritis vel alio modo, nullus possit salvari, nisi in merito passionis ejus?' Non erit desperandum vel dubitandum de salute illius, qui suprà positas positiones corde crediderit, et ore confessus fuerit, etc." Hæc quidem verba Pontificii Censores in suis indicibus expurgatoriis expungi jusserunt, sed fide pessimâ. Verba enim sunt verissima et consolationis plenissima, præsertim hominibus de vitâ migraturis.

Florentius Volusenus Scotus Catholico-Romanus; [d] "Fieri potest," inquit, "ut divina bonitas, quia divina, hoc est, immensa est, etiam imperfecta illa nostra officia, cujusmodi esse omnia dixi, boni consulat, meriti loco habeat, et laude ac præmio digna judicet. Verùm mihi ægrè licere arbitror, statuere aliquod meum ullâ in re meritum; quandoquidem ab eo, cujus imperium detrectare nefas est, jubemur, cùm fecerimus omnia, quæ officii nostri sunt, fateri, nos servos esse inutiles: neque profectò ille voluit, ut aliud in linguâ, aliud in animo haberemus, et fucatâ quadam uteremur modestiâ. Deponenda est ergo, quæ ex operibus, aut rebus nostris gestis, quamlibet præclaris, nascitur fiducia: nos totos in Deum conjiciamus, ille nobis sit sacra anchora; unâ illius bonitate atque misericordia nitamur, nos totos in illius fidem ac clientelam conferamus; neque sic salutis nostræ laudem dividamus, ut partem alteram Deo permittamus, alteram nobis vendicemus. Quod cùm nefariè fiat, quid sentiendum est de

[a] in causis [graves et justæ Causæ cur Catholicis in communione veteris Christianismi constanter perseverandum sit] causa 14 [p. 462] ed. Colon. anno 1589.
* [p. 193.]
[b] Exam [en Concilii Trid.] part. 1; de Justif. p. 143 ed. Genev. 1614.
[c] in Responsione ad Jesuit. Hibern. [Answer to the Challenge of an Irish Jesuit] de meritis [ch. 12 of merits, &c.] 513 [t. 3 p. 567, 568.]
[d] de animi tranquillitate: Lugd. 1543 p. 366, etc.

Caspar Ulenbergius,[a] and others of the Roman Party; read also Chemnicius,[b] James Usher, now Archbishop of Armagh,[c] and very many other Protestants.

8. In the Ordo Baptizandi cum modo Visitandi, published at Venice in the year 1575, these words occur; "'Do you believe, that you will attain to glory, not by your own merits, but by the virtue of the passion and death of our Lord Jesus Christ? Do you believe, that our Lord Jesus Christ died for our salvation, and that no one can be saved by his own merits, or in any other way, but only by the merit of His passion?' The salvation of a man who has believed with his heart, and confessed with his mouth, these positions, is not to be despaired of, or doubted, &c." These words, indeed, the Popish censors have, in their Expurgatory indexes, ordered to be expunged, but with very bad faith. For the words are most true and most full of consolation, especially to men who are just leaving this life.

Florence Wilson, a Scotch Roman Catholic;[d] "It may be that the divine goodness, in that it is divine, that is, boundless, may accept as good, reckon as merit, and judge to be worthy of praise and reward, even these our imperfect performances, of which sort, as I have said, all our [performances] are. But, I think that it is scarcely allowable in me to assert, that I have any merit in anything, since we are ordered by Him, Whose command we dare not disobey, that, when we have done all things which are our duty, we should confess ourselves to be unprofitable servants; and, certainly, He did not mean us to have one thing in our mouth and another in our heart, and to use a counterfeit modesty. We must lay aside, therefore, that assurance which springs from our works or actions, however excellent; let us cast ourselves wholly on God; let Him be to us a sacred anchor; let us lean solely on His goodness and mercy; let us betake ourselves wholly to trust in Him and to His protection, nor so divide the praise of our salvation as to leave one part to God, and claim the other for ourselves. Since this would be an impious thought, what are we to think

iis, qui merita sūa jactare atque venditare, tanquam ipsis superessent, non verecundantur? etc."

Innumera alia virorum doctissimorum veterum et recentiorum testimonia huic sententiæ firmandæ adduci possent.* Sed in re tam apertâ atque omnium fidelium experientiâ comprobatâ nihil est necesse diutiùs morari. Videantur alii. "Hoc faciunt," inquit A. Rivetus,[a] "opera bona, non tanquam causæ et fundamenta fiduciæ nostræ," (intellige, non tanquam causæ principales aut propriè meritoriæ, etc.) "sed tanquam argumenta, indicia, et testimonia virtutis Spiritûs Sancti in nobis, tanquam fidei effectus," (adde, et tanquam salutis consequendæ etiam causæ aliquæ, licèt secundariæ) "ut de misericordiâ Dei erga nos confidamus, sed non ob dignitatem operum." sic quæstio de fiduciâ aliqua in bonis operibus [ponendâ] facilè tollitur aut saltem minuitur.[b]

9. Licere benè operari intuitu mercedis æternæ, nunquam negârunt Protestantes, etiam rigidiores:[c] ac proinde Patres Concilii Tridentini,[d] Bellarminus,[e] cæterique Romanenses, qui contrarium illis impingunt dogma, manifestam faciunt injuriam. Hoc tantùm negant Protestantes, licere benè operari intuitu vitæ æternæ tanquam mercedis pro meritis, etiam propriè sic dictis, sive ex condigno nobis debitæ: affirmant etiam, non tantùm, nec præcipuè intuitu mercedis æternæ benè operandum esse, quando hoc non tam filios deceat, quàm mercenarios, à quibus citra mercedis spem nihil impetres; sed primùm quidem propter gloriam Dei, deinde etiam propter mercedem vitæ æternæ benè operantibus ex immensâ Dei propter Christi merita benignitate promissam. Quod ipsum docent etiam Romanenses omnes. Tam operosâ ergo rei minimè controversæ probatione ex Scripturis, Patribus, etc. facilè supersedere potuisset Bellarminus;[f] sed, proh dolor, plerique Theologi qui hodie controversa

* [p. 194.]

[a] [Catholici Orthodoxi sive] summæ controversiarum tract. 4 q. 12 [§ 2] p. 435 [Operum t. 3 p. 456.]

[b] vide Erasmum tom.9 contr. Theol. Paris. tit. 17 de fiducia bonorum operum et meritorum p. 718: lege eundem, p. 744 [?p.749?] 750, etc.

[c] [*e.g.* Paræus de justif. c. Bell. l. 5 c. 7 § Quomodo verò, inquis, Concilium.]

[d] sess. 6 cap. 11 et can. 31.

[e] [lib. 5 de justif. c. 8.]

of those who are not ashamed to boast and vaunt of their merits as if they had more than enough?"

Numberless other testimonies of most learned men, both Ancients and Moderns, might be adduced to confirm this opinion; but there is no necessity to dwell at greater length on a matter so manifest and so well proved by the experience of all believers; see others. "Good works," says A. Rivetus,[a] "not as being causes and foundations of our assurance," (understand, not as being the principal, or properly meritorious causes), "but as being arguments, indications, testimonies of the power of the Holy Ghost in us, as being the effects of faith," (add, and as being also causes of a certain kind, though secondary, of obtaining salvation), "bring it to pass, that we are assured of God's mercy towards us, but not on account of the worth of the works." Thus the dispute, whether we may not have some assurance from good works, may easily be settled, or at least lessened.[b]

9. Protestants, even the more rigid,[c] have never denied that it is lawful to do good works with a view to the eternal wages; and, therefore, the Fathers of the Council of Trent,[d] Bellarmine, [e] and the other Romanists, who ascribe to them the contrary opinion, do them a manifest injustice. Protestants deny this only, 'that it is lawful to live holily with a view to eternal life, as being wages for merits, and such as are even properly so called, that is, as wages which are due to us of condignity;' they also affirm, that we are not to do good works solely or principally with a view to the eternal wages, since this would not so much befit sons, as hirelings, from whom you obtain nothing without the hope of wages, but that we are to do so in the first place on account of the glory of God, and next on account of the wages of eternal life, promised out of God's immeasurable goodness, on account of Christ, to those who live holily; which same thing all Romanists also teach. Bellarmine, therefore, might easily have dispensed with so laboured a proof [f] from Scripture, the Fathers, &c. of a thing which is not in any way controverted; but, alas! most of the divines who now treat the

† [*Ed.* 2ª]

fidei dogmata tractant, studio partium adeo miserè ducuntur, [et†] tantùm non (quod gemens dico) dementantur, ut nihil ferè ab illis, quos in plurimis non tam adversarios habent, quàm faciunt et fingunt, rectè dictum esse velint.

[a] [lib. 5] c.8 [§ Altera quæstio.] etc.
[b] Instit. lib.3 cap. 16 s. 3 etc. [et cap. 18, s. 2.]
* [p. 195.]

10. Quàm timidè enim loqui cogitur Bellarminus quando[a] ait, "Calvinum[b] negare videri, operandum esse intuitu mercedis, et, quoniam * negare non potuit, Scripturas interdum hortari homines ad bonum spe mercedis, addere, saltem non esse à tali exhortatione ducendum exordium! etc." Sed videantur ipsa ex Calvino citata loca: atque alia etiam, quæ ex aliis allegari solent à Romanensibus; et, ut dixi, manifestam illis injuriam fieri, luce clariùs apparebit.

[c] Anti-Bell-[armino contracto] tom.4 p.642.
[d] lib. de diligendo Deo. [tom. 1 p. 592.]
† [*Ed. F.* sit.]

11. Certè Protestantes omnes, si rectè et candidè illorum dicta, in speciem fortè duriùs aliquando sonantia, accipiantur, agnoscunt, quòd, "etsi in benè operando præcipuè Deum ejusque gloriam, tanquam ultimum finem, spectare debeamus; quia tamen subordinata non pugnant, et nostra salus cum Dei glorià arctissimè conjuncta est, idcirco ad excitandum socordiam nostram, omninò licitum sit" etiam mercedem promissam, ut "finem secundarium," qui propter Deum ejusque gloriam expetatur, "semper ob oculos habere: sic tamen, ne servilis et mercenaria fiat nostra erga Deum obedientia, sed ut Deum imprimis propter se ipsum, non propter nostrum aliquod commodum, sincerè semper diligamus, amore scilicet amicitiæ, non amore concupiscentiæ, uti vulgò vocant," quemadmodum rectè Vorstius.[c] Verbo, illud Bernardi,[d] rectè intellectum sibi probari profitentur; 'Non sine præmio diligitur Deus, etsi absque præmii intuitu' (id est, quamvis nullum promitteretur præmium) 'diligendus est.† Vacua namque vera charitas esse non potest, nec tamen mercenaria est, etc.'

controverted dogmas of faith, are so miserably led, and all but (I say it with grief) beside themselves with party-spirit, that they will scarcely allow that anything at all is rightly said by those whom (in most things) they have not so much their opponents, as they make and feign them to be.

10. For how timidly is Bellarmine forced to speak, when he says,[a] that "Calvin[b] seems to deny, that we are to work with a view to the wages, and that, since he could not deny that the Scriptures sometimes exhort men to good by the hope of the wages, he" [Calvin] "adds, that at least we must not begin from such an exhortation?" &c. But see the passages themselves which he cites from Calvin; and other passages also which are wont to be brought forward by Romanists from other writers; and, as I said, it will appear clearer than the noon-day, that a manifest injustice is done to them.

11. Certainly all Protestants acknowledge, if their words (which perchance occasionally seem to sound rather harshly) be interpreted rightly and candidly, that "in living holily, although we ought chiefly to consider God and His glory as our ultimate end; yet since subordinate things are not repugnant, and our salvation is very closely joined with God's glory, therefore to arouse our listlessness, it is altogether lawful to keep always before our eyes the promised wages also, as a secondary end, which is to be wished for on account of God and His glory; yet so that our obedience towards God do not become slavish and like a hireling's, but that we always sincerely love God in the first place for His own sake, not for any advantage to ourselves, viz., with the love of friendship, not with the love of desire, as it is commonly called," as Vorstius[c] rightly says. In a word, they profess that they approve of that saying of S. Bernard, when rightly understood;[d] 'God is not loved without reward, although He is to be loved without a view to the reward,' (*i. e.* even although no reward were promised) 'for true love cannot be empty, as neither is it mercenary.'

12. Imò non tantùm servile aut mercenarium non esse, æterni præmii aut mercedis cœlestis intuitu benè operari, existimant Protestantes, sed nec servile esse, comminationibus, æternæ mortis respectu, ad benè agendum moveri. Imò, quod majus est, ne quidem promissis hujus vitæ incitari ad bona opera, servile aut sordidum esse, si tantùm moveamur eam ipsam ob causam, quia gratiosè à Deo promissiones istiusmodi benè operantibus factæ sunt. Quo enim argumento utitur Deus in Scripturis passim ad movendum et persuadendum, eodem moneri † nos, non est servile aut mercenarium. "Pietas ad omnia utilis est, promissionem habens vitæ, quæ nunc est, et futuræ," etc.[a] Vide, ut alios innumeros Protestantes silentio prætereamus,* Bucerum;[b] Joh. Davenantium, Episcopum Sarisburiensem,[c] et Remonstrantes[d] fusè hac de re disserentes. Alstedius[e] sic loquitur; "Cùm nulla sint nostra merita propriè dicta, in iis nulla potest poni fiducia. Alias fiduciam possumus ponere in operibus, quatenus testimonia sunt electionis et fidei infallibilia. Ita enim bona conscientia ex iis oritur, etc." et;[f] "In benè operando præcipuè debemus spectare Deum ejusque gloriam, tanquam finem ultimum,[g] et secundariò nostram salutem, etc." vide Authorem, quædam magis, quædam minus commodè pronunciantem.

† [*fortasse* moveri.]

[a] 1 ad. Tim. c. 4 v. 8.
* [p. 196.]
[b] in [cap.] 2 ad Rom. p 102, 103, [§ Quid in hac quæstione] etc.
[c] in cap. 1 ad Coloss. v. 5 p.42, 43, etc.
[d] in nupera sua Apologia cap. 11 pag. 126.
[e] Theol. Polemicæ parte 4 [controv. tom. 4 Bellarm. sect. 4 de justif.] controv. 15 [p. 565.]
[f] controv.16.
[g] cap. 3 ad Col. [v. 17.]

CAPUT III.

De meriti vitæ æternæ verè ac propriè dicti conditionibus brevissimè disseritur. Vide Bell. à cap. 10. *ad cap.* 16.

1. DE prolixâ hac Bellarmini disputatione; "Quæ sint et quot conditiones, ut aliquod opus

12. Nay, not only do Protestants think that it is not slavish or mercenary to live uprightly with a view to the eternal reward, or the heavenly wages, but even that it is not slavish to be moved to live uprightly by threats with a respect to eternal death. Nay, what is still more, that it is not slavish or sordid, to be incited to good works even by the promises of this present life, provided only that the reason why we are moved, be, because such promises have been graciously made by God to those who live uprightly; for it is not slavish or mercenary that we should be moved by the same argument which God uses all through the Scriptures to move and persuade. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."[a] See, to pass over in silence numberless other Protestants, Bucer;[b] J. Davenant Bishop of Salisbury,[c] and the Remonstrants[d] who discuss this subject at length. Alstedius[e] thus speaks; "Since we have no merits properly so called; in them no confidence can be placed: but otherwise, we can place confidence in works, in so far as they are infallible testimonies of election and faith. For thus a good conscience arises from them." and;[f] "In working aright, we ought chiefly to consider God and His glory as the ultimate end,[g] and, secondarily, our own salvation, &c.' see the Author, who lays down some things more fittingly, others less so.

CHAP. III.

A very short discussion concerning the conditions of the merit (truly and properly so called) of eternal life. See Bellarmine from cap. 10 *to cap.* 16.

1. CONCERNING this prolix discussion of Bellarmine's, "What, and how many, are the conditions that any work may be called truly

dici possit verè ac propriè meritorium felicitatis æternæ,[a]" paucis hæc monuisse sufficiat.

[a] [lib. 5 de justif. c. 10 § Sequitur.]

2. Primò, Protestantes nullum tale in operibus nostris agnoscunt meritum, ac proinde de hac disputationis Bellarminianæ parte minùs soliciti sunt.

3. Secundò, Neque etiam conditiones illæ septem à Bellarmino commemoratæ,[b] '1. Ut meritum sit opus bonum; 2. Ut fiat in obsequium Dei; 3. Ut fiat à viatore; 4. Ut opus sit liberum; 5. Ut fiat ab amico et grato Deo; 6. Ut intercedat promissio; 7. Ut ex charitatis virtute procedat;' ad verum et propriè dictum meritum vitæ æternæ constituendum sufficiunt; aliæ enim præter has requiruntur conditiones, ut opera justorum propriè vitam æternam mereri possint, uti * rectè docent Protestantes,[c] scilicet, Primò, Ut opera nostra sint undequaque perfecta, non tantùm ratione partium, nempe ut nihil unquam faciendum omittamus, nec omittendum committamus, sed etiam graduum ratione. Atqui etiam cùm facimus facienda, semper tamen abest illa charitatis perfectio, quam legis ἀκρίβεια requirit, ut rectè Vossius;[d] frequentissimè etiam illa, quæ juxta mensuram donationis Christi[e] hìc conceditur, ac pro statu viæ renatis possibilis est. Secundò, ut quod præstamus, indebitum sit. Tertiò, ut opus planè vel imprimis nostrum sit, non ejus, à quo mercedem expectamus. Quartò, opus est etiam proportione et æqualitate inter opera ac mercedem. Hæ conditiones si desint, vel earum una, certè opera hominum mortalium et peccatorum, quantumvis regeneratorum, nihil meriti propriè dicti, quoad † vitæ æternæ adeptionem, habere possunt apud Deum.

[b] [ubi supra § Prima conditio.]

* [p. 197.]

[c] [vide Vossium Thes. Theol. disp. 5 de bonorum operum meritis th. 1–5 pp. 66–70.]

[d] disp. sæpe memoratis de bonis operibus eorumque meritis: [Thes. Theol. disp. 4 de bonis operibus ad qu. 2. th. 2. p. 59.]

[e] [c. 4 ad Eph. v. 7.]

† [*Ed.* quod]

4. Tertio, De tribus solùm è septem illis conditionibus inter Romanenses convenire, de cæteris verò dissentire, Bellarminus ipse ingenuè confitetur.[f]

[f] initio cap. 10 [§ Sequitur]

and properly meritorious of eternal happiness,[a] let the following short remarks suffice.

2. First, Protestants acknowledge no such merit in our works, and, therefore, are less concerned about this part of Bellarmine's argument.

3. Secondly, Nor are the seven conditions mentioned by Bellarmine,[b] "1. That the merit be a good work; 2. That it be done in obedience to God; 3. That it be done by a pilgrim; 4. That it be a free work; 5. That it be done by one who is a friend of God, and pleasing to Him; 6. That a promise intervene; 7. That it proceed from the power of love"—sufficient to constitute a merit (truly and properly so called) of eternal life; for, besides these, there are other conditions required, in order that the works of the just can properly merit eternal life; as Protestants rightly teach,[c] viz., 1. That our works be every way perfect, not only as regards parts, viz., that we never omit any thing which ought to be done, nor do any thing which ought not to done, But also as regards degrees;—Now, even when we do those things which ought to be done, there is always wanting that perfection of love which the rigorous exactness of the Law requires, (as Vossius rightly says,[d]) and very frequently even that degree of perfection of love which is here bestowed upon us, according to the measure of the gift of Christ,[e] and is possible to the regenerate, according to our state of pilgrimage;—2. That what we perform be not a debt; 3. That the work be altogether or chiefly ours, not His, from Whom we expect the wages; 4. There is need also of a proportion and equality between the works and the wages. If these conditions, or any one of them, be wanting, [the work is not meritorious; and] certainly the works of men who, albeit regenerate, are mortal and sinners, can have in the sight of God nothing of merit properly so called, as regards the acquiring of eternal life.

4. Thirdly, Bellarmine himself frankly owns,[f] that Romanists are agreed on only three of these seven conditions, but are at variance as to the others.

5. "Libertatem" enim "arbitrii ad merendum non esse necessariam, contra communem Theologorum sententiam ex Joh. Pici Apologiâ [a] sensisse Rob. Holcotum,' refert Bellarminus.[b] Sententia hæc, si modo Holcoti sententia fuit, quâ de re non disputo, nec Scripturis nec Patribus nec rectæ rationi satis consentanea est, ut rectè demonstrat Bellarminus, et libenter concedunt multi doctissimi Protestantes, qui tamen ab omni merito propriè dicto vitæ æternæ asserendo abhorrent. Sed disquisitio hæc alterius est loci, cùm spectet ad controversiam de libero arbitrio tantoperè hoc sæculo, cùm inter Romanenses, tum etiam inter Protestantes ipsos agitatam ; ac proinde in præsentiarum missam facimus.

[a] q. 8. [de libertate credendi § Et licet pro. Oper. p. 150.]
[b] ibidem sect. omissis igitur.

6. Ad meritum vitæ æternæ non requiri, ut in statu gratiæ et adoptionis filiorum fiat, censuit Michael Baius, Theologus Lovaniensis, [c] Bellarmino quidem non nominatur,† sed cujus sententia hac de re, ut [et‡] de aliis quibusdam, recte damnata fuit, licèt de aliis nonnullis iniquissimè taxata et damnata Bullâ Pii 5. Pontificis, à Gregorio 13. renovatâ.

[c] vide Bell. c. 12 [Sect. Fuit opinio etc.] et 13.
† [*fortasse* nominatus.]
‡ [*Ed.* 2ª]

7. Ad meritum vitæ æternæ promissionem Dei sive pactum liberale atque gratuitum, requiri, negavit idem de quo suprà Baius, [d] atque cum eo multi alii Theologi Romanenses, * ut mox dicemus.

[d] vide Bell. c. 14.
* [p. 198.]

De Michaele Baio jam bis nominato, et de censurâ Pii 5. et Gregorii 13. aliquarum illius assertionum, audi Suarez ;[e] "Fuit nostris temporibus in Lovaniensi Academiâ doctor quidam Catholicus et eruditus, cujus nomen cùm Pontifices silentio præterierint, libenter tacerem, nisi jam ex aliorum libris et scriptis esset notissimum, scilicet Michael Baius. Ille igitur in aliquibus libris, quos de charitate et rebus aliis scripsit, varios articulos seu assertiones posuit, in quibus nunc ad Pelagianismum, nunc ad Lutheranismum, et Calvinismum inclinat. Cùmque esset ex

[e] de Gratia Proleg. 6, c. 2, [n. 1.]

5. For Bellarmine [b] relates, on the authority of the Apologia of Johannes Picus, [a] that Robert Holcot held, that freedom of will is not necessary in order to merit, contrary to the general opinion of divines. This opinion, if indeed it was Holcot's opinion, which matter I will not enter into, is not agreeable either to Scripture, or to the Fathers, or to right reason, as Bellarmine rightly proves, and is willingly granted by many most learned Protestants, who, however, are as far removed as possible from asserting any merit (properly so called) of eternal life. But this enquiry belongs to another place, since it pertains to the controversy about free will, so much agitated in this age, as well among Romanists as among Protestants themselves, and therefore for the present we put it aside.

6. Michael Baius, a divine of Louvain, held,[c] that a work which merits eternal life, does not require to be done in the state of grace and adoption of sonship. Bellarmine, indeed, does not name him, but his opinion on this subject, and on certain others, was rightly condemned, although on some other points it was most unjustly found fault with and condemned, by a bull of Pope Pius 5, which was renewed by Gregory 13.

7. The same Baius of whom we have just spoken,[d] and with him many other Romanist divines, as we shall presently show, denied that the promise of God, or His free and gratuitous covenant, is required in order that a work may merit eternal life.

Concerning Michael Baius, whom we have twice named, and of the censure by Pius 5 and Gregory 13 of some of his assertions, hear Suarez ;[e] "There was in our times, in the University of Louvain, a certain Catholic and learned Doctor, whose name (since the Popes have passed it over in silence) I would willingly suppress, were it not already well known from the books and writings of others—viz., Michael Baius. He, therefore, in some books which he wrote about charity and other matters, laid down various articles or assertions, in which he inclines sometimes to Pelagianism, sometimes to Lutheranism and Calvinism. And as he was a man of remarkable

spectatæ probitatis et doctrinæ, ut in Bullâ significatur, [facilè] potuit authoritate suâ plures in suam sententiam ducere, et Academiam illam Catholicam et insignem corrumpere aut perturbare. Cui malo ut occurrerent dicti Pontifices, hanc Bullam ediderunt, etc." Vide Bullam apud hunc Authorem immediatè post subjectam, et n. 11. et 12. censuram et judicium† Theologi cujusdam Jesuitæ de quibusdam interpretantibus Bullam illam, perperam, ut affirmat Jesuita ille, sed negat Suarez: censuram verò hujus Jesuitæ à Suarezio non nominati, lege, Lector Benevole, in opusculis Vasquesii,[a] qui Michaelis Baii sententias nonnullas [ad sensus] à Baio non intentos, iniquissimè torqueri, contra alios Romanenses acriter contendit;[b] licèt ipse cum Baio nonnunquam graviter erret.

† [*Ed.* 1ma censuræ et judicii.]

a [in fine paraphras. in Pauli Epist. p. 160.]

b [in 1am 2æ d. 190, c. 18.]

8. Bonum opus meritorium esse posse vitæ æternæ, nisi ex charitate procedat, quis sanæ mentis dixerit? Gul. Altisiodorensis nihil aliud censuit, teste Bellarmino ipso,[c] quàm "meritum priùs et principaliùs à fide quàm à charitate pendere. Quæ sententia," inquit Bellarminus, "non parùm favere videtur erroribus hujus temporis hæreticorum, etc." Fallitur igitur hîc doctissimus Vossius, quando[d] affirmat, opinionem Gul. Altisiodorensis fuisse, non opus esse, ut opus vitæ æternæ meritorium ex charitate proficiscatur. An verò opus bonum, seu meritorium salutis, ut loquuntur Patres, priùs et principaliùs à fide, quàm à charitate pendeat, sæpius suprà dictum: cæteris omissis ad sequentia pergamus.

c [lib. 5] cap. 15. [§ Restat postrema.]

d in [Thes. Theol.] disput. de meritis bonorum operum th. 4. circa finem [p. 70.]

uprightness and learning, as is signified in the Bull, he might easily from his authority have led many into his opinion, and corrupted and disturbed that catholic and illustrious University. To avert which evil the above-mentioned Popes published this Bull, &c." See the Bull, which is immediately after subjoined by this author, and n. 11 and 12, the censures and judgment of a certain Jesuit divine concerning certain interpreters of that Bull, mistaken as that Jesuit affirms, but Suarez denies it. Peruse, however, benevolent reader, the censure of this Jesuit, whom Suarez does not name, in the Opuscula [a] of Vasquez, who [b] strenuously maintains against other Romanists, that some sentences of M. Baius have been most iniquitously wrested to meanings which M. Baius never intended, though he himself sometimes gravely errs along with Baius.

8. Who of sound mind would say, that a good work could be meritorious of eternal life, if it did not proceed from love? Gulielmus Altisiodorensis, as Bellarmine himself witnesses,[c] held merely that "merit depends more primarily and principally upon faith than upon love. Which opinion," says Bellarmine, "seems to favour not a little the errors of the heretics of these times." The very learned Vossius therefore is here mistaken, when [d] he affirms, that the opinion of Gulielmus Altisiodorensis was, that it is not necessary that a work should proceed from love in order to be meritorious of eternal life: but whether a work that is good, or, as the Fathers speak, meritorious of salvation, depends more primarily and principally upon faith than upon love, has been often examined already. Omitting the other questions, let us proceed to what follow.

[*] [p. 199.]

CAPUT IV.*

An opera bona justorum, meritoria sint vitæ æternæ ex condigno, etc., à Capite 16. usque ad finem libri.

1. PROTESTANTIBUS maximè probatur sententia illorum Romanæ partis, qui in hac quæstione "censent, non esse utendum his vocibus 'de condigno' et 'de congruo,'" inquit Bellarminus,[a] "sed absolutè dicendum, opera bona justorum esse meritoria vitæ æternæ ex gratiâ Dei." Locum integrum Thomæ Waldensis in hanc sententiam,[b] quia insignis est, et paucula quædam tantùm ex illo communiter à Protestantibus et ipsis citari solent, huc adscribere minimè piget; "Quantum mea sapit modicitas, hæc ipsa determinatio Scripturarum, quam sic ex Apostolo et Psalmistâ annotant S. Patres, congruentiùs jungeretur locutionibus de meritis hominum, quàm absolutè diceretur, quòd homo ex meritis est dignus regno cœlorum, aut hac gratiâ vel illâ gloriâ: quamvis quidam Scholastici invenerunt ad hoc dicendum terminos de condigno et congruo. At Chrysostomus dicit, 'Quid dignum facimus in hoc sæculo, ut participes Domini nostri in regnis cœlestibus fieri mereamur?' Ideo justè dicit Apostolus,[c] 'Existimo, quòd non sunt condignæ passiones hujus temporis, ad futuram gloriam.' Reputo igitur saniorem Theologum, fideliorem Catholicum, et Scripturis sanctis magis concordem, qui tale meritum simpliciter abnegat, et cum modificatione Apostoli et Scripturarum, concedit, quia simpliciter quis non meretur regnum cœlorum, sed ex gratiâ Dei, aut voluntate largitoris. Sic enim dicit Apostolus,[d] 'Non quòd sufficientes simus, etc.'" vide authorem. et paulò post[e]; "Meritorum nostrorum in articulo

[a] c. 16. [S. Quod attinet]

[b] [Doctrinale antiquitatum fidei ecclesiæ Catholicæ] tom. 3. de Sacramentalibus c. 7. [fol. 24. verso.]

[c] [c. 8. ad Rom. v. 18.]

[d] [2 ad Cor. iii. 5.]

[e] [fol. 25. col. 1.]

CHAP. IV.

Whether the good works of the just are meritorious of eternal life of condignity; from c. 16 *to the end of the* [*5th*] *book of* [*Bellarmine.*]

1. PROTESTANTS approve most of the opinion of those of the Roman party "who," as Bellarmine [a] says, "think that in this question the words 'of condignity' and 'of congruity' should not be used, but that it should be said merely, that the good works of the just are, from God's grace, meritorious of eternal life." I willingly transcribe here the whole passage of Thomas Waldensis,[b] maintaining this opinion, because it is excellent in itself, and because for the most part, only a few fragments of it are cited even by Protestants; "As far as my small knowledge goes, this determination of Scripture, which the holy Fathers thus deduce from the Apostle and the Psalmist, would be more congruously joined to expressions about the merits of men, than for us to say absolutely, that from his merits man is worthy of the kingdom of heaven, or of this grace or that glory; although some schoolmen have invented the terms 'condignity' and 'congruity' to express this. But S. Chrysostom says, 'What do we in this world worthy of meriting to become partakers of our Lord in the heavenly kingdom?' Therefore the Apostle justly says, 'I reckon that the sufferings of this present time are not condign with the future glory.' [c] I therefore account him a sounder divine, a more faithful Catholic, and one more in agreement with Holy Scripture, who denies such merit simply, and grants it with the qualification of the Apostle and the Scriptures," [viz.] "that no one simply merits the kingdom of heaven, but only from the grace of God, that is, the will of the Bestower. For thus the Apostle says,[d] 'Not that we are sufficient, &c.'" see the author; and a little after;[e] "In the matter of our

minimè Deus attendit, sive rationem congrui, vel condigni, sed gratiam suam, aut voluntatem suam, aut misericordiam suam, etc." hæc ille, quem A. Vega[a] uberrimum " * appellat "fontem ex quo hauserunt bonam partem penè omnes, qui Lutheranam sectam impugnârunt."

2. Quibusdam tamen Protestantibus aliisque viris moderatis et pacis Ecclesiæ amantibus non omninò improbatur sententia etiam eorum Romanensium, qui meritum de condigno propriè sumptum simpliciter rejicientes, admittunt tamen in bonis justorum operibus meritum aliquod, sed impropriè dictum, meritum scilicet congrui; sed non ut vulgò Scholastici illud meritum intelligunt. Inter Romanenses videantur Gregorius Arimini;[b] Durandus;[c] Marsilius;[d] Burgensis;[e] Jo. Eckius;[f] Vide Bellarminum,[g] Vegam,[h] aliosque plurimos.

Hanc sententiam "phrasi tantùm discrepare à priore," rectè affirmat Paræus,[i] "sensu" enim "convenit." Licèt enim concedat meritum congrui, quod non nisi latè loquendo meritum appellatur; meritum tamen condigni, de quo solo reverâ controvertitur, negant; sicut fatetur Bellarminus.[k]

Bucerus;[l] "Congrui quidem meritum in justificatorum operibus inest: congruit enim cuique creaturæ et operi Dei id, quod Deus omnium conditor ipse cuique rei et operi suo deputat. Cùm jam amantissimus nostri et benignissimus Pater decrevit, nostra bona opera, quæ in nobis tamen ipse efficit, propter Filium suum tam liberaliter remunerare, hinc certè decet jam illa opera et eos qui ea fecerint, atque congruum eis est, ut id ipsis Deus præstet, quod eis non minus justè quàm benignè est pollicitus.

And. Fricius, cujus suprà sæpius meminimus,[m] hac ipsâ de re disputans contra eos qui meritum de condigno mordicùs defendunt, inquit; "Multa

[a] opusc. de meritis in generali q. 4. [§ Et quamvis insignis ille p. 782.]
* [p. 200.]
[b] in 1 sent. dist. 17. q. 1. art. 2.
[c] in 1 [sent.] dist. 17. q. 2. [§ 18. sqq.] et in 2. dist. 27. q. 2. et in 3. dist. 18. q. 2.
[d] in 2. [sent.] q. 18. art. 4. [concl. 1.]
[e] in additionibus super Ps. 35. [Bibl. Sacr. cum Glossa ordinaria et postilla N. Lyrani, additionibus P. Burgensis, etc.]
[f] in Centuriis de predestinatione [cent. 2. n. 88.]
[g] c. 16.
[h] opusc. de meritis ex condigno q. 5. [§ Est autem non solum p. 788. sqq.]
[i] ad cap. 16. hujus libri [5ti] Bell. [§ Alii volunt opera bona p. 1406.]
[k] [lib. 5. c. 16.] S. Alii volunt.
[l] in actis Colloq. Ratisbonensis 2[di] [Disputata Ratisbonæ in altero Colloquio anno xlvi.] pag. 568.
[m] [de republica emendanda] lib. 1. de Ecclesia cap. 12.

merits, God by no means regards either the rate of congruity or that of condignity, but His grace or His will or His mercy." Thus he, whom A. Vega[a] calls "a most abundant fountain, from which almost all of those who have attacked the Lutheran sect, have drawn largely."

2. Some Protestants, however, and other moderate men who love the peace of the Church, do not altogether condemn even the opinion of those Romanists, who, rejecting simply the merit of condignity properly taken, yet admit in the good works of the just a merit, but such a merit as is improperly so called, viz. the merit of congruity, but not in the same sense that the schoolmen in general understand that merit. Amongst Romanists, see Gregory of Ariminum;[b] Durandus;[c] Marsilius;[d] [Paulus] Burgensis;[e] Jo. Eckius.[f] This is acknowledged by Bellarmine,[g] Vega,[h] and very many others.

Paræus[i] rightly affirms, that "this opinion differs from the former only in the phraseology," for "in meaning they agree." For although it grants the merit of congruity, which can only be called a merit in a wide sense, yet it denies the merit of condignity, about which alone there is any real controversy, as Bellarmine allows.[k]

Bucer;[l] "In the works of the justified there is indeed present a merit of congruity; for that which God, the Creator of all things, Himself assigns to each of His things and works, is congruous [or suitable] to each creature and work of God. Now since our most loving and most merciful Father has decreed to remunerate so liberally on account of His Son our good works (which however He Himself produces in us), hence certainly it is now fitting to these works, and to those who have performed them, and is congruous to them, that God should accomplish to them that which He has no less justly than benignantly promised to them."

Andreas Fricius, whom we have already often mentioned,[m] disputing on this very subject against those who tenaciously maintain the merit of condignity, says;

in Theologiâ disceptatrice, de ejusmodi condignitate, etc. disputantur. Verùm qui de hoc appositè ad usum conscientiarum disserunt, meriti congrui mentionem fecerunt, condigni non fecerunt. Pighius vocat meritum ex congruo, quod non ex se, sed ex Dei gratiâ, aliquâ dignitate æstimatur; Erasmus etiam dicit, meritum congruum cum gratiâ non pugnare, quemadmodum nec merces nec debitum cum eâdem pugnat: præsertim si referas ad Dei promissionem, etc." [a] et rursus [b]; "Omne meritum fidelium est; quod tamen non ex se, sed* ex Dei misericordiâ meriti in loco habetur. Cùmque hoc Dei dignatione fidelibus contingat, non immeritò condignitas detrahitur de operibus illorum: congruentia quædam tribuitur illis: Congruum enim esse videtur, liberalem aliquid dare, quod qui accipit, ex condigno non meruit.

[a] p. 276.

[b] tract. 3. de meritis nostrorum operum pag. 649.

* [p. 201.]

3. "Communem autem sententiam Theologorum admittere simpliciter meritum de condigno, eandemque verissimam esse," affirmat quidem Bellarminus; [c] sed hìc multa, studiose Lector, observatu digna occurrunt.

4. In Concilio Tridentino [d] absque omni mentione meriti vel de congruo vel de condigno, hoc tantùm dicitur; "Si quis dixerit, justificati hominis opera bona non verè mereri vitam æternam, anathema sit." ubi tamen si per verè mereri intelligunt Patres illi, propriè et exactè loquendo mereri, meritum condigni necesse est admittant. Neque enim ullum est, si propriè et exactè loqui velimus, meritum, nisi meritum condigni; meritum enim, quod appellatur congruum, est meritum diminutum et improprium, et titulo tenus, non re ipsâ. Sed Patres ii non ignari acerrimarum, quæ in Scholis agitantur, contentionum et digladiationum de merito condigni, illiusque ratione et fundamento, more suo hac de re, ut et de plurimis aliis, generaliter

[c] [lib. 5.] cap. 16. § Communis sententia, etc.

[d] sess. 6. can. 32.

"There is much disputation in controversial theology about a condignity of this sort, &c. But those who discuss this matter appositely to the practice of consciences have made mention of a merit of congruity; a merit of condignity they have not made mention of. That merit which is estimated at some worth not from itself but from the grace of God, Pighius calls a merit of congruity. Erasmus also says, that a congruous merit is not repugnant to grace, as neither are the terms wages or a debt [as applied to the rewards promised by God] repugnant to it [*i.e.* grace], especially if you refer it to God's promise, &c.[a]" And again;[b] "All merit belongs to believers; which however is accounted a merit, not from itself but from God's mercy. And since this happens to believers from God's condescension, it is not without foundation that condignity is denied to their works, and a congruity ascribed to them; For it seems congruous that a liberal person should give something, which he who receives it has not merited of condignity."

3. Bellarmine indeed affirms,[c] that the common opinion of divines admits simply a merit of condignity, and that this opinion is most true; but here, studious reader, many things occur which are worthy of being observed.

4. In the Council of Trent,[d] without any mention of merit either of congruity or of condignity, this only is said; "If any one shall say that the good works of a justified man do not truly merit eternal life, let him be anathema." where however if by "do truly merit," these Fathers mean "do merit properly and exactly speaking," they must necessarily admit a merit of condignity. For, if we wish to speak properly and exactly, there is no merit except a merit of condignity; for what is called a congruous merit is a diminished and improper merit, and one which is so only in name not in reality. But these Fathers, being well acquainted with the very bitter contentions and quarrels which are agitated in the schools, about the merit of condignity and its nature and foundation, have, according to their custom, judged it most safe

† [*Ed.* 1ma tamen.]

tantùm† et ambiguè loqui, maximè tutum et commodum esse censuerunt.

a variarum lectionum et animadversionum in Calvini Institutionis tom. 2. cap. 11. lib. 3. [p. 358.]

5. Cornelius Schultingius, theologus Coloniensis,[a] adversus Institutiones Calvini sic scribit; "Quod ad meritum condigni attinet, aboleri sinimus, aut certè Scholis remittimus, ut sine quo subsistere potest Orthodoxæ fidei veritas, cùm nec ipse persuaderi potuerit Origenes, ullum esse opus nostrum posse, quod ex debito Dei remunerationem deposcat. Cùm neque etiam hoc ipsum, quod sumus, quod agere, quod cogitare, quod proloqui possumus," nisi "ex Dei dono ac largitione sit. Nec etiam existimavit Apostolus condignas passiones esse etiam eorum, qui Christo incorporati sunt, ad futuram gloriam, quæ revelabitur in nobis."

b p. 220, 224, et 231.

* [p. 202.]

6. Jesuita Anglus S. R., in responsione ad librum Th. Belli cui titulus Ruina Papatûs,[b] affirmat, Bellum manifestè Romanensibus injurium esse, quando illis impingit, * quòd de fide certum esse existiment, atque etiam in Concilio Tridentino definitum, bona justorum opera vitæ æternæ ex condigno meritoria esse. Nihil enim tale, inquit, Concilium definivit, et qui meritum illud tenent, non pro fidei dogmate, sed pro opinione solùm habent. Vide etiam, si libet, ejusdem Belli Catholicum, ut nuncupat, Triumphum hoc ipso de argumento.[c]

c [The Catholique Triumph] c. 9. p. 274, 275.

7. Quocirca Bellarminus ipse 'communem' tantùm appellat 'Theologorum sententiam,' fidei autem dogma esse, aut à Concilio Tridentino (quod alioqui haud pauca nimis temerè definivit quæ meliùs indecisa et indefinita mansissent) definitum, non audet dicere.

8. Sed communem esse Theologorum sententiam, quòd bona opera ex condigno et propriè loquendo mereantur, etc. quemadmodum affirmat Bellarminus, ex prædictis falsum esse, abundè patet: quo tamen dilucidiùs adhuc pateat, audi porro alios Romanæ partis Theologos.

and convenient to speak only in general and ambiguous terms about this matter, as about very many others.

5. Cornelius Schultingius, a divine of Cologne,[a] thus writes against Calvin's Institutes; "As concerns the merit of condignity, we allow it to be done away with, or at least we banish it to the Schools, as being a thing which the truth of the Orthodox faith can subsist without; since Origen himself could not be persuaded that there can be any work of ours which can claim from God a remuneration as due to it; since it is only from God's gift and bounty that we have even our being, and that we can act, and think, and speak; nor did the Apostle reckon the sufferings even of those who have been incorporated into Christ, condign to the future glory which will be revealed in us."

6. The English Jesuit S. R. in his answer to the book of Thomas Bell entitled the Ruin of the Papacy[b] affirms, that Bell is manifestly unjust to the Romanists, when he ascribes to them that they account it certain with the certainty of faith, and moreover defined in the Council of Trent, that the good works of the just are of condignity meritorious of eternal life: for," he says, "the Council has defined nothing of the sort, and those who hold that merit, do not account it an article of faith, but merely an opinion." See also, if you will, the said Bell's Catholic Triumph, as he calls it, on this same argument.[c]

7. Wherefore Bellarmine himself merely calls it 'the common opinion of divines,' but does not venture to say, that it is an article of faith, or defined by the Council of Trent; although this Council in other matters has too rashly defined not a few things which had better have remained undecided and undefined.

8. But that it is the common opinion of divines, that good works are, of condignity and properly speaking, meritorious, as Bellarmine affirms, is false, as abundantly appears from the aforesaid testimonies: in order however that it may appear still more clearly, hear, further, other divines of the Roman party.

Stephanus Brulifer (quem et Hosius[a] citat;) "[b] Nullus purus viator, quantumcumque purus et perfectus sit, potest mereri cœlestem gloriam de condigno, sed si meretur, tantùm meretur illam de congruo. Et opinio ista est valdè devota, et fulcitur multis authoritatibus."

Pighius[c]; "'Leve hoc et momentaneum,' ut inquit Apostolus,[d] 'operatur æternum gloriæ pondus.' nulla ergo hujus ad illud condignitas, nulla comparatio: operatur nihilominus hoc illud, operatur, inquam, merendo; neque enim alius, quo ipsum operetur, modus imaginari est: merendo, inquam, non quidem de condigno, sed de congruo; qui meriti modus, uni nihilominus retribuentis benignitati, liberalitatíque innititur, ac gratiæ, etc."

Videatur Clichthovæus in Canonem Missæ ad verba: "Intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte."[e] et ad verba Hymni Ecclesiastici de Sancto Michaele, "Paradiso redde tuo nos solâ clementiâ."[f] quamvis idem alibi[g] longè aliud doceat, ut affirmat Vasquez.[h]

9. "Quid? quòd Scholastici omnes penè," inquit Cassander,[i] "dignitatem, * æqualitatem, et commensurationem meriti et præmii, non in re ipsâ et intrinsecâ bonitate actûs, sed in divinâ acceptatione, pactione, et ordinatione, constituunt. Quamvis autem nonnulli sint, qui hîc æqualitatem quandam et justitiam ex divinâ pactione et conventione statuant, affirmantes, Deum homini jure promissionis ad reddendum præmium obligari: hæc tamen ipsa obligatio principium habet gratuitum, neque ullam operibus intrinsecam virtutem addit, sed omne jus consequendi præmii in gratuitâ promissione consistit, etc."

10. Quocirca Vasquez ipse[k] inquit; "Opera bona ex se spectata, etc. non habere condignitatem et rationem meriti, etc. sed totam rationem

[a] in Confessione c. 53.
[b] in 2. dist. 27. q. 6.
[c] de libero arbitrio lib. 5. f. 81. facie altera.
[d] 2 ad Cor. c. 4. [v. 17.]
[e] Elucidatorii Ecclesiast. p. 156[-7. n. 46.]
[f] [qui incipit: Tibi Christe, splendor Patris, vita, virtus cordium: Ibid. p. 72. facie altera.]
[g] [Improbatio quorundam articulorum Lutheri in quodam libello Gallico non bene impugnatorum cap. 3.]
[h] in 1am 2ae tom. 2. disp. 214. cap. 4. n. 18, 19.]
[i] epist. supra citata 19. scil. ad Jo. Molinæum p. 1109.]
* [p. 203.]
[k] [in] 1am 2ae parte 2. disp. 214. c. 1. n. 2, 3, 4.]

Stephen Brulifer (whom Hosius[a] also cites); "[b] No mere sojourner, however pure and perfect he be, can of condignity merit the heavenly glory; but, if he merits it, he merits it only of congruity. And this opinion is very devout, and supported by many authorities."

Albertus Pighius; [c] "'This light and momentary' [affliction], as says the Apostle,[d] 'worketh an eternal weight of glory.' There is therefore no condignity of the former to the latter, no comparison; the former, however, 'worketh' the latter; 'worketh' I say, by meriting, for no other mode can be imagined in which it can work it; by meriting, I say, not of condignity, but of congruity: which mode of merit is nevertheless based solely on the benignity and liberality of the rewarder and on grace."

See Clichthovæus on the Canon of the Mass, when commenting on the words, "Into whose fellowship admit us, we beseech Thee, not weighing our merits, but pardoning our offences."[e] and on the words of the Church's hymn for the festival of S. Michael;[f] "Restore us to Thy Paradise by Thy sole clemency." although the same writer elsewhere[g] teaches very differently, as Vasquez affirms.[h]

9. "What shall I say more?" says Cassander,[i] "That almost all the Schoolmen place the worth, equality, and commensurateness of the merit and the reward not in the thing itself, and the intrinsic goodness of the act, but in the divine acceptation, covenant, and ordination. But although there are some who maintain here a certain equality and justice between the works and the reward, from the divine covenant and convention, affirming that, by right of promise, God is under obligation to man to render the reward: Yet this obligation itself has a gratuitous origin, and does not add any intrinsic virtue to the works, but places the whole right of obtaining the reward in the gratuitous promise."

10. Wherefore Vasquez himself[k] says, "That good works viewed in themselves [in so far as they proceed from the grace of God], &c., have not condignity and the nature of merit of

meriti habere petitam ex promissione et pacto Dei, affirmant Scotus,[a] Gregorius Arimini,[b] Gabriel Biel,[c] Occam,[d] Alphonsus de Castro,[e] Vega,[f] etc." "Hi doctores reverâ negant . . . meritum" condignum "operum, et totam vim meriti adscribunt solis operibus Christi," inquit Vasquez[l] rursus;[m] "Contingere potest, ut si veram causam et rationem meriti" condigni "non assignemus, verbis solùm a" Protestantibus "dissidentes, re ipsâ cum eis conveniamus, atque in eorum sententiam, velimus, nolimus, consentire cogamur: quod sanè aliquibus Catholicis in hac controversiâ accidisse, non obscurè inferiùs patebit. Nam defendentes veram rationem meriti" condigni "in operibus justorum, eorum dignitatem usque adeo extenuârunt, ut eam simpliciter negare viderentur."

11. Assertoribus hujus sententiæ à Vasquez enumeratis, licèt non paucis, plurimi alii adjungi possunt, non tantùm veteres Scholastici, quod agnoscit Bellarminus,[n] sed etiam recentiores scriptores non obscuri nominis, Vasqui et Bellarmino non lecti. Clingius;[o] Ferus in multis operum suorum locis,[p] quorum quædam proinde expungi jubent rigidi illi Romanæ partis Censores; Isidorus Clarius; Genebrardus,[q] aliique complures, quorum nomina in re tam certâ et clarâ commemorare nihil necesse est.

12. Horum Romanensium sententia, (omisso, vel potius expuncto, et quidem merito, odioso illo additamento de Condigno,) quòd ad rei summam attinet, nihil à Protestantium saniorum sententiâ differt; quicquid contrà affirmet Bel-

[a] [in 1. d. 17. q. 2. § Hic potest dici.] [b] [q. 1. a. 2. in confirmationibus secundæ conclusionis et in solutione quarti argumenti contra eandem conclusionem.] [c] [in 1. d. 17. q. 3. a 3. dub. 2.: et in 2. d. 27. quæstione unica artic. tertio dub. secundo: et supplementum ipsius in 4. distinct. 49. q. 4. art. 2. concl. 3. [d] in 1. dist. 17. q. 2. § Ideo dico aliter.] [e] [l. 10. de hæresibus; verbo, meritum p. 644.] [f] [in opusc. de justificatione q. 5. ad 1. et 3. et ad confirmationem illius p. 791-793.] [g] in Antididagma. cap. de præmio et retributione bonorum operum, quod est 12. [fol. 16. verso]; et in Enchiridio. tit. de justificatione § Et ut semel hunc articulum p. 146. [h] c. 16. [i] in compendio concertationis tit. 6. art. 5. [k] tract. de meritis cap. unico. [l] ibid c. 5. n. 23. [m] ibid c. 1. n. 2. [n] c. 17. S. Alii contra. [o] in L[oc] C[om. cap. 14. de merito bonorum operum p. 47, 49, etc.] [p] [e. g. in Matth. l. 3. c. 20. docet igitur hæc parabola, primo, etc. p. 281. verso.] [q] in exposit. Symboli Athan. p. 99.

eternal life, but derive their whole value and their whole notion of merit from the promise and covenant of God, is affirmed by Scotus;[a] Gregory of Ariminum;[b] Gabriel Biel;[c] Occam;[d] Alphonsus a Castro;[e] A. de Vega;[f] [The Canons of Cologne;[g] The divines of the provincial council of Sens;[h] Joannes Bunderius;[i] Willelmus Parisiensis[k]." "These doctors," says Vasquez,[l] "do deny to our works the true and perfect notion of merit" (*i. e.* the merit of condignity), "and ascribe the whole power of merit to the sole works of Christ." again;[m] "It may happen that, if we do not assign the true cause and notion of merit" (*i. e.* that of condignity) "we shall differ from the heretics only in words, while in the thing itself we agree with them, and whether we will or no shall be forced to consent to their opinion; which truly has happened to some Catholics in this controversy, as will be seen pretty clearly below. For when defending the true notion of merit" (*i. e.* that of condignity) "in the works of the just, they have so explained away their worth, that they might be thought to deny it altogether."

11. To the assertors of this opinion, who are enumerated by Vasquez, though they are not few in number, very many others can be added, not only of the older schoolmen, which Bellarmine[n] allows, but also recent writers of no obscure name, which have escaped the notice of Vasquez and Bellarmine. Clingius[o]; Ferus in many places of his works,[p] some of which, therefore, those rigid censors of the Roman party order to be expunged; Isidore Clarius; Genebrardus,[q] and very many others, whose names it is not necessary to mention in a matter which is so certain and clear.

12. The opinion of these Romanists, omitting or rather expunging (and indeed deservedly) that hateful addition 'of condignity,' differs in nothing, as far as concerns the sum of the matter, from the opinion of the sounder Pro-

[a] loco quo supra S. Distat. larminus.[a] Ut enim omittamus sententiam rigi-
* [p. 204.] diorum * Protestantium, qui opera justorum non esse vitâ æternâ digna contendunt, propter aliquam peccati maculam omnibus etiam rectissimè factis adhærentem, quâ de re superiori libro dictum; tamen in hoc cum Protestantibus omnibus Theologi memorati conveniunt, quòd citra promissionem et acceptationem divinam opera nostra nullam habere condignè meritoriam vitæ æternæ dignitatem arbitrentur; ut rectè
[b] loco quo supra cap. 5. n. 23. observat Vasquez;[b] "Porrò," inquit, "Doctores primæ opinionis" (jam scilicet recitatæ) "bonis operibus secundum se dignitatem vitæ æternæ negantes, totam dignitatem nostrorum operum referunt in Dei favorem et acceptationem prop-
† [*Ed. Vasqu.* per.] ter † Christi merita; quod quidem nihil aliud est quàm veram et perfectam rationem meriti" (scilicet condigni) "nostris operibus denegare, et
† [*Ed. Forb.* meritis.] totam vim meriti solis Christi operibus† ascribere;"
[c] ubi supra [c. 17. S. Distat.] ut suprà diximus. Bellarminus etiam ipse[c] confiteri cogitur, ex Theologorum prædictorum sententiâ, 'justorum opera, licèt verè bona sint, non esse tam excellentia, ut proportionem habeant cum vitâ æternâ, et ideo acceptari quidem à Deo ad justitiam et dignam mercedem vitæ æternæ, sed ex pacto et promissione, non ex operum dignitate."

13. Sententiam illam Protestantibus maximè invisam, quam cum quibusdam aliis Romanen-
[d] cap. 4. et seq. aliquot. sibus mordicus tuetur Vasquez,[d] 'Bona opera justorum ex seipsis, absque ullo pacto aut acceptationis favore, condignè mereri vitam æternam,' rejiciunt et prolixè refellunt non tantùm Protestantes omnes, sed multi etiam doctissimi Romanenses, Bellarminus, Suarez, aliique, quos vide sis.

14. Sententiam Bellarmini aliorumque quorundam, 'Opera bona justorum meritoria esse vitæ
[e] [lib. 5. c. 17. § Nobis media.] æternæ ex condigno, ratione pacti et operis simul,'[e] solidè refellunt et multi Romanenses,

testants, whatever Bellarmine[a] affirm to the contrary. For, to omit the opinion of the more rigid Protestants who contend, that the works of the just are not worthy of eternal life, because there is a stain of sin which is present in all of them, even those which are most uprightly performed (about which we have spoken in the last book,) yet these divines whom we have mentioned agree in this with all Protestants, in holding that, apart from the divine promise and acceptation, our works have no worth which is condignly meritorious of eternal life; as Vasquez rightly observes;[b] "Moreover," he says, "The Divines who hold the first opinion," (viz. that which we have just mentioned) "denying to good works in themselves the worth of eternal life, refer the whole worth of our works to God's favour and acceptance on account of Christ's merits; which indeed is nothing else than to deny to our works the true and perfect notion of merit" (viz. that of condignity) "and to ascribe the whole power of merit to the sole works of Christ;" as we have said above. Even Bellarmine himself[c] is forced to allow, that according to the opinion of the aforesaid divines, "the works of the just, although truly good, are not so excellent as to bear a proportion to eternal life, and therefore that they are indeed accepted by God for justice and the worthy wages of eternal life, but that this is from His covenant and promise, not from the worth of the works."

13. That opinion which is most especially hateful to Protestants, and which, along with some other Romanists, Vasquez[d] tenaciously maintains; that 'the good works of the just do condignly merit eternal life of themselves, without any covenant or favour of acceptation,' is rejected and at great length refuted not only by all Protestants, but also by many most learned Romanists, Bellarmine, Suarez, and others, whom consult if you choose.

14. The opinion of Bellarmine and some others, that 'the good works of the just are of condignity meritorious of eternal life, on the ground of the covenant and of the work jointly:'[e] is solidly refuted both by many Romanists

qui, ut dictum, opera bona habere dignitatem et rationem meriti ad vitam æternam, sed ex ordinatione sive acceptatione Dei, non ex intrinseco operum valore contendunt, ut Scotus cum suis sectatoribus etc; et Protestantes omnes.

15. Sententiam Tapperi,[a] Lindani,[b] Hosii,[c] aliorumque, quos recenset Vasquez,[d] 'Opera nostra esse meritoria ex dignitate intrinsecâ, quam habent à gratiâ ex promissione Dei et ex meritis Christi, quibus quasi ornantur et tinguntur;' quam sententiam videtur amplecti etiam Gregorius de Valentiâ[e]: Et huc spectat illud tritum inter Romanenses dictum, 'Opera, quatenus tincta sunt sanguine Christi, mereri vitam æternam,' refellunt * alii dissentientes Theologi Romanenses, ut de Protestantibus nihil dicamus; quorum disputationes lege si libet.

[a] [a. 11 § in particula secunda articuli t. 2. p. 118.]
[b] [l. 3. Panopl. Evang. c. 20. § Cæterum quod.]
[c] [in Confess. Cathol. c. 73. vide et Cajetan in 3 tomo opusc. tract. 10. c. 9.]
[d] loco quo supra c 2 [n. 9. 10.]
[e] [t. 2. in 1a 2æ d. 8. q. 6. punct. 4.]
* [p. 205.]

16. Ex quibus Romanensium dissensionibus in hac materiâ, hoc clarissimè apparet; quòd cùm in nomine solo meriti condigni consensio sit, in re autem ipsâ multifaria dissensio (quicquid enim extruit unus, destruit ferè alter) non leve signum atque argumentum est vanitatis hujus dogmatis, et consensionem illam aliunde, quàm ex vi manifestæ veritatis, proficisci; plana enim et aperta veritas hujusmodi operosis distinctionibus et limitationibus opus non habet, ut intelligatur.

Adde, quòd inanes hæ hominum otiosorum et infeliciter curiosorum disputationes non modò in Scripturis et Patribus nihil fundamenti habent, sed utrisque planè repugnant, et ad veram pietatem promovendam non solùm nihil faciunt, sed mirum quantum eidem officiunt.† Innumera hujusmodi incommoda et prava cùm rectæ fidei tum veræ pietati noxia et perniciosa dogmata peperit Ecclesiæ Christi hîc in Occidente Theologia Scholastica sive disputatrix, fœdissimè à plerisque ferè omnibus semper vitiata et corrupta.

† [*Ed.* 2a habeant . . repugnent . . . faciant . . . officiant.]

17. Quod disputat Bellarminus[f] contra suorum

[f] c. 19

(as Scotus, with his followers, &c.) who maintain (as we have said) that good works have the worth and the nature of merit to eternal life, but only from the ordination or acceptation of God, not from the intrinsic value of the works themselves; as well as by all Protestants.

15. The opinion of Tapper,[a] Lindanus,[b] Hosius,[c] and others whom Vasquez[d] enumerates; that 'our works are meritorious from the intrinsic worth which they have by grace from the promise of God and the merits of Christ, wherewith they are as it were adorned and dyed;' an opinion which Gregory de Valentia[e] also seems to adopt; and to which that very common saying amongst Romanists relates, that 'our works in so far as they are dyed in the blood of Christ, merit eternal life;'—is refuted by other dissentient Romanist divines, to say nothing of Protestants: whose dissertations may be read by those who choose.

16. From which dissensions of the Romanists on this subject, this most clearly appears; that since they agree merely in the term of condign merit, while about the thing itself there is a multifarious dissension among them (for almost what each one builds up, the next pulls down again)—this is no small sign and argument of the baselessness of this doctrine, and that that agreement proceeds from another source than the force of manifest truth; for plain and open truth needs not such laboured distinctions and limitations in order to be understood.

Add to this, that these vain discussions of idle and unhappily curious men have not only no foundation in Scripture and the Fathers, but are plainly repugnant to both; and not only do they do nothing to further true piety, but it is wonderful how greatly they hinder it. Numberless such incorrect and wrong doctrines, hurtful and destructive as well of right faith as of true piety, have been produced in the Church of Christ here in the West, by the scholastic or disputative theology, which has always been most shamefully vitiated and corrupted by most, nay by almost all divines.

17. What Bellarmine[f] disputes against some Divines

gregalium quosdam, 'Deum bona justorum opera ex merâ liberalitate remunerare ultra vel supra condignum,' næ libentissimè illi concedunt Protestantes; quinimo urgent omnes. Etenim eo ipso meritum vitæ æternæ de condigno validissimè everti existimant. Responsio autem Bellarmini[a] miserum tantùm subterfugium est.

18. Quid de iis, quæ [à †] Bellarmino disputantur à cap. 20. usque ad finem libri, 'Quænam' scilicet 'sint illa, quæ cadunt sub meritum de condigno,'[b] judicandum sit, ex prædictis facilè cuivis intelligenti constat.

De totâ autem hac [de ‡] meritis disputatione, ut alios innumeros Protestantes silentio transeam, lege sis J. Usserium, Archiepiscopum nunc Armachanum;[c] Fr. Whiteum;[d] J. Davenantium Episcopum Sarisburiensem[e] fusissimè à cap. 53.[f] usque ad finem libri de hoc argumento disserentem. Adi etiam Theses Theologicas Ger. Vossii[g] de meritis.

19. Sed—quia tota hæc lis de meritis multis Theologis moderatis logomachia tantùm videtur (vide Archiepiscopum Spalatensem;[h] "Dissidium," inquit, "in verbis est, ubi de meritis certant partes, etc." idem est et aliorum* etiam judicium:) —certè non imus inficias, ut nec Protestantes doctiores et saniores, si opinio meriti de condigno tollatur, (quatenus scilicet bona justorum opera, seu merita, ut Patres Latini appellant, quà à Spiritu Sancto proficiscuntur, intrinsecum quendam valorem ac dignitatem mercedi æquivalentem habere asseruntur, et quâ ratione duntaxat cum gratiâ Dei in vitâ æternâ donandâ conciliari non possunt:) et si dignitas sive condignitas operum (nihil enim refert, sive hoc sive illo modo loquaris) omnis in Dei promissionem merè gratuitam, et illius gratiosam eorundem acceptationem transferatur, Hanc controversiam inter viros moderatos facilè non componi tantùm, sed etiam omnino cessare posse.

[a] in fine cap. 18. § Respon.
† [*ita* W.]
[b] [lib. 5. cap. 20. § Explicavimus.]
‡ [*ita* W.]
[c] contra Jesuitam Hibernum: [Answer to the Challenge of an Irish Jesuit: ch. 12: of Merits t. 3. p. 545. sq.]
[d] contra Fisherum Jesuit. [Reply to Fisher the Jesuit, p. 511. sq.]
[e] Disp. de Justitia actuali.
[f] [p. 567.]
[g] [Theses Theologicæ Disp. 5. de meritis bonorum operum p. 65. sq.]
[h] de Rep. Eccl. lib. 7. c. 7. n. 8.
* [p. 206.]

of his own communion, that 'God of His mere liberality rewards the good works of the just beyond or above condignity;' truly Protestants most willingly grant it to him, nay they all urge it; indeed they think, that thereby the merit of eternal life from condignity is unanswerably overthrown. But the answer of Bellarmine[a] is only a miserable subterfuge.

18. What is to be judged of that discussion of Bellarmine's from Chapter 20 to the end of the book, viz., 'what those things are which come under the merit of condignity'[b] will easily appear to every intelligent person from what has been said.

On this whole disputation about merits, to pass over in silence numberless other Protestants, those who choose may consult J. Usher, now Archbishop of Armagh;[c] Francis White;[d] J. Davenant, Bishop of Salisbury[e] most diffusely discussing this subject from Chapter 53[f] to the end of the book. Consult also G. Vossius in his Theological Theses on merits.[g]

19. But inasmuch as, to many moderate divines this whole controversy about merits appears a mere question of words (see the Archbishop of Spalatro;[h] "The dissension," he says, "lies in words where the parties contend about merits, &c." the same is the judgment of others also:) certainly we will not gainsay, (as neither do the more learned and moderate Protestants) but that—if the opinion of merit of condignity be taken away, (viz., in so far as the good works, or, as the Latin Fathers call them, the merits, of the just, in that they proceed from the Holy Ghost, are asserted to have a certain intrinsic value or worth, equivalent to the wages, and by which notion only they cannot be reconciled with God's grace in giving life eternal:) and if the worth or condignity of the works (for it is of no moment which of these expressions you use) be altogether ascribed to God's mere gratuitous promise, and to His gracious acceptation of them—that this controversy might easily not only be arranged, but even altogether cease between moderate men.

Sed sententiam aliorum multorum Romanorum, Jesuitarum imprimis, qui operum ipsorum bonorum intrinsecam dignitatem, etiam quatenus à gratià Spiritûs Sancti profluunt, adeo efferunt et extollunt, ut eis etiam ob illam (et non propter solam Dei promissionem et gratiosam æstimationem, etc.) ex condigno, etiam proprie loquendo, vitam æternam deberi contendant, ex Ecclesiâ explodendam censemus, ut quæ Scripturis et Patribus manifestè repugnet, imò quam etiam plurimi alii Romanenses, adeoque quotquot uspiam gentium Christi nomen invocantes, tenuitatis suæ sibi conscii sunt, toto pectore detestentur et aversentur.† Hoc igitur novo dogmate profligato, priscam tantùm Ecclesiæ Catholicæ doctrinam hac in materiâ, ut et in aliis omnibus, hodie obtinere et vigere cupimus, et ardentissimis votis optamus ac postulamus à Deo ter optimo maximo.

† [*Ed.* 2 repugnat . . detestantur . . . aversantur.]

20. "Deus proprie," inquit Erasmus,[a] "nulli debitor est, nisi forsitan ex gratuito promisso, quanquam et hoc ipsum, ut præstemus promissi conditionem, illius est munificentiæ; non tamen rejiciendum est mercedis aut meriti vocabulum, quod Deus, quæ in nobis aut per nos operatur, pro suâ bonitate acceptat ac pensat, etc."

[a] de amabili Ecclesiæ concordia [t. 5 p. 420.]

Episcopus Eliensis[b]; "Reddi' cuique secundum opera in judicio fatemur, sed "non ex pondere humani meriti, sed ex vi promissi divini: cujus promissi, ex gratiâ fons quoque; quâ gratiâ suâ benignus Servator, mercedem plenam operi non pleno; mercedem diariam operi horario repromisit; quodque ex gratiâ promisit, ex justitiâ reddit, justus nequaquam futurus nisi dictis maneret. Redde quæ promisisti,* cum eâ, quâ par est, humilitate dicere possumus; Redde quod merui, quod mihi ex merito debes, puto, non debemus. . . . Denique aliter in Missâ Cardinalis

[b] Apol. contra Bell. c. 7. p. 165.

* [p. 207.]

But we hold that the opinion of so many other Romanists (especially the Jesuits) who so exalt and extol the intrinsic worth of good works themselves, even in so far as they flow from the grace of the Holy Ghost, as to maintain that eternal life is due to them even on account of it [*i. e.* their intrinsic worth] (and not on account of the sole promise and gracious estimation, &c. of God) from condignity even properly speaking, should be banished from the Church; as being manifestly repugnant to Scripture and the Fathers; nay, as being detested and abominated with all their heart by very many other Romanists also, and by all who in any part of the world calling upon the name of Christ, are sensible of their own frailty. This new doctrine therefore having been driven away, we desire and with most ardent prayers we beg and intreat God the thrice blessed, that the ancient doctrine of the Catholic Church in this matter as in all others may alone prevail and flourish.

20. "God," says Erasmus,[a] "properly is a debtor to none, except perchance from His gratuitous promise, although this very fact of our performing the condition of the promise is also the gift of His munificence; yet the term of wages or of merit is not to be rejected, because God of His goodness accepts and weighs those things which He works in us and by us."

Andrews Bishop of Ely;[b] "We allow that in the judgment it is rendered to each one according to his works, but not from the weight of human merit, but from the force of the divine promise; of which promise moreover the fountain is from grace; by which grace of His our merciful Saviour has promised full wages to a work which is not full; the wages of a day to the work of an hour; and what He has promised from grace He renders from justice; for He would be by no means just if He did not abide by His promises. 'Render what Thou hast promised,' we may say with that lowliness which is fitting; 'Render what I have merited, what Thou owest to me from merit,' I think we ought not to say. . . . Lastly, the Cardinal speaks differently when he says Mass, from

loquitur, aliter hîc in Apologiâ. In Missâ, 'Ut non æstimator meriti, sed veniæ largitor': Hîc jam per *ἀντιστροφὴν*, ut non veniæ largitor sit, sed æstimator meriti, audacter postulat," etc.

Vide etiam Andr. Fricium, ante à nobis sæpè laudatum.[a]

Quid? quòd Bellarminus ipse[b] concedere cogitur, 'æternam vitam et gloriam longè excellere actioni meritoriæ;' et quòd[c] 'ad meritum condigni non requiri absolutam æqualitatem inter meritum et præmium, secundum justitiam distributivam, sed sufficere aliqualem proportionem,' affirmat (vide etiam cap. 17.[d] ubi 'in opere ex gratiâ procedente' frigidè dicit, 'esse' tantùm 'quandam proportionem et æqualitatem ad præmium vitæ æternæ') vanum et frivolum est: eo ipso enim meritum vitæ æternæ condignum, propriè sic loquendo, disertè destruit; quicquid ille contrà contendat: utpote ad quod constituendum non sufficiat† quædam proportio, sive proportionalis qualitas, sed absoluta et perfecta æqualitas, sive exacta proportio requiratur,‡ ut constat.

Sufficiat ergo dicere, esse meritum aliquod, sive dignitatem aliquam operum bonorum (quomodo tantùm pia vetustas loqui amavit) quæ tota ex gratiâ et dignatione divinâ pendeat; sed à merito de condigno propriè et exactè sic dicto, id est, à nupero et novitio quorundam Scholasticorum commento, asserendo ac defendendo abstineatur. Multos enim nodos, ut jam alia eoque multo graviora argumenta non allegemus, qui novas et falsas sententias mordicus defendendas suscipiunt, ipsi sibi inducunt, quos sine apertâ contradictione dissolvere non possunt.

Sed hîc hujus libri, imò universæ de justificatione controversiæ, quinque libris à Bellarmino pertractatæ, et totidem à nobis optimâ fide pro modulo lucis et gratiæ concessæ examinatæ finis esto.

[a] in locis superius citatis.
[b] c. 18. § Respondeo; Negari non potest.
[c] ibidem.
[d] s. Jam vero etc.
† [*Ed.* 2ª sufficit.]
‡ [*Ed.* 2ª requiritur.]

what he does here in the Apologia. In the Mass he addresses God as 'not weighing our merits but pardoning our offences.' Here now he on the contrary boldly demands, that He do not pardon our offences, but weigh our merits."

See also A. Fricius, whom we have often quoted before.[a]

Nay, Bellarmine himself[b] is forced to grant that 'eternal life and glory far excells the meritorious action;' and as to what he[c] asserts, that 'for merit of condignity an absolute equality between the merit and the reward, according to distributive justice, is not required, but that a proportion of any sort is sufficient:' (see also Chapter 17,[d] where he coldly says, that 'in the works which proceed from grace there is only a certain proportion and equality to the reward of eternal life')—it is vain and frivolous; for by this very assertion he evidently destroys condign merit of eternal life, properly so called, whatever he may maintain to the contrary, inasmuch as condign merit is such that a certain proportion or proportional quality does not suffice to constitute it, but an absolute or perfect equality or exact proportion is required, as is self-evident.

Let it suffice us, therefore, to say that there is some kind of merit or worth of good works, (which are the only expressions which the holy Fathers loved to use,) which wholly comes from the divine grace and condescension; but let us abstain from asserting and defending the merit of condignity properly and exactly so called, *i. e.* from the recent and new comment of certain Schoolmen. For (not to mention at present other arguments, and those much weightier than this) those who would undertake the tenacious defence of new and false opinions bring upon themselves many difficulties, which they cannot overcome without a manifest contradiction.

But let this be the end of this book, or rather of the whole controversy of justification, which Bellarmine treats of in five books, and which we with all good faith have now examined in the same number, according to the measure of light and grace that has been given to us.

Benedictus Deus, qui dat lasso virtutem, et quibus non est robur, vires multiplicat. Esa. 40. 29.

Blessed be God, Who giveth power to the faint, and to them that have no might increaseth strength. Is. 40. 29.

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